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Classical Series

XENOPHON'S OECONOMICUS

ΞΕΝΟΦΩΝΤΟΣ ΟΙΚΟΝΟΜΙΚΟΣ

THE OECONOMICUS

OF XENOPHON

WITH INTRODUCTION SUMMARIES
CRITICAL AND EXPLANATORY NOTES AND
FULL INDEXES

BY

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PREFACE

Among the minor writings of Xenophon, there is perhaps none more carefully elaborated, more graceful and more replete with interest than the *Oeconomicus.* Until 1884, when I humbly endeavoured to make it more generally known by the publication of an edition in Macmillan's *Classical Series,* no attempt had been made to render it available as a Text Book in Schools and Colleges in England or America. A small and unpretending volume containing the first eleven chapters edited by the late Charles Graux had appeared in France in 1878, but forty years had elapsed since the appearance in Germany of Breitenbach's edition with Latin notes. The English Universities, however, have since given prominence to the Dialogue and an impetus to the study of it in the original language by proposing it as a subject in some of their public Examinations.

The present volume, which may lay claim to be something more than a mere School Book of the ordinary type, has occupied my undivided attention for more than a twelvemonth. It is not a re-impression of the original stereotyped edition, but has been re-cast and mostly re-written from beginning to end. The Introduction is new, the first part of

it based upon that of AZeising. The Text has been carefully revised, and the critical Notes transferred from their original place in the Appendix to the foot of the text. The Commentary has been reduced in bulk by unsparing excision and compression, while a considerable amount of new and important matter has been interwoven with the old. The Lexicon has given place to a full Index of Greek words, but in some cases, chiefly of those words which are of the most ordinary occurrence and for that reason generally omitted in Indexes, the original articles have been retained with only slight alterations. I shall be amply satisfied for the self-imposed labour which has been expended in the preparation of the volume in its present form, if, as I hope, it may be the means of the Dialogue being adopted as a Standard Work in our higher educational Institutions, for which purpose it appears to me to be eminently fitted in many ways.

References on the explanation of nice points of grammar have been made for the most part to Professor Goodwin's two well-known volumes; his *Greek Grammar* (Macmillan 1894) and his *Syntax of the Moods and Tenses of the Greek Verb* (Macmillan 1889).

I cannot conclude without expressing my grateful sense of the pains bestowed on the printing of the volume by Messrs R. & R. Clark, and especially of the help I have received from the Reader, whose accuracy and exact scholarship were of such service to me in carrying my edition of Plutarch's *Life of Pericles* through the press.

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October 1895

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CORRIGENDUM ET ADDENDUM

p. 7 cr. n. c. II § 3 l. 22 for *μοι* read *μου* and for *μου* read *μοι*

p. 44 cr. n. c. IX § 5 l. 27 after '**βαλανωτῇ** ci GHermann' add: '*θύρᾳ βαλανωτῷ* ci LDindorf' and omit 'Di' in bracket

INTRODUCTION

I

1 *On the Object of the* Oeconomicus

The question naturally arises, what particular inspiration determined Xenophon to write the *Oeconomicus*. Various solutions have been offered. His object could hardly have been, as Weiske has already proved on sufficient grounds in his Introduction,[1] to write a theoretical or practical guide for the use of such of his countrymen as wished to finish their training as masters of a household or for landed proprietors. But the assumption of the same learned editor that he intended his work to be nothing more than an amusing discourse for their entertainment is still less consonant with Xenophon's character. The book itself is certainly not one to satisfy either requirement. Breitenbach[2] has come nearer the mark, when he seeks to prove that the idea of Xenophon was to apply the teaching of his master Socrates to household administration by showing that the happiest results therein would be secured by the practice of the virtue named σωφροσύνη. It is plain that

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[1] *Xenophontis Scripta* Vol. v pp. x-xv.

[2] Preface to his Edition of the *Oeconomicus* pp. iii-v.

the work has more to do with the moral than with the technical conditions of a good household, and for this reason, he thinks, it should be regarded as a philosophical rather than a technological or didactic discourse. But this conception again of the object of the work is too narrow for its whole contents, and it proceeds on the assumption that Xenophon was really delivering himself of his own views on the subject, and that he made Socrates the vehicle thereof (only as a matter of form, if not out of affection for his memory) by way of intimating the source from which he had derived his own opinions.

We may surely take higher ground than this and assume that the book was really and essentially, like the **'Απομνημονεύματα** and the **Συμπόσιον**, intended as a contribution, resulting from personal observation of his master's characteristics, whereby on the one hand his master's special views on social subjects in general and his method of proof might be transmitted to posterity in life-like portraiture, and on the other the distorted and false conceptions of his contemporaries concerning him might be corrected. Consequently it belongs to one and the same category as the two before-mentioned works, and is neither of a practically didactic nor poetic nor specifically philosophic character, but, like those, to be reckoned as a biographical memoir, differing from both of them only so far as it exhibits Socrates not, as in the *Memorabilia* in short speeches on a variety of subjects partly philosophical partly practical, or as in the *Symposion* in a purely social aspect, but in a more sustained and complete conversation on a single subject of great interest.

From the first words with which the treatise is introduced it is apparent that it could not have been written with any other purpose than this. It is there designated simply and unambiguously as the relation by the author of a conversation he once heard between Socrates and another, and there is not a hint given of any ulterior object. Again, the whole arrangement and execution of the work favour the same view. Its contents may easily be made to appear meagre and incomplete, indeed occasionally trivial and superficial, if we look to them for practical or philosophical instruction in the management of a household or of property; and, if regarded as a work written for the reader's gratification or entertainment, it contains amid much that is beautiful and charming in its simplicity many undesirable defects; but it presents itself to us in a very different light, when we see in it a possible true and life-like presentation of Socrates' mode of thinking and method of instruction, and especially a record in a familiar style of a conversation which really took place on some particular occasion between Socrates and his friends.

A real dialogue, even if it relates to a definite subject and is conducted on definite lines by one of the interlocutors, is essentially quite different from one framed in an artistic manner. In the latter the form is only a means to an end, the end itself being the investigation of some particular question, as in the Platonic dialogues. The former does not profess to enter into a complete and exhaustive inquiry into the questions under discussion, or to produce the whole material necessary for the knowledge of the subject. It does not pretend to any strictly systematic development and division thereof, but confines itself to

the simplest possible statement of general principles, to clearing up and settling the ideas that are taken into account; it contents itself with giving prominence to the most important points of theory and practice in connexion therewith. It does not shape itself according to a pre-conceived plan, but allows itself to be carried away by the dictates of fancy in the course of conversation. Briefly, it deals with its subject in a suggestive, preliminary, encyclopaedic manner rather than in a full and conclusive investigation wherein details are given with unvarying precision. The object then of the literary work is simply to be the written record of such a dialogue; and such a work will correspond to its object all the more fully and, as an historical document, will be all the more valuable, in proportion as it renounces all external aids and artificial methods, and limits itself strictly to reproducing what was really spoken and in the actual form in which it was spoken. This will be the case, where the writer's chief object is to present to the reader and keep before his view a certain personality's way of thinking upon a given subject, how his opinions are expressed, and how he has managed to win others over to share in them.

There can be little doubt that Xenophon's *Oeconomicus* belongs to the category of such dialogues, and was written under such a conception and with such a purpose. Viewed in this light, it follows naturally that most of the material and formal defects, hitherto imputed to the work, are only such as to increase our confidence in its historical truth and authenticity, and consequently that the worth which it possesses as a writing of the biographical-memoir order is far higher than that which it might lay claim to, if it had particularly

aimed at being a simple treatise on housekeeping, whether written for instruction or for entertainment. Not that all the objections which have been laid to the *Oeconomicus* are, according to this conception of it, to be lightly put aside. Indeed the particular objection that the characteristics of Socrates which it presents, do not altogether come up to the intellectual height of the great philosopher, falls with all the greater weight. Still assuming that the Socratic conversation in Xenophon's facsimile is more or less of a popular rather than ideal kind, yet even in this point of view it abounds in fine and striking traits, which show the man's moral and intellectual calibre and the peculiarity of his character, especially that wonderful mixture of earnestness and playfulness, of irony and gentleness in his mode of expression and the so-called midwifery of his method of instruction. At all events, an honourable place must be ceded to the *Oeconomicus* in the list of Xenophontic writings, dedicated to the memory of his master, although in many-sidedness and variety it is not to be placed on an equal footing with the *Memorabilia.*

2 *It is not an integral part of the* Memorabilia

The Introduction to the dialogue and its general character have given rise to the opinion that it is not an independent composition, but an integral part of the last-mentioned work; hence it has been sometimes annexed to it as its fifth Book. Both works were written undoubtedly with the same object, and there is such a mutual relation between them that each may be regarded as the complement of the other. But that the *Oeconomicus* was known in ancient times only as belonging to a larger treatise

is unlikely, because it is quoted by Cicero in his *Cato maior* as an independent work. Still less is it allowable to regard it as the fifth Book and therefore the conclusion of the *Memorabilia*, because the latter is already provided at the end of its fourth Book with a formal conclusion, while that of the *Oeconomicus* is of such a kind that not even for the treatise itself, much less for the *Memorabilia*, can it be considered as a satisfactory ending.[3]

3 *Time of its Composition*

The time at which the *Oeconomicus* was composed cannot be precisely settled. That it could not have been completed before Ol. 94, 4 = B.C. 401 is evident, because an event of this year, the death of his Persian patron Cyrus, is mentioned in it (c. 4, 18 ff); the supposition, however, that it was begun earlier, or written in the years immediately following, is not probable, because during this period Xenophon was continually engaged in military campaigning, which left him little or no leisure, even if he had the inclination, for literary occupation of any kind and especially for a work of this nature. It was not until after the battle of Coronea (B.C. 394), when he was presented by the Spartans with an estate at Scillus (Elis), that his long spell of a peaceful life in the country with his wife Philesia and his two sons began, and he continued in undisturbed enjoyment of this estate until B.C. 368, when he was dispossessed of it by the Eleans. Everything favours the supposition

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[3] See LBreitenbach *Einleitung Xen. Mem.* § 9 Anm. zu Ende; ARoquette *de Xenophontis vita* p. 73, ACroiset *Histoire de la littérature Grecque* Tome ivme p. 387. *Xénophon, son caractère et son talent* p. 165; JJHartman *Analecta Xen.* I p. 178.

that it was during this period of five and twenty years that the *Oeconomicus*, as well as some other of his writings, was produced, probably after the *Memorabilia* and not long before his flight from Scillus, or, assuming the year of his birth to have been B.C. 431, after he had completed his sixtieth year.

4 *Supposed time of the Dialogue*

Still less possible is it to fix for certain the time in which the dialogue could have taken place, since the scanty intimations that are to be found in the work itself are in contradiction to each other. For Socrates makes mention in it of the death of the younger Cyrus, which happened in September B.C. 401, while Socrates himself was put to death in June B.C. 399; accordingly, the dialogue could only have taken place in the short interval between these two events. But Xenophon says expressly that he was himself a listener to the conversation, whereas it is certain that he could not then have been at Athens but must have been still in the East, because his transfer of the Cyreian army from the service of Seuthes to that of Thimbron did not take place till the summer or, at soonest, the spring of B.C. 399. It follows that one of the two statements must of necessity be false; and there can be no doubt which of the two must be discarded. To suppose that the dialogue is wholly imaginary or at least that Xenophon's personal presence is a pure fabrication, would be scarcely just considering the author's general credibility: there is nothing, therefore, left but to suppose a simple anachronism in Xenophon's making Socrates speak of the death of Cyrus—a supposition which is the less unaccountable

if we take into consideration the probably late period of the composition of this work, and the practice sanctioned by almost all authors of making one or other of the persons concerned a vehicle of their own opinions. There is no question then that this conversation at which Xenophon tells us that he was present, must be transferred to an earlier period of our author's career, before he joined Cyrus in his campaign.

5 *The Interlocutors of the Dialogue*

Xenophon mentions the names of only two persons, except himself, as having been present at the Dialogue, and they are the only ones who take part in it. The presence of others is incidentally intimated in c. 3, 1–12. All the more importance must be attached to the person of Ischomachus, who is introduced in the narrative of Socrates as speaking, and who from the seventh chapter onwards plays the same part as Socrates himself up to this point has played with Critobulus, and in his turn interweaves an account of the conversation that passed between himself and his youthful wife at various times. Whether this Ischomachus is an historical or fictitious personage, cannot, be determined: we know, however, for certain that there was a person of that name at Athens, whose great wealth brought him prominently before the Athenian public.

6 *Subject of the Dialogue*

The whole dialogue divides itself in substance and form into two parts. The first of these (c. 1–c. 6) is taken up with a discussion on the proper

management of a household in general, and assumes the form of a colloquy between Socrates and Critobulus, his favourite pupil and friend. The second part (c. 7–c. 21) discusses the particular features and occupations of agriculture and is in the form of a repetition of a dialogue once held between Socrates and Ischomachus, a popular landed proprietor and fine type of an Athenian gentleman, which the philosopher wishes to be considered as the source of his own special knowledge of the subject.

Again, in the first of the two main divisions there are six sections which incidentally correspond to the six first chapters. In the first of these, the most important of the subjects that are presently to be considered are discussed, viz. the terms science of house-keeping, household and domestic concerns (**οἰκονομία**), possessions (**κτήματα**), and property (**χρήματα**). In the second, the necessity is shown of a knowledge of house-keeping, especially for rich men and those inclined to extravagance. In the third, the observation of good managers in their different spheres of occupation is recommended as the best and surest way to educate oneself in this knowledge. In the fourth, among the different employments and methods of earning a livelihood, that of the agriculturist is held up to praise as the one which together with military service is the noblest and most honoured. The fifth division enters more particularly into the advantages and amenities of agriculture. The sixth recapitulates the results of the previous investigation and paves the way for the transition to the second main division.

This itself falls into two parts, the first of which (c. 7–c. 10) deals with the duties of the housewife in the management of the interior of the household;

the second (cc. 11–21) with the duties incumbent on the master, and with out-door work.

The position of the housewife, after a few practical remarks on the object of marriage and on the respective obligations of husband and wife, is first considered. In these, it is assumed that providence has endowed each with capacities peculiar to itself, and that the highest happiness is to be found in union and well-organized co-operation. The wife's true sphere is in the faithful discharge of her home duties—the rearing of children, the superintendence and direction of servants (c. 7), fondness for order (c. 8), proper distribution of supplies (c. 9), and the renunciation of false finery and tinsel (c. 10). By these means she will best win her husband's respect and esteem. Thus far, Ischomachus is repeating to Socrates the conversations which he had held at various times with his own wife soon after their marriage.

In reference to the master of the household, the subjects considered are his intercourse with the outer world, his care for the interest of others, as well as watchful activity in his own interest, the relations of agriculture to trade and industry (c. 11); then his need of training for himself good and trustworthy stewards (c. 12–c. 14), and finally his provision for special agricultural labours, ploughing, sowing, harvesting, threshing, winnowing, planting etc. (c. 15–c. 19).[4] All this information is imparted

[4] The agricultural commentaries are, as Mure observes, less copiously detailed than those devoted to domestic economy or housekeeping in the proper sense. No distinction is made between the different kinds of culture adapted to different species of grain, or to those numerous other vegetables, which then assuredly as now, formed a large proportion of the sum total of agricultural

to Socrates partly by the picture Ischomachus gives of his own manner of life, partly by the correct answers which he elicits from the humourist philosopher to the apt questions which he himself put to him—a proof that his own common sense and observation made up for any lack of technical instruction, and a corroboration of the original position of Ischomachus, that agriculture is not a repulsive or difficult subject, but accessible to all.

In the conclusion (c. 20–c. 21) the subject is pursued further and another point proved by Ischomachus, that emulation, carefulness, determination and energy and, above all, aptness for command and the capacity of making others obedient and devoted to yourself without offering any violence to their inclinations, are most important qualifications in a good master of a household. The last of these cannot be acquired by intellectual and moral training only, but it is more or less a divine endowment, which only the few are privileged to share.

II

On the Text of the Oeconomicus

An editor of any portion of Xenophon's works labours under a triple disadvantage. In the first place, there is not a single

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produce in Southern Europe. The directions as to ploughing, sowing, reaping etc., are given in the aggregate, without distinction of the different seasons or modes adapted to different kinds of produce. Wheat and barley alone are mentioned; nothing is said of lentils millet beans pease hemp. As little of sheep-husbandry, the cow or the dairy. No remarks occur on the several kinds of agricultural implement. Manure is mentioned, as a necessary aid to growth; but no directions are given for the mode of its application to different soils or crops. The rules, however, for planting the principal fruit-trees, olive, fig and vine, are more specific.

really good MS of any of his writings, such as the celebrated Paris Σ of Demosthenes or the Vatican Urbinas Γ of Isocrates, nor any known older than the XIIth century.[5] In the second place, no writer probably has suffered more from the glosses of scholiasts and the ignorance of copyists importing the usages of their own day into his text; and, thirdly, there is no standard of criticism possible for him. For, although his style has been commended as the perfection of Attic and was praised especially by the Roman critics, because it approached the later **κοινὴ διάλεκτος** which they well understood, it is certain that we cannot reasonably apply the same standard of literary composition to him as may be justly applied to the best Attic writers. Demosthenes speaks of Athenians losing the Attic purity of diction by absence from Athens, and Xenophon is a conspicuous example of this; for his vocabulary abounds in vernacular and current Ionic or old Attic and Doric words uncongenial to Attic, and in **ἅπαξ λεγόμενα** as regards both his own works and those of the best Attic authors. There is yet another reason which may be given in Hartman's words:—*non facile est in* Oeconomico *artem criticam exercere; ea enim libri natura eaque est elocutionis praestantia, ut homines, qui loquentes inducuntur, egregie colloquium revera habitum imitentur. ita factum est ut non*

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[5] Cp. Madvig *Adversaria critica* I p. 335: omnium Xenophontis operum codices fere satis recentes sunt et in orationis et sententiarum forma facile currenti tamen mendis non ita raro interpolatione tectis depravati, valde antiqui et integritate auctoritateque praestantes nulli, etsi in aliis operibus unus et alter minus mendorum et in mendis plura vestigia veri habet. The observations of Cobet *NL.* p. 546 on the MSS of the *Hieron* are more or less applicable to those of the *Oeconomicus.* It will be plain to any reader, he says, bonam partem mendosarum lectionum sic esse comparatam, ut Criticorum acumine et sollertia in integrum restitui nequeat: non enim ἐπιπολῆς sunt et leviora vulnera a scribarum oscitantia, ut fere fit, profecta, sed ὕπουλα sciolorum temeritate et prava correctorum sedulitate penitus inflicta. interciderunt subinde complura, alia perperam adhaeserunt, suntque multa menda huiusmodi ut fraudem subesse perspicuum sit, sed quae sit genuina et sana scriptura, quae ipsa Xenophontis manus sit etiam harum rerum intellegentibus evidenter demonstrari non possit. To the same effect writes Gustav Sauppe *de Xen. vita et scriptis Comm.* (Opp. Vol. I p. xvi):—neque enim satis veteres libri manuscripti Xenophontis aut boni sunt dolendumque maxime non esse quibus ut praecipuis duabus confidere liceat.

semper ad severas grammaticae leges sententiae confirmentur sed satis multae reperiantur anacoluthiae aliaeque ἀνωμαλίαι *periculum ergo est ne quis ipsius Xenophontis verba corrumpat dum librariorum errores corrigere grammaticorumve ineptias tollere studet.* Hence it is difficult to exhibit a satisfactory text, for, as Gustav Sauppe sums up the case (*de Xenophontis vita et scriptis Commentatio* Opp. Vol. I p. xvi) :—*aut metuendum est, ne constanter restituta antiquioris atticismi integritate orationis colorem exstinguas scriptoris proprium, quem ab ea descivisse iam olim concessum sit, aut cavendum ne elegantissimo laudatissimoque scriptori congestarum ex omnibus fere dialectis formarum turpem varietatem iniungas, quaerendumque ubique, quae legentem offendant aut parum emendate scripta videantur utrum tribuenda ei an eximenda sint.*

In the present Edition I have endeavoured to steer a course midway between the conservatism of Sauppe and the somewhat bold criticism of Cobet and his School.

For an account of the MSS upon which my Text is based, I must refer readers to KSchenkl's Preface to his Edition of Xenophon's Works Vol. II pp. vii ff. It will be sufficient for my purpose to state that three of these (**F H N**) belong to the XIIIth century, one (**M**) to the XIVth, five (**A B I K L**) to the XVth, three (**C D E**) to the XVIth. The dates of **G**, **O** and **P** are not given. The above MSS are further classified by Schenkl in two groups (1) **A C D E F M P**; (2) **B G H K L N**. **I** and **O**, he says, though they agree sometimes with group (2), belong essentially to (1). The *Editio princeps* (Junta, Florence a. 1516), which is the parent of the Vulgate (HStephanus), is based upon a MS closely resembling **K L**. Both groups emanated from a single MS of a later age than Stobaeus, as is proved by their having the same *lacunae* and common errors. **H** may be taken as the representative of group (2); it preserves more traces of the true reading than its congeners, but the readings of **D** which is the best of (1) deserve to be carefully considered. I have myself collated for the present Edition the MS numbered 5110, written on paper in a cursive hand ff. 214, in the British Museum (**H**^{a}) from Dr. Askew's library, which is probably not earlier than the first half of the XIVth century. It contains the Ἑλληνικά

(in a larger and somewhat different style of handwriting from the rest of the volume), Ἱππαρχικός, Ἱερών, περὶ Ἱππικῆς, Λακεδαιμονίων πολιτεία, Ἀπολογία Σωκράτους, Οἰκονομικός, Συμπόσιον, Κυνηγετικός (c. 1). The above occupy ff. 1–160 of the MS. The rest of the volume is taken up with excerpts from the vith and xth Books of Polybius (ff. 161–191) written in the same neat hand, and the Ὑποτύπωσις τῶν ἀστρονομικῶν ὑποθέσεων by Proclus surnamed Διάδοχος (ff. 192–210). No collation of this MS appears to have been made hitherto, and for this reason I have given full details of its variants. Some of its readings confirm the conjectures of previous scholars, but its numerous omissions betray the carelessness of its scribe; it differs in many places from the other MSS, especially in the order of words, and in orthography, chiefly in regard to itacism as διακαθήσας for διακαθείσας, and the interchange of short and long vowels or diphthongs *e.g.* ἔνδων for ἔνδον, ἀντιτιμήσηται for ἀντιτιμήσεται, ἐκβήσηται for ἐκβήσεται, εὐπορότεροι for εὐπορώτεροι, ἀφεροῦνται for ἀφαιροῦνται, γηρωβοσκῶν for γηροβοσκῶν, τὸν for τῶν.

Δ (δέλτοι) is the symbol I have adopted in the critical notes for all Schenkl's MSS with Hª included.

As subsidiary to the construction of the Text, we have besides:—the corrections in the margin of a copy of the first Juntine edition lent by its owner d'Ansse de Villoison to Weiske, and published by him in the vith vol. of his edition of *Xenophon's Works* 1798—1804, and those in the handwriting of Petrus Victorius on the margin of the Aldine edition in the Library of Munich published by FJacobs, as well as those communicated to GSauppe from the same source by CEFinckh. John of Stobi (Stobaeus) has preserved in his Ἀνθολόγιον the following Extracts: iv 2—3, iv 19, v 1—17, vi 4—5, vi 12—16, vii 43. There are also some quotations from the work by Philodemus[6] in his Treatise περὶ κακιῶν

[6] Philodemus, a native of Gadara (Syria), and a disciple of Zeno (Strabo *Geogr.* xvi 2, 29), whom Cicero attacked as an intimate friend and the instructor of Piso (*or. in Pis.* cc. 28, 29), and praised on the other hand in the *de finibus* as *inter optimos et doctissimos homines* (ii 35, 119). He was the author of numerous miscellaneous treatises in prose. Many of these were discovered among the charred *papyri* brought to light in 1752 from

καὶ τῶν ἀντικειμένων ἀρετῶν καὶ τῶν ἐν οἷς εἰσὶ καὶ περὶ ἃ *i.e.* 'of the vices and their opposite virtues and of the persons and circumstances in which they are seen,' contained in Vol. III of the *Herculanensium voluminum quae supersunt* Naples 1827. It was subsequently edited by C. Goettling, Jena 1830, together with the *Oeconomicus* of Aristotle and that of an anonymous author; also by JAHartung *Abhandlungen über die Haushaltung und über den Hochmuth und Theophrasts Haushaltung und Characterbilder griechisch u. deutsch mit kritischen und erklarenden Anmerkungen* Leipzig 1857.

Only the ninth and tenth Books of the larger Work on the same subject have been recovered, and these in a very mutilated state; the subject of the former being a detailed examination from the point of view of an Epicurean philosopher of the *Oeconomicus* of Xenophon and of that of Theophrastus (?), commonly ascribed to Aristotle. In several passages it confirms the vulgate readings, on which doubt had been thrown by editors, *e.g.* in c. 3, 14 it exhibits the reading συστήσω δέ σοι ἐγὼ καὶ Ἀσπασίαν, for which some MSS have συστήσω δέ σε ἐγὼ καὶ Ἀσπασίᾳ.

The passages quoted by Columella in the XIth and XIIth Books of his work *de re rustica* from the Translation which Cicero tells us he made in his youth are too freely rendered to throw much light on the text. The services rendered by Henry Estienne (Stephanus) in his editions (Paris 1561, 1581) towards the improvement of the Text have been underrated.

Breitenbach in his Preface p. xi says of him: *quamquam interdum exhibuit quae ex Parisiensibus libris petita esse possunt, multo frequentius*

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a library in *la villa di Pisone* amid the ruins of Herculaneum, but not published until 1793 when they appeared in the *Volumina Herculanensia*, edited by Francis Javaroni and Charles Maria Rosini, the first Volume of which contained his treatise περὶ μουσικῆς in four books. This treatise has since been edited by Kemke (1884), and his philosophical works περὶ ὀργῆς, περὶ εὐσεβείας, περὶ θανάτου, περὶ σημείων καὶ σημειώσεων by TGomperz and others (1864-6). Gomperz has also written on the fragments of his treatise περὶ ποιημάτων, in a paper published by the Imperial Academy of Vienna. An edition of the rhetorical works by Dr. SSudhaus appeared in the *Bibliotheca Teubneriana* in 1892 with a Supplement 1895. Cicero is supposed to have borrowed a great part of the First book of his treatise *de Natura Deorum* from the Philodemian treatise περὶ εὐσεβείας, which appeared in the second vol. of the *Herculanensia* (Naples 1862), although it is more likely, as Prof. JBMayor shows in the Introduction to his Edition of that work, that they both copied a common original, probably Zeno himself.

tamen dubitari nequit de suo illum coniecturas dedisse, praesertim cum permultis locis editionum lectiones retinuerit, ubi ex illis codicibus meliora depromi poterant. But he saw reason to modify his opinion later in an article contributed to the *Zeitschrift fur d. Alterthumswissenschaft* 1847, pp. 979–991. Further acquaintance with the Paris MSS has led Sauppe and more recent critics to the same conclusion, just as in the case of the edition of Plutarch's Works by the same great scholar Sintenis acknowledged and retracted his own erroneous judgment. Estienne's own conjectural emendations have invariably a π i.e. πότερον prefixed to them, as is pointed out by Hertlein *NJbb* 1845, 44, 40 *sq.*

Editions and Commentaries

A complete list of the Editions of Xenophon's whole works is given in the *Critical Appendix* to my Editions of the *Hieron* and of the *Cyropaedeia* Books I, II.

There are separate editions of the *Oeconomicus* by :—

JABach, Leipzig 1749.

JCZeune, Leipzig 1782.

JGSchneider, Leipzig 1805, 1815.

,, ,, Oxford 1826 with the notes of Louis Dindorf.

GKuster (CGReisig–AMeineke), Lipsiae 1812.

EKerst, Lipsiae 1840
[contains some emendations of Godfrey Hermann]

LBreitenbach, Gotha 1841
[forming a part of the Jacobs-Rost *Bibliotheca Graeca*]

KSchenkl, Berlin, Weidmanns 1876, in Vol. II of his Edition of the entire works (incomplete).

CGraux, Xénophon *Économique* chapitres i à xi. Texte Grec accompagné d'une introduction . . et de notes en français, Paris 1878 ; reproduced, with some corrections of the Editor, in a posthumous volume of *Textes Grecs* with Appendix containing notes and a *compte rendu* by KSchenkl ; and since continued and completed by AJacob, Paris 1888.

KLincke *Xenophons Dialog* περὶ οἰκονομίας *in seiner ursprünglichen Gestalt.* Text u. Abhandlungen von Dr. KL, Jena 1879.

The object of this edition is to prove that the book as it came from Xenophon has been worked over by some other hand in a very unskilful

manner. In his Text Lincke omits nearly a quarter of the whole; he treats as clumsy *emblemata* some sections that are quoted by Cicero in the *Cato Maior*, others that are quoted by Columella from Cicero's translation of the work. His theory is that it was never published by Xen. him self, but found among his literary remains by the person, probably his grandson, into whose hands they came and was given to the public after his death. The arguments which he adduces against the genuineness of portions of the work—so far as they are grounded on matter and arrangement—have been satisfactorily refuted by the late Prof. CDMorris in an able and highly instructive paper contributed to the *American Journal of Philology* pp. 169-186. Lincke has also published an article 'Zur Xenophonkritik' in *Hermes* XVII 2.

JJHartman, Xenophons *Oeconomicus geemendeerd en van ophelderingen voorzien uitgegeven* door JJH. Leiden 1888.

TRANSLATIONS

The earliest Version in Latin was made by Raphael Maffeius Volaterranus a. 1506 fol. It was reprinted in the first Bale edition a. 1545. Then followed those of JLStrebaeus Basileae 1551, reprinted in the edition of HStephanus (1561), of Ioachimus Camerarius Leipzig 1564, and of JLeunclavius (Löwenklau) Basileae 1569.

There are English versions by

GHervet, London 1532, 1537.

RBradley, F.R.S. Professor of Botany, Cambridge (1724–1732), London 1727

[An absurdly loose and unscholarlike paraphrase of the original, abounding in wanton insertions, omissions and falsifications of the original text]

ADOWetterburn–WGCollingwood, London 1876

[forming Vol. I of the *Bibliotheca Pastorum*, with a preface by JRuskin]

Of German versions that by AZeising, Stuttgart 1886, is considered the best.

Other writings which may be consulted with advantage in reading this Dialogue arranged in chronological order :—

CJWMosche *Animadversionum in Oeconomicum specimen* Frankfurt a. M. 1793.

TMitchell *State of Female Society in Greece, Quarterly Review* Vol. XXII pp. 163–203, 1820.

AVoigtländer *Brevis de locis nonnullis in Oec. disputatio* Schneeb. 1827, programm.

CLGFrancke *In Oeconomicum observationes nonnullae* Bernburg 1829.

CASteger *Versuch einige Stellen aus Xen. Oek. zu verbessern* Wetzlar 1830, programm.

CLGFrancke *De capite xv. Oec. commentatio* Bernburg 1831.

CLGFrancke *De loco Oeconomici* (c. 4, 5–11) *Comm.* ibid. 1834.

CGCobet *Prosopographia Xenophontea* Leyden 1836.

LBreitenbach *Quaestionum de Oeconomico particula* Halle 1837.

CGHeiland *De reliquiis Xenophontis quae dicuntur* im *Zeitschrift für die Alterthumswissenschaft* Cassel 1847 pp. 604–612.

LBreitenbach *Zur Frage über die Codices des Henricus Stephanus* im *Zeitschrift f. d. Alterth.* 1847, pp. 979–991.

RBHirschig *Emendationis specimen in Xenophontis Anabasi, Oeconomico et Symposio* in *Miscellanea Philologica et Paedagogica* Amstelodami 1850.

CGCobet *Novae Lectiones* pp. 568-601, Leyden 1858.

GFSchömann *Observationes in Theophrasti Oeconomicum et Philodemi lib.* IX *de virtutibus et vitiis* in his *Opuscula Academica* III pp. 206–243, Berolini 1858.

GGrote *Plato and other Companions of Socrates* Vol. III 1865.

GSauppe *Appendicula ad Xenophontis ed. stereot. continens annotationem criticam in scripta minora* Lipsiae 1869.

Alfred Croiset *Xénophon, son caractère et son talent.* Étude morale et littéraire. Paris 1873.

CGCobet *Xenophontea, Mnemosyne* NS. III 214–221, 1875.

KSchenkl *Xenophontische Studien* III Heft. *Beiträge zur Kritik des Oikonomikos, des Symposion und der Apologie* Wien 1876.

WNitsche *Bericht über die* 1874–1877 *veröffentlichten auf Xenophon bezüglichen Arbeiten* in Bursians Jahresb. ü. d. Fortschritte der classischen Alterthumswissenschaft pp. 16–22. Berlin 1877.

CGraux *Revue Critique d'histoire et de littérature* 1877 No. 28 pp. 7 f, 13 Dec. 1879.

CDMorris *Review* of Lincke's edition of the *Oeconomicus* in the *American Journal of Philology* Vol. I pp. 169–186, 1880.

KSchenkl im *Zeitschrift für die Oesterreichischen Gymnasien* T. XXXI pp. 745–748.

Adalbertus Roquette *De Xenophontis vita.* Diss. inaug. Regensburg 1884.

ÉTournier *Observations sur le texte de l'économique de Xénophon, Mélanges Renier* Paris 1886, pp. 65–73.

KGPSchwartz *Mnemosyne* NS. Vol. XIV pp. 442–3, 1886.

JJHartman *Analecta Xenophontea* pp. 170–213, Lugduni Batavorum 1887.

CPSchulze *Quaestiones grammaticae ad Xenophontem pertinentes* Programm, Berlin 1888.

KSchenkl *Bericht über die Xenophon betreffenden Schriften* in 1879, 1880–1888, in Bursian-Müllers Jahresb. ü. d. Fortschritte d. cl. Alterthumswissenschaft, 1889.

JASimon *Xenophon-Studien.* Erster u. vierter Theil, Leipzig 1889.

PaulGuiraud *La vie privée et la vie publique des Grecs* Paris 1890.

MaxWehmann *De ὥστε particulae usu Herodoteo Thucydideo Xenophonteo.* Argentorati 1891.

PaulGuiraud *La propriété foncière en Grèce jusqu'à la conquête Romaine* Paris 1893.

RDareste-BHaussoullier-TReinach *Recueil des Inscriptions juridiques grecques* Paris 1891–94.

HvanHerwerden *Mnemosyne* NS. Vol. XXIII pp. 317–320, 1895.

Abbreviations (in the critical notes)

Bh	= Breitenbach	Gr	= Graux
Cast	= SCastalio	Hf	= Heindorf
Cob	= Cobet	Hi	= RBHirschig
Di	= LDindorf	Hn	= JJHartman
Ed	= Editor	HvHn	= HvanHerwerden

HSt	= HStephanus	Sl	= KSchenkl
Jb	= AJacob	Sr	= JGSchneider
Le	= Leonclavius	Stob	= Stobaeus
Mr	= Mehler	Vict	= PVictorius
Re	= Reisig	Vill	= Villoison
Sa	= GSauppe	We	= BWeiske
Schaef	= GHSchäfer	Ze	= JCZeune
Schoem	= GFSchömann		

add	= addidit	mg	= margine
cet	= ceteri	om	= omisit
cf	= confer	del	= delevit
ci	= coniecit	susp	= suspexit
cl	= collato *or* collatis	*s.v.*	= sub voce
codd	= codices	v	= vulgo or vulgata lectio
corr	= correxit		
em	= emendavit		

)(	= opposed to
< >	= inserted conjecturally
[ ]	= omitted conjecturally

ΞΕΝΟΦΩΝΤΟΣ ΟΙΚΟΝΟΜΙΚΟΣ

Ἤκουσα δέ ποτε αὐτοῦ καὶ περὶ οἰκονομίας τοιάδε διαλεγομένου· I

Εἰπέ μοι, ἔφη, ὦ Κριτόβουλε, ἆρά γε ἡ οἰκονομία ἐπιστήμης τινὸς ὄνομά ἐστιν, ὥσπερ ἡ ἰατρικὴ καὶ ἡ χαλκευτικὴ καὶ ἡ τεκτονική;

Ἔμοιγε δοκεῖ, ἔφη ὁ Κριτόβουλος.

Ἦ καὶ ὥσπερ τούτων τῶν τεχνῶν ἔχοιμεν ἂν 2 εἰπεῖν ὅ τι ἔργον ἑκάστης, οὕτω καὶ τῆς οἰκονομίας δυναίμεθ' ἂν εἰπεῖν ὅ τι ἔργον αὐτῆς ἐστι;

Δοκεῖ γοῦν, ἔφη ὁ Κριτόβουλος, οἰκονόμου ἀγαθοῦ εἶναι εὖ οἰκεῖν τὸν ἑαυτοῦ οἶκον.

Ἦ καὶ τὸν ἄλλου γε οἶκον, ἔφη ὁ Σωκράτης, 3 εἰ ἐπιτρέποι τις αὐτῷ; <ἂ> οὐκ ἂν δύναιτο, εἰ βούλοιτο, εὖ οἰκεῖν, ὥσπερ καὶ τὸν ἑαυτοῦ; ὁ μὲν γὰρ τεκτονικὴν ἐπιστάμενος ὁμοίως ἂν καὶ ἄλλῳ δύναιτο ἐργάζεσθαι ὅτιπερ καὶ ἑαυτῷ, καὶ ὁ οἰκονομικός γ' ἂν ὡσαύτως;

Ἔμοιγε δοκεῖ, ὦ Σώκρατες.

Post **ΟΙΚΟΝΟΜΙΚΟΣ** add ΛΟΓΟΣ **BH**[a]

c. I § **1** l. 5 **ἡ χαλκευτική FLH**[a] (Sl Gr Hn) : *χαλκευτική* cet

§ **2** l. 9 **δυναίμεθ' ἂν BKH**[a] (Castalio HSt Di Sr Sl Gr Hn) : *δυνάμεθ' ἂν* cet, unde *δυνάμεθα* Bh Sa : uncis inclusit ETournier. Cp c. 19, 1 ‖ 11 *ποιεῖν οἰκεῖν* **H**[a]

§ **3** l. 12 **ἡ καί** om Sr ‖ **γε** ci Hf : *δέ* v ‖ 13 **αὐτῷ; <ἂ> οὐκ** ci Hf Sr : *αὐτῷ, οὐκ* v ‖ 16 **καὶ ὁ οἰκονομικός γ' ἂν ὡσαύτως** del ETournier : Critobulo tribuit Hartmanus

4 Ἔστιν ἄρα, ἔφη ὁ Σωκράτης, τὴν τέχνην ταύτην ἐπισταμένῳ, καὶ εἰ μὴ αὐτὸς τύχοι χρήματα ἔχων, τὸν ἄλλου οἶκον οἰκονομοῦντα ὥσπερ καὶ οἰκοδομοῦντα μισθοφορεῖν;

Νὴ Δία καὶ πολύν γε μισθόν, ἔφη ὁ Κριτόβουλος, φέροι τἄν, εἰ δύναιτο οἶκον παραλαβὼν τελεῖν τε ὅσα δεῖ καὶ περιουσίαν ποιῶν αὔξειν τὸν οἶκον.

5 Οἶκος δὲ δὴ τί δοκεῖ ἡμῖν εἶναι; ἆρα ὅπερ οἰκία, ἢ καὶ ὅσα τις ἔξω τῆς οἰκίας κέκτηται, πάντα τοῦ οἴκου ταῦτά ἐστιν;

Ἐμοὶ γοῦν, ἔφη ὁ Κριτόβουλος, δοκεῖ, καὶ εἰ μηδ' ἐν τῇ αὐτῇ πόλει εἴη τῷ κεκτημένῳ, πάντα τοῦ οἴκου εἶναι ὅσα τις κέκτηται.

6 Οὐκοῦν καὶ ἐχθροὺς κέκτηνταί τινες;

Νὴ Δία καὶ πολλούς γε ἔνιοι.

Ἦ καὶ κτήματα αὐτῶν φήσομεν εἶναι τοὺς ἐχθρούς;

Γελοῖον μεντἂν εἴη, ἔφη ὁ Κριτόβουλος, εἰ ὁ τοὺς ἐχθροὺς αὔξων προσέτι καὶ μισθὸν τούτου φέροι.

7 Ὅτι τοι ἡμῖν ἐδόκει οἶκος ἀνδρὸς εἶναι ὅπερ κτῆσις.

Νὴ Δί', ἔφη ὁ Κριτόβουλος, ὅ τι γέ τις ἀγαθὸν κέκτηται· οὐ μὰ Δί' οὐκ εἴ τι κακόν, τοῦτο κτῆμα ἐγὼ καλῶ.

Σὺ δ' ἔοικας τὰ ἑκάστῳ ὠφέλιμα κτήματα καλεῖν.

§ **4** l. 19 *ἆρα* **H**[a] | 24 **φέροι τἄν** ci Sl: *φέρει τἄν* **H**[a]: *φέροιτ' ἄν* **BHKLN** (Bh Sa), *φέρειν* (*φέρει* **AP**) *τ' ἄν* cet: *φέροι ἄν* ci Mr Cob (Hn)

§ **5** l. 28 *τῆς οἰκίας τις ἔξω* **H**[a] | **κέκτηται** **K** (Sr Di Sa Sl Gr Hn): *ἐκέκτητο* cet (Bh)

§ **6** l. 39 post **φέροι** Cob *NL* 569 quaedam excidisse putat, quibus sequentia respondeant. Verius iam alii iudicaverunt, etiam Hf cl Plat *Civ* I 343 A: *ὅτι* prioris interrogationis causam reddit. Vid *Cyr* IV V 11 (*Sauppe*)

§ **7** l. 40 *οὔτι τοι;* ci Wyttenbach (Hn) || 42 *ὅ τι δέ γε* **H**[a]

Πάνυ μὲν οὖν, ἔφη· τὰ δέ γε βλάπτοντα ζημίαν ἔγωγε νομίζω μᾶλλον ἢ χρήματα.

Κἂν ἄρα γέ τις ἵππον πριάμενος μὴ ἐπίστηται 8
αὐτῷ χρῆσθαι, ἀλλὰ καταπίπτων ἀπ' αὐτοῦ κακὸν λαμβάνῃ, οὐ χρήματα αὐτῷ ἐστιν ὁ ἵππος;

Οὔκ, εἴπερ τὰ χρήματά γ' ἐστὶν ἀγαθόν.

Οὐδ' ἄρα γε ἡ γῆ ἀνθρώπῳ ἐστὶ χρήματα, ὅστις οὕτως ἐργάζεται αὐτὴν ὥστε ζημιοῦσθαι ἐργαζόμενος.

Οὐδὲ ἡ γῆ μέντοι χρήματά ἐστιν, εἴπερ ἀντὶ τοῦ τρέφειν πεινῆν παρασκευάζει.

Οὐκοῦν καὶ τὰ πρόβατα ὡσαύτως, εἴ τις διὰ 9
τὸ μὴ ἐπίστασθαι προβάτοις χρῆσθαι ζημιοῖτο, οὐδὲ τὰ πρόβατα χρήματα τούτῳ εἴη ἄν;

Οὔκουν ἔμοιγε δοκεῖ.

Σὺ ἄρα, ὡς ἔοικε, τὰ μὲν ὠφελοῦντα χρήματα ἡγεῖ, τὰ δὲ βλάπτοντα οὐ χρήματα.

Οὕτως.

Ταὐτὰ ἄρα ὄντα τῷ μὲν ἐπισταμένῳ χρῆσθαι 10
αὐτῶν ἑκάστοις χρήματά ἐστι, τῷ δὲ μὴ ἐπι-
σταμένῳ οὐ χρήματα· ὥσπερ γε αὐλοὶ τῷ μὲν
ἐπισταμένῳ ἀξίως λόγου αὐλεῖν χρήματά εἰσι,
τῷ δὲ μὴ ἐπισταμένῳ οὐδὲν μᾶλλον ἢ ἄχρηστοι
λίθοι, εἰ μὴ ἀποδιδοῖτό γε αὐτούς. τοῦτ' οὖν 11
φαίνεται ἡμῖν, ἀποδιδομένοις μὲν οἱ αὐλοὶ χρή-
ματα, μὴ ἀποδιδομένοις δὲ ἀλλὰ κεκτημένοις οὔ,
τοῖς μὴ ἐπισταμένοις αὐτοῖς χρῆσθαι.

Καὶ δι' ὁμολογουμένων γε, ὦ Σώκρατες, ὁ λόγος ἡμῖν χωρεῖ, ἐπείπερ εἴρηται τὰ ὠφελοῦντα χρή-

l. 48 *ὀνομάζω* ci Mr *Mnemos* NS II 77, Hirschig *Misc Phil* NS I 125

§ 8 l. 50 **κακόν** ci Cob (Gr Hn): *κακά* **H**a cet (Sl) ‖ 51 *οὐ χρήματα ἔτι αὐτῷ ἐστιν* **E**

§ 10 l. 68 *λόγου ἀξίως* **H**a ‖ 69 **ἄχρηστοι** del HvHn (Hn)

§ 11 l. 70 **τοῦτ' οὖν** ci Bh (Sl): *ταῦτ' οὖν* **O**: *τοῦτ' αὖ* **H**a cet (Sr): *τοῦτ' αὐτὸ* Di ‖ 74 **δι' ὁμολογουμένων** ci Cob cl c. 19, 15, *Mem* IV vi 15 *διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο*: nempe praecedens ΚΑΙ absorpsit duas litterulas sq. ΔΙ (Gr Hi Hn): *ὁμολογουμένως* **Δ** (Bh Sa Sl)

ματα εἶναι. μὴ πωλούμενοι μὲν γὰρ οὐ χρήματά εἰσιν οἱ αὐλοί· οὐδὲν γὰρ χρήσιμοί εἰσι· πωλούμενοι δὲ χρήματα.

Πρὸς ταῦτα δ' ὁ Σωκράτης εἶπεν

12 Ἢν ἐπίστηταί γε πωλεῖν. εἰ δὲ πωλοίη αὖ πρὸς τοῦτο ᾧ μὴ ἐπίσταιτο χρῆσθαι, οὐδὲ πωλούμενοί εἰσι χρήματα κατά γε τὸν σὸν λόγον.

Λέγειν ἔοικας, ὦ Σώκρατες, ὅτι οὐδὲ τὸ ἀργύριόν ἐστι χρήματα, εἰ μή τις ἐπίσταιτο χρῆσθαι αὐτῷ.

13 Καὶ σὺ δέ μοι δοκεῖς συνομολογεῖν, <λέγων> ἀφ' ὧν τις ὠφελεῖσθαι δύναται, χρήματα εἶναι. εἰ γοῦν τις <οὕτω> χρῷτο τῷ ἀργυρίῳ ὥστε πριάμενος οἷον ἑταίραν διὰ ταύτην κάκιον μὲν τὸ σῶμα ἔχοι, κάκιον δὲ τὴν ψυχήν, κάκιον δὲ τὸν οἶκον, πῶς ἂν ἔτι τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη;

Οὐδαμῶς, εἰ μή πέρ γε καὶ τὸν ὑοσκύαμον καλούμενον χρήματα εἶναι φήσομεν, ὑφ' οὗ οἱ φαγόντες αὐτὸν παραπλῆγες γίγνονται.

14 Τὸ μὲν δὴ ἀργύριον, εἰ μή τις ἐπίσταιτο αὐτῷ χρῆσθαι, οὕτω πόρρω ἀπωθείσθω, ὦ Κριτόβουλε, ὥστε μηδὲ χρήματα εἶναι. οἱ δὲ φίλοι, ἤν τις ἐπίστηται αὐτοῖς χρῆσθαι ὥστε ὠφελεῖσθαι ἀπ' αὐτῶν, τί φήσομεν αὐτοὺς εἶναι;

Χρήματα νὴ Δί', ἔφη ὁ Κριτόβουλος, καὶ πολύ γε μᾶλλον ἢ τοὺς βοῦς, ἢν ὠφελιμώτεροί γε ὦσι τῶν βοῶν.

15 Καὶ οἱ ἐχθροί γε ἄρα κατά γε τὸν σὸν λόγον χρήματά εἰσι τῷ δυναμένῳ ἀπὸ τῶν ἐχθρῶν ὠφελεῖσθαι.

§ **12** l. 81 **πρὸς τοῦτο ᾧ** ci Cob (Sa Sl Gr Hn): *πρὸς τοῦτον ὅς* **Δ** (Bh) ‖ 84 *ἐπιστῆται* **Δ**: corr HSt

§ **13** l. 86 **λέγων** ci Cob ‖ 88 *δ' οὖν* ci Hertlein ‖ **οὕτω** ante *συνομολογεῖν* transposuit post *τις* Cob (Sl Gr Hn) ‖ 92 *τὸ ὑοσκύαμον* **H**[a] ‖ 94 *αὐτό* **CH**[a]: *αὐτοί* **ADP**: **αὐτόν N** (HSt Bh Sa Di): om **BKLM** (Cob Sl Gr Hn)

§ **14** l. 101 **ἢν ὠφελιμώτεροί γε ὦσι τῶν βοῶν** damnat Hartmanus ut glossema

Ἐμοὶ γοῦν δοκεῖ.

Οἰκονόμου ἄρα ἐστὶν ἀγαθοῦ καὶ τοῖς ἐχθροῖς ἐπίστασθαι χρῆσθαι ὥστε ὠφελεῖσθαι ἀπὸ τῶν ἐχθρῶν.

Ἰσχυρότατά γε.

* * * * *

Καὶ γὰρ δὴ ὁρᾷς, ἔφη, ὦ Κριτόβουλε, ὅσοι μὲν δὴ οἶκοι ἰδιωτῶν ηὐξημένοι εἰσὶν ἀπὸ πολέμου, ὅσοι δὲ τυράννων.

Ἀλλὰ γὰρ τὰ μὲν καλῶς ἔμοιγε δοκεῖ λέ- 16
γεσθαι, ὦ Σώκρατες, ἔφη ὁ Κριτόβουλος· ἐκεῖνο δ᾽ ἡμῖν τί φαίνεται, ὁπόταν ὁρῶμέν τινας ἐπιστήμας μὲν ἔχοντας καὶ ἀφορμὰς ἀφ᾽ ὧν δύνανται ἐργαζόμενοι αὔξειν τοὺς οἴκους, αἰσθανώμεθα δὲ αὐτοὺς ταῦτα μὴ θέλοντας ποιεῖν, καὶ διὰ τοῦτο ὁρῶμεν ἀνωφελεῖς οὔσας αὐτοῖς τὰς ἐπιστήμας; ἄλλο τι ἢ τούτοις αὖ οὔτε αἱ ἐπιστῆμαι χρήματά εἰσιν οὔτε τὰ κτήματα;

Περὶ δούλων μοι, ἔφη ὁ Σωκράτης, ἐπιχειρεῖς, 17
ὦ Κριτόβουλε, διαλέγεσθαι;

Οὐ μὰ Δί᾽, ἔφη, οὐκ ἔγωγε, ἀλλὰ καὶ πάνυ εὐπατριδῶν ἐνίων γε δοκούντων εἶναι, οὓς ἐγὼ ὁρῶ τοὺς μὲν πολεμικάς, τοὺς δὲ καὶ εἰρηνικὰς ἐπιστήμας ἔχοντας, ταύτας δὲ οὐκ ἐθέλοντας ἐργάζεσθαι, ὡς μὲν ἐγὼ οἶμαι, δι᾽ αὐτὸ τοῦτο ὅτι δεσπότας οὐκ ἔχουσιν.

Καὶ πῶς ἄν, ἔφη ὁ Σωκράτης, δεσπότας οὐκ 18
ἔχοιεν, εἰ εὐχόμενοι εὐδαιμονεῖν καὶ ποιεῖν βουλόμενοι ἀφ᾽ ὧν ἔχοιεν ἀγαθὰ ἔπειτα κωλύονται ποιεῖν ταῦτα ὑπὸ τῶν ἀρχόντων;

§ **15** post l. 110 Cobeto quem sequitur C. Graux complura videntur intercidisse; post l. 114 Hartmano ‖ 114 *τυραννιῶν* **G**: *ἀπὸ τυραννιῶν* **Δ** (*τυράννων* **D**): corr We

§ **16** l. 115 *ταῦτα μέν* ci Hi ‖ 121 pro **τὰς ἐπιστήμας** Hartmanus *ταύτας* vel *ἐκείνας* requirit

§ **17** l. 128 **πολεμικάς BHKL** (Bh Sl Hn): *καὶ πολεμικάς* cet (Sr Sa Gr) ‖ 131 **ἔχουσιν** ci Schaefer (Bh Sa Sl Gr Hn): *ἔχοιεν* **Δ**: *τὸ δεσπότας μὴ ἔχειν* ci Hf Sr

§ **18** l. 134 *ἀφ᾽ ὧν ἔχοιεν ἀγαθῶν ἢ ἀγαθά* **H**[a]

Καὶ τίνες δὴ οὗτοί εἰσιν, ἔφη ὁ Κριτόβουλος,
οἳ ἀφανεῖς ὄντες ἄρχουσιν αὐτῶν;
19 Ἀλλὰ μὰ Δί', ἔφη ὁ Σωκράτης, οὐκ ἀφανεῖς
εἰσιν, ἀλλὰ καὶ πάνυ φανεροί. καὶ ὅτι πονηρό-
τατοί γ' εἰσὶν οὐδὲ σὲ λανθάνουσιν, εἴπερ πονηρίαν
γε νομίζεις ἀργίαν τ' εἶναι καὶ μαλακίαν ψυχῆς
20 καὶ ἀμέλειαν. καὶ ἄλλαι δ' εἰσὶν ἀπατηλαί τινες
δέσποιναι προσποιούμεναι ἡδοναὶ εἶναι, κυβεῖαί τε
καὶ ἀνωφελεῖς ἀνθρώπων ὁμιλίαι, αἳ προϊόντος
τοῦ χρόνου καὶ αὐτοῖς τοῖς ἐξαπατηθεῖσι κατα-
φανεῖς γίγνονται ὅτι λῦπαι ἄρα ἦσαν ἡδοναῖς
περιπεπεμμέναι, αἳ διακωλύουσιν αὐτοὺς ἀπὸ τῶν
ὠφελίμων ἔργων κρατοῦσαι.
21 Ἀλλὰ καὶ ἄλλοι, ἔφη, ὦ Σώκρατες, ἐργάζεσθαι
μὲν οὐ κωλύονται ὑπὸ τούτων ἀλλὰ καὶ πάνυ
σφοδρῶς πρὸς τὸ ἐργάζεσθαι ἔχουσι καὶ μηχα-
νᾶσθαι προσόδους, ὅμως δὲ καὶ τοὺς οἴκους κατα-
τρίβουσι καὶ ἀμηχανίαις συνέχονται.
22 Δοῦλοι γάρ εἰσι καὶ οὗτοι, ἔφη ὁ Σωκράτης,
καὶ πάνυ γε χαλεπῶν δεσποτῶν, οἱ μὲν λιχνειῶν,
οἱ δὲ λαγνειῶν, οἱ δὲ οἰνοφλυγιῶν, οἱ δὲ φιλο-
τιμιῶν τινων μώρων καὶ δαπανηρῶν, ἃ οὕτω
χαλεπῶς ἄρχει τῶν ἀνθρώπων ὧν ἂν ἐπικρατή-
σωσιν, ὥσθ', ἕως μὲν ἂν ὁρῶσιν ἡβῶντας αὐτοὺς
καὶ δυναμένους ἐργάζεσθαι, ἀναγκάζουσι φέρειν ἃ
ἂν αὐτοὶ ἐργάσωνται καὶ τελεῖν εἰς τὰς αὐτῶν
ἐπιθυμίας, ἐπειδὰν δὲ αὐτοὺς ἀδυνάτους αἴσθωνται
ὄντας ἐργάζεσθαι διὰ τὸ γῆρας, ἀπολείπουσι τού-
τους κακῶς γηράσκειν, ἄλλοις δ' αὖ πειρῶνται
23 δούλοις χρῆσθαι. ἀλλὰ δεῖ, ὦ Κριτόβουλε, πρὸς

l. 136 εἰσὶν οὗτοι ACDPH[a]

§ 19 l. 140 πονηράν ci We (Sr): aut hoc aut πονηρόν reponendum censet KGPSchwartz, nulla Weiski mentione facta: πονηρίαν Δ (Bh Sa Sl Gr Hn)

§ 20 l. 147 περιπεπεμμέναι CDMN (We Sr Sa Sl Gr Hn): περιπεπλεγμέναι BHKLH[a]

§ 22 l. 155 δεσποινῶν ci We (Sr Kerst HvHerwerden Hn) | 157 αἳ . . . ἄρχουσι ci Hi *Philol* v 314 (HvHerwerden Hn) | 161 αὑτῶν ci Sa (Sl Gr Hn): αὐτῶν Δ (Sr Bh)

ταῦτα οὐχ ἧττον διαμάχεσθαι περὶ τῆς ἐλευθερίας ἢ πρὸς τοὺς σὺν ὅπλοις πειρωμένους καταδουλοῦσθαι. πολέμιοι μὲν οὖν ἤδη, ὅταν καλοὶ κἀγαθοὶ ὄντες καταδουλώσωνταί τινας, πολλοὺς δὴ βελτίους ἠνάγκασαν εἶναι σωφρονίσαντες καὶ ῥᾷον βιοτεύειν τὸν λοιπὸν χρόνον ἐποίησαν· αἱ δὲ τοιαῦται δέσποιναι αἰκιζόμεναι τὰ σώματα τῶν ἀνθρώπων καὶ τὰς ψυχὰς καὶ τοὺς οἴκους οὔποτε λήγουσιν, ἔστ' ἂν ἄρχωσιν αὐτῶν.

Ὁ οὖν Κριτόβουλος ἐκ τούτων ὧδέ πως εἶπεν II

Ἀλλὰ περὶ μὲν τῶν τοιούτων ἀρκούντως πάνυ μοι δοκῶ τὰ λεγόμενα ὑπὸ σοῦ ἀκηκοέναι· αὐτὸς δ' ἐμαυτὸν ἐξετάζων δοκῶ μοι εὑρίσκειν ἐπιεικῶς τῶν τοιούτων ἐγκρατῆ ὄντα, ὥστ' εἴ μοι συμβουλεύοις ὅ τι ἂν ποιῶν αὔξοιμι τὸν οἶκον, οὐκ ἄν μοι δοκῶ ὑπό γε τούτων ὧν σὺ δεσποινῶν καλεῖς κωλύεσθαι· ἀλλὰ θαρρῶν συμβούλευε ὅ τι ἔχεις ἀγαθόν· ἢ κατέγνωκας ἡμῶν, ὦ Σώκρατες, ἱκανῶς πλουτεῖν καὶ οὐδὲν δοκοῦμέν σοι προσδεῖσθαι χρημάτων;

Οὔκουν ἔγωγε, ἔφη ὁ Σωκράτης, εἰ καὶ περὶ 2 ἐμοῦ λέγεις, οὐδέν μοι δοκῶ προσδεῖσθαι χρημάτων, ἀλλ' ἱκανῶς πλουτεῖν· σὺ μέντοι, ὦ Κριτόβουλε, πάνυ μοι δοκεῖς πένεσθαι, καὶ ναὶ μὰ Δί' ἔστιν ὅτε καὶ πάνυ οἰκτίρω σε ἐγώ.

Καὶ ὁ Κριτόβουλος γελάσας εἶπε 3

Καὶ πόσον ἂν πρὸς τῶν θεῶν οἴει, ὦ Σώκρατες, ἔφη, εὑρεῖν τὰ σὰ κτήματα πωλούμενα, πόσον δὲ τὰ ἐμά;

Ἐγὼ μὲν οἶμαι, ἔφη ὁ Σωκράτης, εἰ ἀγαθοῦ ὠνητοῦ ἐπιτύχοιμι, εὑρεῖν ἄν μοι σὺν τῇ οἰκίᾳ καὶ τὰ ὄντα πάντα πάνυ ῥᾳδίως πέντε μνᾶς· τὰ

§ 23 l. 167 καταδουλοῦσθαι πειρωμένους Hª | 168 **μὲν οὖν** ABKLPHª : *μέν γ' οὖν (μεν γοῦν)* cet : [*μὲν*] *γοῦν* ci Di (Kerst Sl Gr Hn) || *ἤδη καὶ* Hª

c. II § 1 l. 2 *ἀρκοῦντα* ci Hartmanus

§ 3 l. 22 *μοι τὴν οἰκίαν καὶ τὰ ἐνόντα* ci Mr (Sl Hn) (*μου* Cob *NL* 571) : *μου σὺν τῇ οἰκίᾳ τὰ ὄντα* ci Coraes | 23 *οἱ* vel

μέντοι cὰ ἀκριβῶc οἶδα ὅτι πλέον ἂν εὕροι ἢ ἑκατονταπλαcίονα τούτου.

4 Κᾆτα οὕτωc ἐγνωκὼc cὺ μὲν οὐχ ἡγεῖ προcδεῖcθαι χρημάτων, ἐμὲ δὲ οἰκτίρειc ἐπὶ τῇ πενίᾳ;

Τὰ μὲν γὰρ ἐμά, ἔφη, ἱκανά ἐcτιν ἐμοὶ παρέχειν τὰ ἐμοὶ ἀρκοῦντα· εἰc δὲ τὸ cὸν cχῆμα ὃ cὺ περιβέβληcαι καὶ τὴν cὴν δόξαν, οὐδ' εἰ τρὶc ὅcα νῦν κέκτηcαι προcγένοιτό coι, οὐδ' ὣc ἂν ἱκανά μοι δοκεῖ εἶναί coι.

5 Πῶc δὴ τοῦτ'; ἔφη ὁ Κριτόβουλοc.

Ἀπεφήνατο ὁ Σωκράτηc

Ὅτι πρῶτον μὲν ὁρῶ coι ἀνάγκην οὖcαν θύειν πολλά τε καὶ μεγάλα, ἢ οὔτε θεοὺc οὔτε ἀνθρώπουc οἶμαί cε ἂν ἀναcχέcθαι· ἔπειτα ξένουc προcήκει coι πολλοὺc δέχεcθαι καὶ τούτουc μεγαλοπρεπῶc· ἔπειτα δὲ πολίταc δειπνίζειν καὶ εὖ
6 ποιεῖν, ἢ ἔρημον cυμμάχων εἶναι. ἔτι δὲ καὶ τὴν πόλιν αἰcθάνομαι τὰ μὲν ἤδη coι προcτάττουcαν μεγάλα τελεῖν ἱπποτροφίαc τε καὶ χορηγίαc καὶ γυμναcιαρχίαc καὶ προcτατείαc, ἢν δὲ δὴ πόλεμοc γένηται, οἶδ' ὅτι καὶ τριηραρχίαc [μιcθοὺc] καὶ εἰcφορὰc τοcαύταc coι προcτάξουcιν ὅcαc cὺ οὐ ῥᾳδίωc ὑποίcειc. ὅπου δ' ἂν ἐνδεῶc δόξῃc τι τούτων ποιεῖν, οἶδ' ὅτι cε τιμωρήcονται Ἀθηναῖοι οὐδὲν ἧττον ἢ εἰ τὰ αὑτῶν λάβοιεν κλέπτοντα.
7 πρὸc δὲ τούτοιc ὁρῶ cε οἰόμενον πλουτεῖν καὶ ἀμελῶc μὲν ἔχοντα πρὸc τὸ μηχανᾶcθαι χρήματα,

οὐδὲ πάνυ ῥᾳδίως olim ci Hartmanus, ut sensus sit *mea bona si venirent quinque minis fortasse emerentur, dummodo in licitatione ἀγαθός τις ὠνητής adesset; sed et hic vix atque dubitanter tantum daret*: idem in ed. 1888 *πάνυ ῥᾳδίως* habet ‖ 25 *ἑκατονταπλάσια* ci Hertlein: *τὸ ἑκατονταπλάσιον* ci Hn

§ 5 l. 35 **ἀπεφήνατο ὁ Σ.** del Sa Cob (Hn): *ἀπεκρίνατο ὁ Σ.* ci Di ‖ 37 *ἢ ὅσους οὔτε ἀνθρ.* **Δ**: corr HSt

§ 6 l. 43 **μεγάλα τελεῖν** del Cob (Sl Gr Hn) quod non significet id quod loci sententia postulet ‖ 44 *προστασίας* ci Di ‖ 45 **μισθούς** susp CFHermann, del Cob (Gr Hn): seclusit Sa Sl ‖ 49 **τὰ αὑτῶν** **L**: *τὰ αὑτῶν* **K**, *ταὐτῶν* vel *τ' αὐτῶν* cet

παιδικοῖς δὲ πράγμασι προσέχοντα τὸν νοῦν, ὥσπερ ἐξόν σοι. ὧν ἕνεκα οἰκτίρω σε μή τι ἀνήκεστον κακὸν πάθῃς καὶ εἰς πολλὴν ἀπορίαν καταστῇς. καὶ ἐμοὶ μέν, εἴ τι καὶ προσδεηθείην, 8
οἶδ' ὅτι καὶ σὺ γιγνώσκεις ὡς εἰσὶν οἳ καὶ ἐπαρκέσειαν ἄν, ὥστε πάνυ μικρὰ πορίσαντες κατακλύσειαν ἂν ἀφθονίᾳ τὴν ἐμὴν δίαιταν· οἱ δὲ σοὶ φίλοι πολὺ ἀρκοῦντα σοῦ μᾶλλον ἔχοντες τῇ ἑαυτῶν κατασκευῇ ἢ σὺ τῇ σῇ ὅμως ὡς παρὰ σοῦ ὠφελησόμενοι ἀποβλέπουσι.

Καὶ ὁ Κριτόβουλος εἶπεν 9

Ἐγὼ τούτοις, ὦ Σώκρατες, οὐκ ἔχω ἀντιλέγειν· ἀλλ' ὥρα σοι προστατεύειν ἐμοῦ, ὅπως μὴ τῷ ὄντι οἰκτρὸς γένωμαι.

Ἀκούσας οὖν ὁ Σωκράτης εἶπε

Καὶ οὐ θαυμαστὸν δοκεῖς, ὦ Κριτόβουλε, τοῦτο σαυτῷ ποιεῖν, ὅτι ὀλίγῳ μὲν πρόσθεν, ὅτε ἐγὼ ἔφην πλουτεῖν, ἐγέλασας ἐπ' ἐμοὶ ὡς οὐδὲ εἰδότι ὅ τι εἴη πλοῦτος, καὶ πρότερον οὐκ ἐπαύσω πρὶν ἐξήλεγξάς με καὶ ὁμολογεῖν ἐποίησας μηδὲ ἑκατοστὸν μέρος τῶν σῶν κεκτῆσθαι, νῦν δὲ κελεύεις προστατεύειν μέ σου καὶ ἐπιμελεῖσθαι ὅπως ἂν μὴ παντάπασιν ἀληθῶς πένης γένοιο;

Ὁρῶ γάρ σε, ἔφη, ὦ Σώκρατες, ἕν τι πλουτηρὸν ἔργον ἐπιστάμενον περιουσίαν ποιεῖν. τὸν 10
οὖν ἀπ' ὀλίγων περιποιοῦντα ἐλπίζω ἀπὸ πολλῶν γ' ἂν πάνυ ῥᾳδίως πολλὴν περιουσίαν ποιῆσαι.

Οὔκουν μέμνησαι ἀρτίως ἐν τῷ λόγῳ, ὅτε οὐδ' 11
ἀναγρύζειν μοι ἐξουσίαν ἐποίησας, λέγων ὅτι τῷ μὴ ἐπισταμένῳ ἵπποις χρῆσθαι οὐκ εἴη χρήματα οἱ ἵπποι οὐδὲ ἡ γῆ οὐδὲ τὰ πρόβατα οὐδὲ ἀργύριον οὐδὲ ἄλλο οὐδὲ ἓν ὅτῳ τις μὴ ἐπίσταιτο χρῆσθαι; εἰσὶ μὲν οὖν αἱ πρόσοδοι ἀπὸ τῶν

§ 7 l. 52 πράγμασι susp Leunclavius : om Hartmanus
§ 8 l. 57 ἄν add DK : om cet ‖ 59 σοῦ damnat Hartmanus ‖ 60 ὡς add FG, om cet : *εἴς σε* excidisse putat We
§ 9 l. 64 *προστατεῖν* ci Di ‖ 68 *ὀλίγον* ci Hn ‖ 70 οὐκ ἐπαύσω πρίν om H[a]
§ 11 l. 82 *τἀργύριον* ci HvHn (Hn) ‖ 83 *οὐδέν* AKLH[a]

τοιούτων· ἐμὲ δὲ πῶς τινι τούτων οἴει ἂν ἐπιστηθῆναι χρῆσθαι, ᾧ τὴν ἀρχὴν οὐδὲν πώποτ' ἐγένετο τούτων;

12 Ἀλλ' ἐδόκει ἡμῖν, καὶ εἰ μὴ χρήματά τις τύχοι ἔχων, ὅμως εἶναί τις ἐπιστήμη οἰκονομίας. τί οὖν κωλύει καὶ σὲ ἐπίστασθαι;

Ὅπερ νὴ Δία καὶ αὐλεῖν ἂν κωλύσειεν ἄνθρωπον ἐπίστασθαι, εἰ μήτε αὐτὸς πώποτε κτήσαιτο αὐλοὺς μήτε ἄλλος αὐτῷ παράσχοι ἐν τοῖς αὐτοῦ μανθάνειν· οὕτω δὴ καὶ ἐμοὶ ἔχει περὶ τῆς οἰκο-
13 νομίας. οὔτε γὰρ αὐτὸς ὄργανα χρήματα ἐκεκτήμην ὥστε μανθάνειν, οὔτε ἄλλος πώποτέ μοι παρέσχε τὰ ἑαυτοῦ διοικεῖν ἀλλ' ἢ σὺ νυνὶ ἐθέλεις παρέχειν. οἱ δὲ δή που τὸ πρῶτον μανθάνοντες κιθαρίζειν καὶ τὰς λύρας λυμαίνονται· καὶ ἐγὼ δὴ εἰ ἐπιχειρήσαιμι ἐν τῷ σῷ οἴκῳ μανθάνειν οἰκονομεῖν, ἴσως ἂν καταλυμηναίμην ἄν σου τὸν οἶκον.

14 Πρὸς ταῦτα ὁ Κριτόβουλος εἶπε

Προθύμως γε, ὦ Σώκρατες, ἀποφεύγειν μοι πειρᾷ μηδέν με συνωφελῆσαι εἰς τὸ ῥᾷον ὑποφέρειν τὰ ἐμοὶ ἀναγκαῖα πράγματα.

Οὐ μὰ Δί', ἔφη ὁ Σωκράτης, οὐκ ἔγωγε, ἀλλ' ὅσα ἔχω καὶ πάνυ προθύμως ἐξηγήσομαί σοι.
15 οἶμαι δ' ἂν καὶ εἰ ἐπὶ πῦρ ἐλθόντος σου καὶ μὴ ὄντος παρ' ἐμοὶ εἰ ἄλλοσε ἤγαγον ὁπόθεν σοι εἴη λαβεῖν, οὐκ ἂν ἐμέμφου μοι, καὶ εἰ ὕδωρ παρ' ἐμοῦ αἰτοῦντί σοι αὐτὸς μὴ ἔχων ἄλλοσε καὶ ἐπὶ τοῦτο ἡγησάμην, οἶδ' ὅτι οὐδ' ἂν τοῦτό μοι ἐμέμφου, καὶ εἰ βουλομένου μουσικὴν μαθεῖν σου

l. 85 *τοιούτων τινι* H[a] ‖ 86 *οὐδέ* A (*ν* s.v.) H[a]

§ 12 l. 92 *μήπω* H[a] ‖ 94 **μανθάνειν** ante **ἄλλος** habet H[a] ‖ *αὐτοῦ* Δ: em HSt

§ 13 l. 95 **χρήματα** del Hartmanus ‖ 100 *ἐν τῷ σῷ οἴκῳ ἐπιχειρήσαιμι* KLO ‖ 104 **μοι** del HvHn (Hn)

§ 15 l. 109 **εἰ** susp Sl ‖ [*καί*] ei Hn ‖ 110 [*εἰ*] Cob ‖ 112 *αἰτοῦντά σε* ei Hn ‖ 113 **ἡγησάμην** et l. 110 **ἤγαγον** v: transposuit ETournier ut sit unde pendeat **αἰτοῦντι**

παρ' ἐμοῦ δείξαιμί σοι πολὺ δεινοτέρους ἐμοῦ περὶ μουσικὴν καί σοι χάριν <ἂν> εἰδότας, εἰ ἐθέλοις παρ' αὐτῶν μανθάνειν, τί ἂν ἔτι μοι ταῦτα ποιοῦντι μέμφοιο;

Οὐδὲν ἂν δικαίως γε, ὦ Σώκρατες.

Ἐγὼ τοίνυν σοι δείξω, ὦ Κριτόβουλε, ὅσα νῦν 16
λιπαρεῖς παρ' ἐμοῦ μανθάνειν πολὺ ἄλλους ἐμοῦ δεινοτέρους περὶ ταῦτα. ὁμολογῶ δὲ μεμεληκέναι μοι οἵτινες ἕκαστα ἐπιστημονέστατοί εἰσι τῶν ἐν τῇ πόλει. καταμαθὼν γάρ ποτε ἀπὸ τῶν 17
αὐτῶν ἔργων τοὺς μὲν πάνυ ἀπόρους ὄντας, τοὺς δὲ πάνυ πλουσίους, ἀπεθαύμασα, καὶ ἔδοξέ μοι ἄξιον εἶναι ἐπισκέψεως ὅ τι εἴη τοῦτο. καὶ εὗρον ἐπισκοπῶν πάνυ οἰκείως ταῦτα γιγνόμενα. τοὺς 18
μὲν γὰρ εἰκῇ ταῦτα πράττοντας ζημιουμένους ἑώρων, τοὺς δὲ γνώμῃ συντεταμένῃ ἐπιμελουμένους καὶ θᾶττον καὶ ῥᾷον καὶ κερδαλεώτερον κατέγνων πράττοντας. παρ' ὧν ἂν καὶ σὲ οἶμαι, εἰ βούλοιο, μαθόντα, εἴ σοι ὁ θεὸς μὴ ἐναντιοῖτο, πάνυ ἂν δεινὸν χρηματιστὴν γενέσθαι.

Ἀκούσας ταῦτα ὁ Κριτόβουλος εἶπε III

Νῦν τοι, ἔφη, ἐγώ σε οὐκέτι ἀφήσω, ὦ Σώκρατες, πρὶν ἄν μοι ἃ ὑπέσχησαι ἐναντίον τῶν φίλων τουτωνὶ ἀποδείξῃς.

Τί οὖν, ἔφη ὁ Σωκράτης, ὦ Κριτόβουλε, ἢν σοι ἐπιδεικνύω πρῶτον μὲν οἰκίας τοὺς μὲν ἀπὸ πολλοῦ ἀργυρίου ἀχρήστους οἰκοδομοῦντας, τοὺς δὲ ἀπὸ πολὺ ἐλάττονος πάντα ἐχούσας ὅσα δεῖ, ἦ δόξω ἕν τί σοι τοῦτο τῶν οἰκονομικῶν ἔργων ἐπιδεικνύναι;

Καὶ πάνυ γ', ἔφη ὁ Κριτόβουλος. 2

Τί δ' ἢν τὸ τούτου ἀκόλουθον μετὰ τοῦτό σοι

l. 115 **παρ' ἐμοῦ KL**: *παρ' ἡμῶν* cet ‖ 116 **ἄν** add Hf (Sa Sl Gr Hn)
§ **16** l. 122 *τοὺς περὶ τ.* Δ (Sr): corr HSt (Bh Sa Sl Gr Hn)
§ **17** l. 128 **οἰκείως**: *εἰκότως* ci HvHerwerden (Hn)
§ **18** l. 130 **συντεταμένῃ AKL** (Bh Sa Sl Gr): *συντεταγμένῃ* v
c. III § **1** l. 6 *ἀποδεικνύω* Δ: corr Sr. Cf §§ 2, 4, 8, 10

ἐπιδεικνύω, τοὺς μὲν πάνυ πολλὰ καὶ παντοῖα κεκτημένους ἔπιπλα, καὶ τούτοις, ὅταν δέωνται, μὴ ἔχοντας χρῆσθαι μηδὲ εἰδότας εἰ σᾶ ἐστιν αὐτοῖς, καὶ διὰ ταῦτα πολλὰ μὲν αὑτοὺς ἀνιωμένους, πολλὰ δ' ἀνιῶντας τοὺς οἰκέτας· τοὺς δὲ οὐδὲν πλέον ἀλλὰ καὶ μείονα τούτων κεκτημένους ἔχοντας εὐθὺς ἕτοιμα ὅτων ἂν δέωνται χρῆσθαι.

3 Ἄλλο τι οὖν τούτων ἐστίν, ὦ Σώκρατες, αἴτιον ἢ ὅτι τοῖς μὲν ὅποι ἔτυχεν ἕκαστον καταβέβληται, τοῖς δὲ ἐν χώρᾳ ἕκαστα τεταγμένα κεῖται;

Ναὶ μὰ Δί', ἔφη ὁ Σωκράτης· καὶ οὐδ' ἐν χώρᾳ γε, ἐν ᾗ ἔτυχεν, ἀλλ' ἔνθα προσήκει, ἕκαστα διατέτακται.

Λέγειν τί μοι δοκεῖς, ἔφη, καὶ τοῦτο, ὁ Κριτόβουλος, τῶν οἰκονομικῶν.

4 Τί οὖν, ἤν σοι, ἔφη, καὶ οἰκέτας αὖ ἐπιδεικνύω ἔνθα μὲν πάντας ὡς εἰπεῖν δεδεμένους, καὶ τούτους θαμινὰ ἀποδιδράσκοντας, ἔνθα δὲ λελυμένους καὶ ἐθέλοντάς τε ἐργάζεσθαι καὶ παραμένειν, οὐ καὶ τοῦτό σοι δόξω ἀξιοθέατον τῆς οἰκονομίας ἔργον ἐπιδεικνύναι;

Ναὶ μὰ Δί', ἔφη ὁ Κριτόβουλος, καὶ σφόδρα γε.

5 Ἢν δὲ καὶ παραπλησίους γεωργίας γεωργοῦντας, τοὺς μὲν ἀπολωλέναι φάσκοντας ὑπὸ γεωργίας καὶ ἀποροῦντας, τοὺς δὲ ἀφθόνως καὶ καλῶς πάντα ἔχοντας ὅσων δέονται ἀπὸ τῆς γεωργίας;

Ναὶ μὰ Δί', ἔφη ὁ Κριτόβουλος. Ἴσως γὰρ

§ **2** l. 15 *σῶα* (*σόα* **A**) **Δ** (Sa): sed Attici *σῶς*, non *σῶος*, dicebant, testibus Ar *Lys* 488 Soph *OC* 1210 ‖ 19 **ὅτων ἄν** ci GKoen (Sa): *ὅταν ὧν ἄν* **Δ**: *ὅταν* om Di (Sl Gr Hn)

§ **3** l. 20 *ἀλλά τι* **L**: *ἀλλὰ τί* cet (Sa): **ἄλλο τι** ci We (Sl Gr Hn) ‖ 21 *ὅπου* **Δ**: **ὅποι** Sa (Sl Gr Hn) ‖ 22 **τεταγμένα** **Δ** (Bh Sa): *τεταγμένῃ* temere ci Cob cl c. 8, 22 (Sl Gr Hn)

§ **4** l. 33 *δείξω* **Δ**

§ **5** l. 37 **γεωργίας** v: *ἀγρούς* ci Hartmanus, sed vide comm

ἀναλίσκουσιν οὐκ εἰς ἃ δεῖ μόνον, ἀλλὰ καὶ εἰς ἃ βλάβην φέρει αὐτῷ καὶ τῷ οἴκῳ.

6 Εἰσὶ μέν τινες ἴσως, ἔφη ὁ Σωκράτης, καὶ τοιοῦτοι. ἀλλ' ἐγὼ οὐ τούτους λέγω, ἀλλ' οἳ οὐδ' εἰς τἀναγκαῖα ἔχουσι δαπανᾶν, γεωργεῖν φάσκοντες.

Καὶ τί ἂν εἴη τούτου αἴτιον, ὦ Σώκρατες;

Ἐγώ σε ἄξω καὶ ἐπὶ τούτους, ἔφη ὁ Σωκράτης· σὺ δὲ θεώμενος δήπου καταμαθήσει.

7 Νὴ Δί', ἔφη, ἢν δύνωμαί γε.

Οὐκοῦν χρὴ θεώμενον σαυτοῦ ἀποπειρᾶσθαι εἰ γνώσει. νῦν δ' ἐγὼ σὲ σύνοιδα ἐπὶ μὲν <τραγῳδῶν τε καὶ> κωμῳδῶν θέαν καὶ πάνυ πρωὶ ἀνιστάμενον καὶ πάνυ μακρὰν ὁδὸν βαδίζοντα καὶ ἐμὲ ἀναπείθοντα προθύμως συνθεᾶσθαι· ἐπὶ δὲ τοιοῦτον οὐδέν με πώποτε ἔργον παρεκάλεσας.

Οὐκοῦν γελοῖός σοι φαίνομαι εἶναι, ὦ Σώκρατες.

8 Σαυτῷ δὲ πολὺ νὴ Δί', ἔφη, γελοιότερος. ἢν δὲ καὶ ἀφ' ἱππικῆς σοι ἐπιδεικνύω τοὺς μὲν εἰς ἀπορίαν τῶν ἐπιτηδείων ἐληλυθότας, τοὺς δὲ διὰ τὴν ἱππικὴν καὶ πάνυ εὐπόρους ὄντας καὶ ἅμα ἀγαλλομένους ἐπὶ τῷ κέρδει;

Οὐκοῦν τούτους μὲν καὶ ἐγὼ ὁρῶ καὶ οἶδα ἑκατέρους, καὶ οὐδέν τι μᾶλλον τῶν κερδαινόντων γίγνομαι.

9 Θεᾷ γὰρ αὐτοὺς ᾗπερ τοὺς τραγῳδούς τε καὶ κωμῳδούς, οὐχ ὅπως ποιητὴς οἶμαι γένῃ, ἀλλ' ὅπως ἡσθῇς ἰδών τι ἢ ἀκούσας· καὶ ταῦτα μὲν ἴσως οὕτως ὀρθῶς ἔχει, οὐ γὰρ ποιητὴς βούλει γενέσθαι, ἱππικῇ δ' ἀναγκαζόμενος χρῆσθαι οὐ

l. 43 ἃ *μὴ δεῖ, res inutiles* ci Hn el Dem *Ol* III § 19 ‖ 44 αὐτῷ Δ (We Bh Sa Hn): *αὐτοῖς* ci Cob (Sl Gr)

§ 7 l. 54 σὲ σύνοιδα Sa: *σοι σύνοιδα . . . ἀνιστάμενον . . . βαδίζοντα . . . ἀναπείθοντα* Δ (om *σοί* A): *σοὶ σύνοιδα . . . ἀνισταμένῳ . . . βαδίζοντι . . . ἀναπείθοντι* ci Camerarius (Sr Di Sl): *σὲ οἶδα* ci Cob (Gr Hn) ‖ τραγῳδῶν τε καί add Sa post ἐπὶ μέν (Sl): *τε καὶ τραγῳδῶν* post κωμῳδῶν add Cob (Hn) ‖ 58 *τοιοῦτον ἔργον οὐδέν* H[a]

§ 8 l. 61 *ὑφ'* ci Cob (Sl Gr Hn) ‖ 62 διὰ τὴν l. del Cob (Gr Hn)

μῶρος οἴει εἶναι εἰ μὴ σκοπεῖς ὅπως μὴ ἰδιώτης ἕσει τούτου τοῦ ἔργου, ἄλλως τε καὶ τῶν αὐτῶν ὄντων ἀγαθῶν εἴς τε τὴν χρῆσιν καὶ κερδαλέων εἰς πώλησιν [ὄντων];

10 Πωλοδαμνεῖν με κελεύεις, ὦ Σώκρατες;

Οὐ μὰ Δί' οὐδέν τι μᾶλλον ἢ καὶ γεωργοὺς ἐκ παιδίων ὠνούμενον κατασκευάζειν, ἀλλ' εἶναί τινές μοι δοκοῦσιν ἡλικίαι καὶ ἵππων καὶ ἀνθρώπων, αἳ εὐθύς τε χρήσιμοί εἰσι καὶ ἐπὶ τὸ βέλτιον ἐπιδιδόασιν. ἔχω δ' ἐπιδεῖξαι καὶ γυναιξὶ ταῖς γαμεταῖς τοὺς μὲν οὕτω χρωμένους ὥστε συνεργοὺς ἔχειν αὐτὰς εἰς τὸ συναύξειν τοὺς οἴκους, τοὺς δὲ ᾗ πλεῖστα λυμαίνονται.

11 Καὶ τούτου πότερα χρή, ὦ Σώκρατες, τὸν ἄνδρα αἰτιᾶσθαι ἢ τὴν γυναῖκα;

Πρόβατον μέν, ἔφη ὁ Σωκράτης, ὡς ἐπὶ τὸ πολὺ ἢν κακῶς ἔχῃ, τὸν νομέα αἰτιώμεθα, καὶ ἵππος ὡς ἐπὶ τὸ πολὺ ἢν κακουργῇ, τὸν ἱππέα κακίζομεν· τῆς δὲ γυναικός, εἰ μὲν διδασκομένη ὑπὸ τοῦ ἀνδρὸς τἀγαθὰ κακοποιεῖ, ἴσως δικαίως ἂν ἡ γυνὴ τὴν αἰτίαν ἔχοι· εἰ δὲ μὴ διδάσκων τὰ καλὰ κἀγαθὰ ἀνεπιστήμονι τούτων χρῷτο, ἆρ' οὐ δι-
12 καίως ἂν ὁ ἀνὴρ τὴν αἰτίαν ἔχοι; πάντως δ', ἔφη, ὦ Κριτόβουλε, φίλοι γάρ ἐσμεν οἱ παρόντες, ἀπαληθεῦσαι <δεῖ> πρὸς ἡμᾶς. Ἔστιν ὅτῳ ἄλλῳ τῶν σπουδαίων πλείω ἐπιτρέπεις ἢ τῇ γυναικί;

§ 9 l. 75 αὐτῶν ὄντων susp Sl: *ἵππων* add Gr: idem *ἀγαθῶν τε εἰς τ. χ.* ci (Hn) ‖ 76 [ὄντων] ci Hi

§ 10 l. 81 χρήσιμοι A (Sl Gr Hn): *χρήσιμαι* cet (Sa) ‖ 85 *ᾗ οἱ πλεῖστα* G: *ᾗ οἱ πλεῖστοι* cet (Sa): *ᾗ ὡς πλεῖστα λυμανοῦνται* ci HSt (Ze We Sr): *ᾗ* <*ὡς*> *πλεῖστα λυμαίνονται* Reisig (Bh Di): *ᾗ αἱ πλεῖσται λυμαίνονται* ci Baeumlein: ᾗ πλεῖστα λυμαίνονται ci Sl (Gr Hn)

§ 11 l. 89 ἢν GJKLN: *ἂν* cet

§ 12 l. 95 πάντως . . ἀπαληθεῦσαι Gr: *ἀπαλήθευσαι* v, *ἀπαλήθευσον* ci HSt (Hn), *ἀπαληθεῦσαι δεῖ σε* Hf (Baeuml Sl). 'Apud Xenophontem, quum infinitivi pro imperativo positi exempla aut dubia sint, ut hoc, aut singularia ut *Anab* v iii 13, nisi quod Platoni tribuitur etiam Xenophonti concedas, scribendum *πάντως δεῖ, ἔφη*' (*Sauppe*)

Οὐδενί, ἔφη.

Ἔστι δὲ ὅτῳ ἐλάττονα διαλέγει ἢ τῇ γυναικί;

Εἰ δὲ μή, οὐ πολλοῖς γε, ἔφη.

Ἔγημας δὲ αὐτὴν παῖδα νέαν μάλιστα καὶ ὡς 13
ἠδύνατο ἐλάχιστα ἑωρακυῖαν καὶ ἀκηκουῖαν;

Μάλιστα.

Οὐκοῦν πολὺ θαυμαστότερον εἴ τι ὧν δεῖ
λέγειν ἢ πράττειν ἐπίσταιτο ἢ εἰ ἐξαμαρτάνοι.

Οἷς δὲ σὺ λέγεις ἀγαθὰς εἶναι γυναῖκας, ὦ 14
Σώκρατες, ἦ αὐτοὶ ταύτας ἐπαίδευσαν;

Οὐδὲν οἷον τὸ ἐπισκοπεῖσθαι. συστήσω δέ σοι
ἐγὼ καὶ Ἀσπασίαν, ἣ ἐπιστημονέστερον ἐμοῦ σοι
ταῦτα πάντα ἐπιδείξει. νομίζω δὲ γυναῖκα κοι- 15
νωνὸν ἀγαθὴν οἴκου οὖσαν πάνυ ἀντίρροπον εἶναι
τῷ ἀνδρὶ ἐπὶ τὸ ἀγαθόν. ἔρχεται μὲν γὰρ εἰς τὴν
οἰκίαν διὰ τῶν τοῦ ἀνδρὸς πράξεων τὰ κτήματα
ὡς ἐπὶ τὸ πολύ, δαπανᾶται δὲ διὰ τῶν τῆς γυναι-
κὸς ταμιευμάτων τὰ πλεῖστα· καὶ εὖ μὲν τούτων
γιγνομένων αὔξονται οἱ οἶκοι, κακῶς δὲ [τούτων
πραττομένων οἱ οἶκοι] μειοῦνται. οἶμαι δέ σοι καὶ 16
τῶν ἄλλων ἐπιστημῶν τοὺς ἀξίως λόγου ἑκάστην
ἐργαζομένους ἔχειν ἂν ἐπιδεῖξαί σοι, εἴ τι προσ-
δεῖσθαι νομίζεις.

Ἀλλὰ πάσας μὲν τί σε δεῖ ἐπιδεικνύναι, ὦ IV
Σώκρατες; ἔφη ὁ Κριτόβουλος· οὔτε γὰρ κτή-
σασθαι πασῶν τῶν τεχνῶν ἐργάτας ῥᾴδιον οἵους
δεῖ οὔτε ἔμπειρον γενέσθαι αὐτῶν οἷόν τε, ἀλλ'
αἳ δοκοῦσι κάλλισται τῶν ἐπιστημῶν καὶ ἐμοὶ

l. 99 *οὐδέν* H[a]

§ 13 l. 102 *ἢ καὶ ὡς* Δ praeter JK: em Schaefer ad Greg Cor add p. 932 | 106 **εἰ** om Δ, add mg Vill

§ 15 l. 112 *ἀγαθὴν οὖσαν οἴκου π. ἀ. ἐπὶ τὸ ἀγαθὸν εἶναι τῷ ἀνδρί* Philod *Oec* p. 42, 11 sq | 113 *καὶ ἔρ. μ. . . . ὡς ἐ. τ. πολὺ τὰ κτ. δ. τ. τἀνδρὸς πρ., δαπ. δὲ τὰ πλ. διὰ τ. τῆς γ. ταμ.* Philod p. 42, 13 sqq | 117 **τούτων πραττομένων οἱ οἶκοι** desunt in Philod: del Mr ad *Symp* p. 48 (Hi Gr Hn): **οἱ οἶκοι** tantum del Sl

§ 16 l. 119 **ἀξίως** GJLN₂, *ἀξίους* H[a] cet

c. IV § 1 l. 4 *αὐτόν* ci Gr (Hn) | 5 *ὧν ἐμοί* ci Hf, *κἀμοί* Hi

πρέποι ἂν μάλιστα ἐπιμελομένῳ, ταύτας μοι καὶ αὐτὰς ἐπιδείκνυε καὶ τοὺς πράττοντας αὐτάς, καὶ αὐτὸς δὲ ὅ τι δύνασαι συνωφέλει εἰς ταῦτα διδάσκων.

2 Ἀλλὰ καλῶς, ἔφη, λέγεις, ὦ Κριτόβουλε. καὶ γὰρ αἵ γε βαναυσικαὶ καλούμεναι καὶ ἐπίρρητοί [τέ] εἰσι καὶ εἰκότως μέντοι πάνυ ἀδοξοῦνται πρὸς τῶν πόλεων. καταλυμαίνονται γὰρ τὰ σώματα τῶν τε ἐργαζομένων καὶ τῶν ἐπιμελομένων, ἀναγκάζουσαι καθῆσθαι καὶ σκιατραφεῖσθαι, ἔνιαι δὲ καὶ πρὸς πῦρ ἡμερεύειν. τῶν δὲ σωμάτων θηλυνομένων καὶ αἱ ψυχαὶ πολὺ ἀρρωστότεραι
3 γίγνονται. καὶ ἀσχολίας δὲ μάλιστα ἔχουσι καὶ φίλων καὶ πόλεως συνεπιμελεῖσθαι αἱ βαναυσικαὶ καλούμεναι. ὥστε οἱ τοιοῦτοι δοκοῦσι κακοὶ καὶ φίλοις χρῆσθαι καὶ ταῖς πατρίσιν ἀλεξητῆρες εἶναι. καὶ ἐν ἐνίαις μὲν τῶν πόλεων, μάλιστα δὲ ἐν ταῖς εὐπολέμοις δοκούσαις εἶναι, οὐδ᾿ ἔξεστι τῶν πολιτῶν οὐδενὶ βαναυσικὰς τέχνας ἐργάζεσθαι.

4 Ἡμῖν δὲ δὴ ποίαις συμβουλεύεις, ὦ Σώκρατες, χρῆσθαι;

Ἆρ᾿, ἔφη ὁ Σωκράτης, μὴ αἰσχυνθῶμεν βασιλέα τὸν Περσῶν μιμήσασθαι; ἐκεῖνον γάρ φασιν ἐν τοῖς καλλίστοις τε καὶ ἀναγκαιοτάτοις ἡγούμενον εἶναι ἐπιμελήμασι γεωργίαν τε καὶ τὴν πολεμικὴν τέχνην τούτων ἀμφοτέρων ἰσχυρῶς ἐπιμελεῖσθαι.

5 Καὶ ὁ Κριτόβουλος ἀκούσας ταῦτα εἶπε

l. 6 *αὐτῶν* post ἐπιμελομένῳ add Hn ‖ 7 *ἐπιδείκνυ* ci Di (Hi)
§ 2 l. 11 γε om Stob *Anth.* LXI 5 ‖ 12 τε om Stob ‖ *μὲν δή* Stob ‖ *ὑπὸ τῶν* Stob ‖ 14 *τῶν ἐπιμελουμένων* CG_2 : *ἐπιμελουμένων* Stob ‖ *καὶ τὰς ψυχὰς ἀναγκάζουσι* Stob ‖ 15 *σκιατροφεῖσθαι* GHN (Stob Vind). Ceterum vide notas ad capitis VI sectiones 6, 7
§ 3 l. 18 ἔχουσι Stob : *παρέχουσι* ci Hartmanus : *ἔχουσαι* Δ ‖ 19 *αἱ* om Stob : αἱ βαναυσικαὶ καλούμεναι susp Sl, del Gr (Hn) ‖ 20 *ὥστε εἰκότως σοι δοκοῦσι κακοὶ ἂν καί* Stob ‖ κακοί Stob : *κακόν* Δ ‖ 23 εὐπολέμοις Stob : *ἐν πολέμοις* Δ
§ 4 l. 28 τόν AKLOP : *τὸν τῶν* F : *τῶν* H[a] cet

Καὶ τοῦτο, ἔφη, πιστεύεις, ὦ Σώκρατες, βασιλέα τὸν Περσῶν γεωργίας τι συνεπιμελεῖσθαι;

Ὧδ' ἄν, ἔφη ὁ Σωκράτης, ἐπισκοποῦντες, ὦ Κριτόβουλε, ἴσως ἂν καταμάθοιμεν εἴ τι συνεπιμελεῖται. τῶν μὲν γὰρ πολεμικῶν ἔργων ὁμολογοῦμεν αὐτὸν ἰσχυρῶς ἐπιμελεῖσθαι, ὅτι ἐξ ὁπόσωνπερ ἐθνῶν <δασμοὺς> λαμβάνει, τέταχε τῷ ἄρχοντι ἑκάστῳ εἰς ὁπόσους δεῖ διδόναι τροφὴν ἱππέας καὶ τοξότας καὶ σφενδονήτας καὶ γερροφόρους, οἵτινες τῶν τε ὑπ' αὐτοῦ ἀρχομένων ἱκανοὶ ἔσονται κρατεῖν καί, ἢν πολέμιοι ἐπίωσιν, ἀρήξουσι τῇ χώρᾳ, χωρὶς δὲ τούτων φυλακὰς ἐν ταῖς ἀκροπόλεσι τρέφει. καὶ τὴν 6 μὲν τροφὴν τοῖς φρουροῖς δίδωσιν ὁ ἄρχων, ᾧ τοῦτο προστέτακται, βασιλεὺς δὲ κατ' ἐνιαυτὸν ἐξέτασιν ποιεῖται τῶν μισθοφόρων καὶ τῶν ἄλλων οἷς ὡπλίσθαι προστέτακται, καὶ πάντας ἅμα συνάγων πλὴν τοὺς ἐν ταῖς ἀκροπόλεσιν ἔνθα δὴ ὁ σύλλογος καλεῖται· καὶ τοὺς μὲν ἀμφὶ τὴν ἑαυτοῦ οἴκησιν αὐτὸς ἐφορᾷ, τοὺς δὲ πρόσω ἀποικοῦντας πιστοὺς πέμπει ἐπισκοπεῖν· καὶ οἳ 7 μὲν ἂν φαίνωνται τῶν φρουράρχων καὶ τῶν χιλιάρχων καὶ τῶν σατραπῶν τὸν ἀριθμὸν τὸν τεταγμένον ἔκπλεων ἔχοντες, καὶ τούτους δοκίμοις ἵπποις τε καὶ ὅπλοις κατεσκευασμένους παρέχωσι, τούτους μὲν τοὺς ἄρχοντας καὶ ταῖς τιμαῖς αὔξει καὶ δώροις μεγάλοις καταπλουτίζει, οὓς δ' ἂν

§ 5 l. 35 **τόν KL** (Sa Sl Hi Hn): *τῶν* **H**a cet (Gr) ‖ 40 **δασμούς** add HSt: om **Δ** ‖ *λαμβάνειν* et 46 *τρέφειν* libri, em Cast (Sl Gr) ‖ 46 **φυλακάς G** (Sl Cob Gr Hn): *φύλακας* **H**a cet (Sa)

§ 6 l. 48 *προστέταχθαι* **H**a ‖ 50 *οὓς* requirit Hartmanus ‖ 51 *ἐν ταῖς πόλεσι* **G** (Hi) ‖ 52 [**καί**] ci Sr (Sl Gr) ‖ 54 *πέμπων ἐπισκοπεῖ* ci Sr cl § 8 l. 68 (Cob Hi Hn)

§ 7 l. 56 **καὶ τῶν σατραπῶν** secl Hartmanus cl quae § 10 sq narrantur ‖ 57 **δοκίμοις** ci HSt (Sa Sl Gr Hn): *δοκίμους* **Δ** ‖ 58 *παρέχοντες* se *φαίνωνται* ci Hi ‖ 59 **τοὺς ἄρχοντας** et l. 61 **τῶν ἀρχόντων** del Cob (Sl Gr Hn) ‖ **καὶ ταῖς v**: *καλαῖς* ci ETournier

εὕρῃ τῶν ἀρχόντων ἢ καταμελοῦντας τῶν φρουρούντων ἢ κατακερδαίνοντας, τούτους χαλεπῶς κολάζει καὶ παύων τῆς ἀρχῆς ἄλλους ἐπιμελητὰς καθίστησι. τῶν μὲν δὴ πολεμικῶν ἔργων ταῦτα
8 ποιῶν δοκεῖ ἡμῖν ἀναμφιλόγως ἐπιμελεῖσθαι. ἔτι δὲ ὁπόσην μὲν τῆς χώρας διελαύνων ἐφορᾷ αὐτός, <αὐτὸς> καὶ δοκιμάζει, ὁπόσην δὲ μὴ αὐτὸς ἐφορᾷ, πέμπων πιστοὺς ἐπισκοπεῖται. καὶ οὓς μὲν ἂν αἰσθάνηται τῶν ἀρχόντων συνοικουμένην τε τὴν χώραν παρεχομένους καὶ ἐνεργὸν οὖσαν τὴν γῆν καὶ πλήρη δένδρων τε ὧν ἑκάστη φέρει καὶ καρπῶν, τούτοις μὲν χώραν τε ἄλλην προστίθησι καὶ δώροις κοσμεῖ καὶ ἕδραις ἐντίμοις γεραίρει, οἷς δ' ἂν ὁρᾷ ἀργόν τε τὴν χώραν οὖσαν καὶ ὀλιγάνθρωπον ἢ διὰ χαλεπότητα ἢ δι' ὕβριν ἢ δι' ἀμέλειαν, τούτους δὲ κολάζων καὶ παύων τῆς ἀρχῆς ἄρχοντας ἄλλους καθίστησι.
9 ταῦτα ποιῶν δοκεῖ ἧττον ἐπιμελεῖσθαι ὅπως ἡ γῆ ἐνεργὸς ἔσται ὑπὸ τῶν κατοικούντων ἢ ὅπως εὖ φυλάξεται ὑπὸ τῶν φρουρούντων; καὶ εἰσὶ δ' αὐτῷ οἱ ἄρχοντες διατεταγμένοι ἐφ' ἑκάτερον οὐχ οἱ αὐτοί, ἀλλ' οἱ μὲν ἄρχουσι τῶν κατοικούντων τε καὶ τῶν ἐργατῶν καὶ δασμοὺς ἐκ τούτων ἐκλέγουσιν, οἱ δ' ἄρχουσι τῶν ὡπλισμένων <τε καὶ τῶν> φρουρῶν. κἂν μὲν ὁ φρούραρχος
10 μὴ ἱκανῶς τῇ χώρᾳ ἀρήγῃ, ὁ τῶν ἐνοικούντων ἄρχων καὶ τῶν ἔργων ἐπιμελούμενος κατηγορεῖ τοῦ φρουράρχου, ὅτι οὐ δύνανται ἐργάζεσθαι διὰ τὴν ἀφυλαξίαν, ἢν δὲ παρέχοντος τοῦ φρουράρχου εἰρήνην τοῖς ἔργοις ὁ ἄρχων ὀλιγάνθρωπόν τε παρέχηται καὶ ἀργὸν τὴν χώραν, τούτου αὖ

l. 61 *εὕροι* Hª | *φρουράρχων* **Δ**: del Cob (Sl Gr Hn): *φρουρῶν* ci Schaef: **φρουρούντων** ci Hf | 62 *τούτους δέ* ci Hi
§ **8** l. 67 **αὐτός** add Camerarius (Schaef Cob Gr) | *πόσην* ci HvHn (Hn) | 68 *ἐπισκοπεῖ* ci Hi | 71 **τὴν γῆν** damnat Hn | 72 **τε J** (Di Sl Gr Hn): *τήν* **H**ª cet | 77 *καθίστησιν. ἦ ταῦτα . . . φρουρούντων* ci ETournier | 81 *ἑκατέροις* ci ETournier
§ **9** l. 84 *ἐκφέρουσιν* **H**ª | **τε καὶ τῶν** add Gr cl § 6 (Sl Hn)
§ **10** l. 91 *ἀργὸν* *<οὖσαν>* ci Hi

κατηγορεῖ ὁ φρούραρχος. καὶ γὰρ σχεδόν τι οἱ 11
κακῶς τὴν χώραν ἐργαζόμενοι οὔτε τοὺς φρου-
ροὺς τρέφουσιν οὔτε τοὺς δασμοὺς δύνανται ἀπο-
διδόναι. ὅπου δ' ἂν σατράπης καθιστῆται, οὗτος
ἀμφοτέρων τούτων ἐπιμελεῖται.

Ἐκ τούτων ὁ Κριτόβουλος εἶπεν 12

Οὐκοῦν, εἰ μὲν δὴ ταῦτα ποιεῖ βασιλεύς, ὦ
Σώκρατες, οὐδὲν ἔμοιγε δοκεῖ ἧττον τῶν γεωρ-
γικῶν ἔργων ἐπιμελεῖσθαι ἢ τῶν πολεμικῶν.

Ἔτι δὲ πρὸς τούτοις, ἔφη ὁ Σωκράτης, ἐν 13
ὁπόσαις τε χώραις ἐνοικεῖ καὶ εἰς ὁπόσας ἐπι-
στρέφεται, ἐπιμελεῖται τούτων, ὅπως κῆποί τε
ἔσονται οἱ παράδεισοι καλούμενοι πάντων καλῶν
τε κἀγαθῶν μεστοί, ὅσα ἡ γῆ φύειν ἐθέλει, καὶ
ἐν τούτοις αὐτὸς τὰ πλεῖστα διατρίβει, ὅταν μὴ
ἡ ὥρα τοῦ ἔτους ἐξείργῃ.

Νὴ Δί', ἔφη ὁ Κριτόβουλος, ἀνάγκη τοίνυν, 14
ὦ Σώκρατες, ἔνθα γε διατρίβει αὐτός, καὶ ὅπως
ὡς κάλλιστα κατεσκευασμένοι ἔσονται οἱ παράδεισοι
ἐπιμελεῖσθαι δένδρεσι καὶ τοῖς ἄλλοις ἅπασι κα-
λοῖς ὅσα ἡ γῆ φύει.

Φασὶ δέ τινες, ἔφη ὁ Σωκράτης, ὦ Κριτόβουλε, 15
καὶ ὅταν δῶρα διδῷ ὁ βασιλεύς, πρῶτον μὲν
εἰσκαλεῖν τοὺς πολέμῳ ἀγαθοὺς γεγονότας, ὅτι
οὐδὲν ὄφελος πολλὰ ἀροῦν, εἰ μὴ εἶεν οἱ ἀρή-
ξοντες· δεύτερον δὲ τοὺς κατασκευάζοντας τὰς
χώρας ἄριστα καὶ ἐνεργοὺς ποιοῦντας, λέγοντα
ὅτι οὐδ' ἂν οἱ ἄλκιμοι δύναιντο ζῆν, εἰ μὴ εἶεν
οἱ ἐργαζόμενοι. λέγεται δὲ καὶ Κῦρός ποτε, ὅσπερ 16
εὐδοκιμώτατος δὴ βασιλεὺς γεγένηται, εἰπεῖν τοῖς

§ 11 l. 94 *τρέφειν* ci Hi

§ 13 l. 103 κῆποί τε del Hartmanus ‖ τε post ἐπιμελεῖται transposuit Gr

§ 14 l. 110 κάλλιστα LO : *κάλλιστοι* H^a cet (Bach) ‖ 111 δένδρεσι . . . φύει del Hi

§ 15 l. 114 ὁ del Di (Sl Gr Hi Hn) ‖ *πρώτους* ci Hi et l. 117 *δευτέρους* ‖ 115 ⟨*ἐν*⟩ *πολέμῳ* ci Cob (Hi Gr Hn) ‖ 118 λέγοντα del Cob (Hn) ‖ 120 *ἐργασόμενοι* ci Hi

ἐπὶ τὰ δῶρα κεκλημένοις ὅτι αὐτὸς ἂν δικαίως τὰ ἀμφοτέρων δῶρα λαμβάνοι· κατασκευάζειν τε γὰρ ἄριστος εἶναι ἔφη χώραν καὶ ἀρήγειν τοῖς κατεσκευασμένοις.

17 Κῦρος μὲν τοίνυν, ἔφη ὁ Κριτόβουλος, ὦ Σώκρατες, καὶ ἐπηγάλλετο οὐδὲν ἧττον, εἰ ταῦτα ἔλεγεν, ἐπὶ τῷ χώρας ἐνεργοὺς ποιεῖν καὶ κατασκευάζειν ἢ ἐπὶ τῷ πολεμικὸς εἶναι.

18 Καὶ ναὶ μὰ Δί', ἔφη ὁ Σωκράτης, Κῦρός γε, εἰ ἐβίω[σεν], ἄριστος ἂν δοκεῖ ἄρχων γενέσθαι, καὶ τούτου τεκμήρια ἄλλα τε πολλὰ παρέσχηται καὶ ὁπότε περὶ τῆς βασιλείας τῷ ἀδελφῷ ἐπορεύετο μαχούμενος, παρὰ μὲν <γὰρ> Κύρου οὐδεὶς λέγεται αὐτομολῆσαι πρὸς βασιλέα, παρὰ δὲ βασι-
19 λέως πολλαὶ μυριάδες πρὸς Κῦρον. ἐγὼ δὲ καὶ τοῦτο μέγα τεκμήριον ἡγοῦμαι ἄρχοντος ἀρετῆς εἶναι, ᾧ ἂν ἑκόντες πείθωνται καὶ ἐν τοῖς δεινοῖς παραμένειν ἐθέλωσιν. ἐκείνῳ δὲ οἱ φίλοι ζῶντί τε συνεμάχοντο καὶ ἀποθανόντι συναπέθανον πάντες περὶ τὸν νεκρὸν μαχόμενοι πλὴν Ἀριαίου· Ἀριαῖος δ' ἔτυχεν ἐπὶ τῷ εὐωνύμῳ κέρατι

§ 16 l. 124 *ἄριστον* H^a ‖ **ἔφη** del Cob (Sl Hn)

§ 17 l. 127 **καί** del We (Hn) ‖ **ἐπηγάλλετο** ci HSt (Sl Gr): *ἠγάλλετο* ci Cob (Hn): *ἐπηγγέλλετο* codd, *ἐπηγγέλετο* H^a

§ 18 l. 130 post **Κῦρός γε** excidisse videtur *ὁ Δαρείου*: sed vide ad l. 142 ‖ 131 *ἐπεβίω* ci Cob (Hi Hn): *ἐβίω* Gr ‖ 134 **μὲν** <**γάρ**> ci Cob (Gr Hn) ‖ 135 *τὸν βασιλέα* et mox *τοῦ βασιλέως* H^a

§ 19 l. 137 **μέγα τεκμήριον ἡγοῦμαι** H^a: *ἡγοῦμαι μέγα τεκμήριον* v ‖ 138 *ἕπωνται* Stob *Anth* XLVI 106 ‖ 142 verba **Ἀριαῖος δ' . . . τεταγμένος** ut adscripta ex *Anab* I ix 31 delenda videntur Heindorfio (Hn): Nitschio autem (*in commentatione de Xen. hist. graec. compositione* Berolini 1871 pp. 22 sq.) sectiones inde a duodevicesima usque ad finem huius capitis omnes ab interpolatore adiectae esse, cui ita adsentitur Schenkelius ut sectionem XVIII fere totam, XIX totam, denique verba quae initio sectionis XX leguntur, ab interpolatore profecta esse statuat, Xenophontem autem haec fere scripsisse: *καὶ μὴν καὶ Κῦρος ὁ Δαρείου, ὅς γε εἰ ἐπεβίω ἄριστος ἂν δοκεῖ ἄρχων γενέσθαι, λέγεται Λυσάνδρῳ κτλ*

τεταγμένος. οὗτος τοίνυν ὁ Κῦρος λέγεται Λυ- 20
σάνδρῳ, ὅτε ἦλθεν ἄγων αὐτῷ τὰ παρὰ τῶν
συμμάχων δῶρα, ἄλλα τε φιλοφρονεῖσθαι, ὡς
αὐτὸς ἔφη ὁ Λύσανδρος ξένῳ ποτέ τινι ἐν
Μεγάροις διηγούμενος, καὶ τὸν ἐν Σάρδεσι παρά-
δεισον ἐπιδεικνύναι αὐτὸν ἔφη. ἐπεὶ δὲ ἐθαύ- 21
μαζεν αὐτὸν ὁ Λύσανδρος ὡς καλὰ μὲν τὰ
δένδρα εἴη, δι' ἴσου δὲ <πάν>τα πεφυτευμένα,
ὀρθοὶ δὲ οἱ στίχοι τῶν δένδρων, εὐγώνια δὲ
πάντα καλῶς εἴη, ὀσμαὶ δὲ πολλαὶ καὶ ἡδεῖαι
συμπαρομαρτοῖεν αὐτοῖς περιπατοῦσι, καὶ ταῦτα
θαυμάζων εἶπεν Ἀλλ' ἐγώ τοι, ὦ Κῦρε, πάντα
μὲν <ταῦτα> θαυμάζω ἐπὶ τῷ κάλλει, πολὺ δὲ
μᾶλλον ἄγαμαι τοῦ καταμετρήσαντός σοι καὶ
διατάξαντος ἕκαστα τούτων. ἀκούσαντα δὲ ταῦτα 22
τὸν Κῦρον ἡσθῆναί τε καὶ εἰπεῖν Ταῦτα τοίνυν,
ὦ Λύσανδρε, ἐγὼ πάντα καὶ διεμέτρησα καὶ
διέταξα, ἔστι δ' αὐτῶν, φάναι, ἃ καὶ ἐφύτευσα
αὐτός. Καὶ ὁ Λύσανδρος ἔφη, ἀποβλέψας εἰς 23
αὐτὸν καὶ ἰδὼν τῶν τε ἱματίων τὸ κάλλος ὧν
εἶχε καὶ τῶν στρεπτῶν καὶ τῶν ψελίων καὶ τοῦ
ἄλλου κόσμου οὗ εἶχεν καὶ τῆς ὀσμῆς αἰσθόμενος,
εἰπεῖν, Τί λέγεις, φάναι, ὦ Κῦρε; ἦ γὰρ σὺ ταῖς
σαῖς χερσὶ τούτων τι ἐφύτευσας; Καὶ τὸν Κῦρον 24
ἀποκρίνασθαι, Θαυμάζεις τοῦτο, ἔφη, ὦ Λύσανδρε;
ὄμνυμί σοι τὸν Μίθρην, ὅταν περ ὑγιαίνω, μηπώ-
ποτε δειπνῆσαι πρὶν ἱδρῶσαι ἢ τῶν πολεμικῶν
τι ἢ τῶν γεωργικῶν ἔργων μελετῶν ἢ ἀεὶ

§ 20 l. 145 *φιλοφρονεῖσθαι πρὸς αὐτόν* H[a]

§ 21 l. 150 **εἴη** susp Sl ‖ **<πάν>τα πεφυτευμένα** ci Hf: *τὰ πεφυτευμένα* Δ: *τά* del Sr (Di Sa Sl Gr Hn) ‖ 153 [**καὶ ταῦτα θαυμάζων**] ci Sl ‖ 155 **ταῦτα** add HSt (Sl Gr Hn), cf Cic *Cato mai* c. 17, 59 *ista omnia*: *καὶ ταῦτα θαυμάζω ἐπὶ τ. κ.* H[a]

§ 23 l. 163 *τὸ κάλλος* quod habent codd post **τῶν ψελίων** del Cob (Gr Hn): post hoc *τὸ κάλλος* (vel *εἶχεν*) *ἀγάμενος* excidisse statuit Zeune (Sr) ‖ 164 **οὗ εἶχεν** del HvHn ‖ **τῆς ὀσμῆς αἰσθόμενος** huc transposuit Hi: post **ὧν εἶχε** habent Δ

§ 24 l. 170 **τι** om H[a] (Nitschius) ‖ **μελετῶν ἢ** seclusit Nitschius ut adscriptum ad **φιλοτιμούμενος**

25 ἕν γέ τι φιλοτιμούμενος. καὶ αὐτὸς μέντοι ἔφη
ὁ Λύσανδρος ἀκούσας ταῦτα δεξιώσασθαί τε αὐτὸν καὶ εἰπεῖν Δικαίως μοι δοκεῖς, ὦ Κῦρε, εὐδαίμων εἶναι· ἀγαθὸς γὰρ ὢν ἀνὴρ εὐδαιμονεῖς.

V Ταῦτα δέ, ὦ Κριτόβουλε, ἐγὼ διηγοῦμαι, ἔφη
ὁ Σωκράτης, ὅτι τῆς γεωργίας οὐδ' οἱ πάνυ μακάριοι δύνανται ἀπέχεσθαι. ἔοικε γὰρ ἡ ἐπιμέλεια αὐτῆς εἶναι ἅμα τε ἡδυπάθειά τις καὶ οἴκου αὔξησις καὶ σωμάτων ἄσκησις εἰς τὸ δύνασθαι ὅσα
2 ἀνδρὶ ἐλευθέρῳ προσήκει. πρῶτον μὲν γὰρ ἀφ'
ὧν ζῶσιν οἱ ἄνθρωποι, ταῦτα ἡ γῆ φέρει ἐργαζομένοις, καὶ ἀφ' ὧν τοίνυν ἡδυπαθοῦσι, προσεπιφέρει·
3 ἔπειτα δὲ ὅσοις κοσμοῦσι βωμοὺς καὶ ἀγάλματα
καὶ οἷς αὐτοὶ κοσμοῦνται, καὶ ταῦτα μετὰ ἡδίστων ὀσμῶν καὶ θεαμάτων παρέχει. ἔπειτα δὲ ὄψα πολλὰ τὰ μὲν φύει, τὰ δὲ τρέφει· καὶ γὰρ ἡ προβατευτικὴ τέχνη συνῆπται τῇ γεωργίᾳ, ὥστε ἔχειν καὶ θεοὺς ἐξαρέσκεσθαι θύοντας καὶ αὐτοὺς
4 χρῆσθαι. παρέχουσα δ' ἀφθονώτατα τἀγαθὰ οὐκ
ἐᾷ ταῦτα μετὰ μαλακίας λαμβάνειν, ἀλλὰ ψύχη τε χειμῶνος καὶ θάλπη θέρους ἐθίζει καρτερεῖν. καὶ τοὺς μὲν αὐτουργοὺς γυμνάζουσα διὰ τῶν χειρῶν ἰσχὺν αὐτοῖς προστίθησι, τοὺς δὲ τῇ ἐπιμελείᾳ γεωργοῦντας ἀνδρίζει, πρωί τε ἐγείρουσα

l. 171 **ἕν** ci HSt^2 (Kerst Sl Gr) : *ὧν* Δ

§ **25** l. 173 **δοκεῖς FKL** : *δοκεῖς ἔφη* H^a cet : *δοκεῖς φάναι* ci Schaefer

c. v § **1** l. 2 *ὅτι περ* Stob ‖ 3 *αὐτῆς ἡ ἐπιμέλεια* Stob ‖ 6 *πρῶτον γάρ* H^a ‖ 7 **ἄνθρωποι** Stob ‖ 8 **προσεπιφέρει** Stob (Ze We Sl Gr Hn) : *προσέτιφερει* Δ

§ **3** l. 9 **ὅσοις** ci Sr (Sl Gr Hn) : *οἷς* Hf : *ὅσα* **KLN** (Sa) : *ὅσοι* H^a cet : *καὶ θεοὺς κοσμοῦσι καί* Stob ‖ 10 *οἵοις* Stob ‖ 12 *τὰ μὲν πολλά* Stob ‖ 13 *προβατική* Stob ‖ 14 **θεούς** ci Cob (Sl Gr Hn) : *θεοῖς* Δ Stob : cf § 19

§ **4** l. 15 *ἀφθονώτατ'* **FGKLMO** : *ἀφθόνως* ci Cob ‖ *ἀγαθά* Δ (Sa), om Stob : **τἀγαθά** ci Cob cl *Hell* III ii 2, IV i 15 (Sl Gr Hn) ‖ 18 **γυμνάζουσα διὰ τῶν χειρῶν** Stob : *διὰ τῶν χ. γυμνάζουσα* v : *διὰ τῶν χ.* del Hartmanus ‖ 20 **ἀνδρίζει** Stob : *ἀνδρίζεσθαι* Δ ‖ **τε** add Stob : om Δ

καὶ πορεύεϲθαι ϲφοδρῶϲ ἀναγκάζουϲα· καὶ γὰρ ἐν
τῷ χώρῳ καὶ ἐν τῷ ἄϲτει ἀεὶ ἐν ὥρᾳ αἱ ἐπικαι-
ριώταται πράξειϲ εἰϲίν. ἔπειτα ἤν τε ϲὺν ἵππῳ 5
ἀρήγειν τιϲ τῇ πόλει βούληται, τὸν ἵππον ἱκανω-
τάτη ἡ γεωργία ϲυντρέφειν, ἤν τε πεζῇ, ϲφοδρὸν
παρέχει τὸ ϲῶμα· θήραιϲ τε ἐπιφιλοπονεῖϲθαι
ϲυνεπαίρει τι ἡ γῆ καὶ κυϲὶν εὐπέτειαν τροφῆϲ
παρέχουϲα καὶ θηρία ϲυμπαρατρέφουϲα. ὠφε- 6
λούμεναι δὲ ἀπὸ τῆϲ γεωργίαϲ καὶ αἱ κύνεϲ καὶ
οἱ ἵπποι ἀντωφελοῦϲι τὸν χῶρον, ὁ μὲν ἵπποϲ
πρωί τε κομίζων τὸν κηδόμενον εἰϲ τὴν ἐπι-
μέλειαν καὶ ἐξουϲίαν παρέχων ὀψὲ ἀπιέναι, αἱ δὲ
κύνεϲ τά τε θηρία ἀπερύκουϲαι ἀπὸ λύμηϲ καρπῶν
καὶ προβάτων καὶ τῇ ἐρημίᾳ τὴν ἀϲφάλειαν ϲυμ-
παρέχουϲαι. παρορμᾷ δέ τι καὶ εἰϲ τὸ ἀρήγειν 7
ϲὺν ὅπλοιϲ τῇ χώρᾳ καὶ ἡ γῆ τοὺϲ γεωργοὺϲ ἐν
τῷ μέϲῳ τοὺϲ καρποὺϲ τρέφουϲα τῷ κρατοῦντι
λαμβάνειν. καὶ δραμεῖν δὲ καὶ βαλεῖν καὶ πηδῆ- 8
ϲαι τίϲ ἱκανωτέρουϲ τέχνη γεωργίαϲ παρέχεται;
τίϲ δὲ τοῖϲ ἐργαζομένοιϲ πλείω τέχνη ἀντιχαρίζε-
ται; τίϲ δὲ ἥδιον τὸν ἐπιμελόμενον δέχεται προ-
τείνουϲα προϲιόντι λαβεῖν ὅ τι χρῄζει; τίϲ δὲ
ξένουϲ ἀφθονώτερον δέχεται; χειμάϲαι δὲ πυρὶ 9

l. 22 *χωρίῳ* **GH** Stob ‖ **ἀεί** om Stob ‖ *ἐπικαιρόταται* **Δ** Stob

§ **5** l. 23 *ἔπειτα δέ* Stob ‖ 24 *ἀρήγειν τῇ χώρᾳ βουληθῇ τις* Stob ‖ 25 *τρέφειν* Stob ‖ *σφοδρὸν παρέχει τὸ σῶμα ἐν ταῖς θήραις φιλοπονεῖσθαι* Stob: *σφοδρὸν τὸ σῶμα παρέχει· θήραις τε ἐπιφιλοπονεῖσθαι* (*θήραις τε ἐπὶ φιλοπονεῖσθαι* **H**[3]) **Δ** (Hn) ‖ 27 **τι ἡ γῆ** ci HSt (Sa Sl Gr Hn): *τε ἡ γῆ* Stob: *τη γῆ* **HJM**: *τῇ γῇ* (*τῇ γῇ*) **H**[1] cet ‖ *σὺν κυσίν* **H**[3]

§ **6** l. 28 *ὠφελούμεναι δὲ καὶ οἱ ἵπποι καὶ αἱ κύνες ἀπὸ τῆς γ.* **Δ**: *ὠφελούμενοι δὲ ἀ. τ. γ. καὶ οἱ κύνες καὶ οἱ ἵπποι* Stob ‖ 32 *ὀψὲ ἀ.* v: *τοῦ δείλης ἀ.* Stob ‖ 33 *συνεξαίρουσαι κωλύουσιν* Stob ‖ 34 **τῇ ἐρημίᾳ** **H**[a] Stob: *τῇ τε ἐρ.* cet ‖ *παρέχουσαι* ci Hn ‖ 35 *συμπαρορμᾷ* Stob ‖ 36 **καὶ ἡ γῆ τοὺς γεωργούς** om Stob cod **A**: *ἡ γεωργία* cod Vind: **τῇ χώρᾳ καί** expungenda censet Hn

§ **8** l. 38 **βαλεῖν** libri: *βαδίσαι* ci Hertlein *Coni* I 8: *βάδην ἰέναι* Sl el c. 11, 18 ‖ 40 **τέχνη** del Hf: *τέχνη πλείω* Stob ‖ 42 *χρῄζοι* Stob Vind ‖ 43 *ἥδιον ἢ ἀφθονώτερον* Stob

ἀφθόνῳ καὶ θερμοῖς λουτροῖς ποῦ πλείων εὐ-
μάρεια ἢ ἐν χώρῳ; ποῦ δὲ ἥδιον θερίσαι ὕδασί
τε καὶ πνεύμασι καὶ σκιαῖς ἢ κατ' ἀγρόν; τίς
δὲ ἄλλη θεοῖς ἀπαρχὰς πρεπωδεστέρας παρέχει ἢ
10 ἑορτὰς πληρεστέρας ἀποδεικνύει; τίς δὲ οἰκέταις
προσφιλεστέρα ἢ γυναικὶ ἡδίων ἢ τέκνοις ποθεινο-
11 τέρα ἢ φίλοις εὐχαριστοτέρα; ἐμοὶ μὲν θαυμαστὸν
δοκεῖ εἶναι εἴ τις ἐλεύθερος ἄνθρωπος ἢ κτῆμά
τι τούτου ἥδιον κέκτηται ἢ ἐπιμέλειαν ἡδίω τινὰ
ταύτης ηὕρηκεν ἢ ὠφελιμωτέραν εἰς τὸν βίον.
12 ἔτι δὲ ἡ γῆ θεὸς οὖσα τοὺς δυναμένους κατα-
μανθάνειν καὶ δικαιοσύνην διδάσκει· τοὺς γὰρ
ἄριστα θεραπεύοντας αὐτὴν πλεῖστα ἀγαθὰ ἀντι-
13 ποιεῖ. ἐὰν δ' ἄρα καὶ ὑπὸ πλήθους ποτὲ στρα-
τευμάτων τῶν ἔργων στερηθῶσιν οἱ ἐν τῇ
γεωργίᾳ ἀναστρεφόμενοι καὶ σφοδρῶς καὶ ἀνδρι-
κῶς παιδευόμενοι, οὗτοι εὖ παρεσκευασμένοι καὶ
τὰς ψυχὰς καὶ τὰ σώματα, ἢν μὴ θεὸς ἀποκωλύῃ,
δύνανται ἰόντες εἰς τὰς τῶν ἀποκωλυόντων
λαμβάνειν ἀφ' ὧν θρέψονται. πολλάκις δ' ἐν τῷ
πολέμῳ καὶ ἀσφαλέστερόν ἐστι σὺν τοῖς ὅπλοις τὴν
τροφὴν μαστεύειν ἢ σὺν τοῖς γεωργικοῖς ὀργάνοις.
συμπαιδεύει δὲ καὶ εἰς τὸ ἄρχειν <ἄλλων> ἡ
14 γεωργία. ἐπί τε γὰρ τοὺς πολεμίους σὺν ἀνθρώ-

§ **9** l. 44 *ποῦ πλείων εὐχέρεια* Stob : *πολὺ πλείων* codd ‖ 45 **ἢ** om **FGMNPH**[a] ‖ *χωρίῳ* Stob : *ἐν χώρῳ τῳ, in praedio aliquo* Sa : *χώρῳ το (τω, τῳ, τῷ)* **Δ** ‖ 48 *ἀποδείκνυσι* ci Di
§ **10** l. 50 **εὐχαριστοτέρα** **Δ** Stob (Sa) : *εὐχαριτωτέρα* ci Hertlein *Coni* I 9 (Sl Gr) : cf c. 7, 37, *Hier* c. 9, 4
§ **11** l. 52 *κτᾶται* et *τινα ταύτης εὕρηκεν ἡδίω* Stob
§ **12** l. 54 **θεὸς οὖσα** Stob (Cob Sl Gr Hn) : *θέουσα* libri nonnulli quod natum esse ex antiqua scriptura **θ̄ϲουϲα** monet Cobetus *NL* p. 579, *VL* p. 9 : *θέλουσα* cet
§ **13** l. 57 *ἣν δ' ἄρα ὑπὸ . . στερηθῇ ἡ γῆ* Stob ‖ 61 *τὰ σ. καὶ τ. ψ.* Stob ‖ *ἐὰν . . κωλύῃ* Stob ‖ 62 *εἰς τά* Stob (Hn) ‖ **ἀποκωλυόντων** **Δ**: *κωλυόντων* Stob: *κολουόντων* ci Hf : *ἀποστερησάντων* ci Sl ‖ 66 *εἰς τὸ ἄρχειν* Stob: *εἰς τὸ ἐπαρκεῖν ἀλλήλοις* **Δ** unde **εἰς τὸ ἄρχειν ἄλλων** ci Sl (Gr Hn)
§ **14** l. 67 **πολεμίους** Stob (Sl Gr Hn) : *πολέμους* **Δ** ‖ *μετ' ἀνθρώπων* Stob

ποις δεῖ ἰέναι, τῆς τε γῆς σὺν ἀνθρώποις ἐστὶν
ἡ ἐργασία. τὸν οὖν μέλλοντα εὖ γεωργήσειν δεῖ 15
τοὺς ἐργαστῆρας καὶ προθύμους παρασκευάζειν
καὶ πείθεσθαι ἐθέλοντας· τὸν δὲ ἐπὶ πολεμίους
ἄγοντα ταὐτὰ δεῖ μηχανᾶσθαι δωρούμενόν τε
τοῖς ποιοῦσιν ἃ δεῖ ποιεῖν τοὺς ἀγαθοὺς καὶ
κολάζοντα τοὺς ἀτακτοῦντας. καὶ παρακελεύεσθαι 16
δὲ πολλάκις οὐδὲν ἧττον δεῖ τοῖς ἐργάταις τὸν
γεωργὸν ἢ τὸν στρατηγὸν τοῖς στρατιώταις· καὶ
ἐλπίδων δὲ ἀγαθῶν οὐδὲν ἧττον οἱ δοῦλοι τῶν
ἐλευθέρων δέονται, ἀλλὰ καὶ μᾶλλον ὅπως μένειν
ἐθέλωσι. καλῶς δὲ κἀκεῖνος εἶπεν ὃς ἔφη τὴν 17
γεωργίαν τῶν ἄλλων τεχνῶν μητέρα καὶ τροφὸν
εἶναι· εὖ μὲν γὰρ φερομένης τῆς γεωργίας
ἔρρωνται καὶ αἱ ἄλλαι τέχναι ἅπασαι, ὅπου δ' ἂν
ἀναγκασθῇ ἡ γῆ χερσεύειν, ἀποσβέννυνται καὶ αἱ
ἄλλαι τέχναι σχεδόν τι καὶ κατὰ γῆν καὶ κατὰ
θάλατταν.

Ἀκούσας δὲ ταῦτα ὁ Κριτόβουλος εἶπεν 18
Ἀλλὰ ταῦτα μὲν ἔμοιγε, ὦ Σώκρατες, καλῶς
δοκεῖς λέγειν· ὅτι δὲ τῆς γεωργικῆς τὰ πλεῖστά
ἐστιν ἀνθρώπῳ ἀδύνατα προνοῆσαι, ... καὶ
γὰρ χάλαζαι καὶ πάχναι ἐνίοτε καὶ αὐχμοὶ καὶ
ὄμβροι ἐξαίσιοι καὶ ἐρυσῖβαι καὶ ἄλλα πολλάκις
τὰ καλῶς ἐγνωσμένα καὶ πεποιημένα ἀφαιροῦνται·

§ **15** l. 69 *μὲν οὖν* ci Sr | *γεωργήσειν εὖ* Stob | 71 *τόν τε* Δ Stob : **τὸν δέ** ci Ze (Sa Sl Gr Hn) | 72 **ταὐτά** ci Camerarius: *ταῦτα* Δ Stob | *τε οἷς δεῖ τοὺς ἀγαθούς* Stob

§ **16** l. 77 *τῶν ἐλευθέρων οἱ δοῦλοι* Stob | 79 **ἐθέλωσι** **GHJN** Stob (Sa Sl Gr Hn) : *θέλωσι* $\mathbf{H}^a$ cet

§ **17** l. 82 **αἱ** Δ : om Stob | *δέ* Stob cod **A**, *δ' αὖ* Vind

§ **18** l. 89 post **προνοῆσαι** Reisigius lacunam esse suspicatur (Sr Sl Gr Hn), ut *περὶ τούτου οὔπω τι ἔλεξας* (Bh), *τούτου θαυμάζω σε ἀμνημονῆσαι* (Sl), *τί τοῦτο λέγεις;* Hn. Schaefer ad Gregor Cor p. 1056^a Critobuli orationem a Socrate, cuius pietas vel non absolutam corrigere properaret, interruptam esse opinatus locum sic interpungit : *ὅτι δὲ τῆς γεωργικῆς . . προνοῆσαι (καὶ γὰρ χάλαζαι . . ἀπώλεσεν) . . Ἀκούσας κτλ* | 91 *ἐρυσίβαι* Δ | 92 *ἀφεροῦνται* $\mathbf{H}^a$

καὶ πρόβατα δ' ἐνίοτε κάλλιστα τεθραμμένα νόσος ἐλθοῦσα κάκιστα ἀπώλεσεν.

19 Ἀκούσας δὲ ταῦτα ὁ Σωκράτης εἶπεν

Ἀλλ' ᾤμην ἔγωγέ σε, ὦ Κριτόβουλε, εἰδέναι ὅτι οἱ θεοὶ οὐδὲν ἧττόν εἰσι κύριοι τῶν ἐν τῇ γεωργίᾳ ἔργων ἢ τῶν ἐν τῷ πολέμῳ. καὶ τοὺς μὲν ἐν τῷ πολέμῳ ὁρᾷς οἶμαι πρὸ τῶν πολεμικῶν πράξεων ἐξαρεσκομένους τοὺς θεοὺς καὶ ἐπερωτῶντας θυσίαις καὶ οἰωνοῖς ὅ τι τε χρὴ
20 ποιεῖν καὶ ὅ τι μή· περὶ δὲ τῶν γεωργικῶν πράξεων ἧττον οἴει δεῖν τοὺς θεοὺς ἱλάσκεσθαι; εὖ γὰρ ἴσθι, ἔφη, ὅτι οἱ σώφρονες καὶ ὑπὲρ ὑγρῶν καὶ ξηρῶν καρπῶν καὶ βοῶν καὶ ἵππων καὶ προβάτων καὶ ὑπὲρ πάντων γε δὴ τῶν κτημάτων τοὺς θεοὺς θεραπεύουσιν.

VI Ἀλλὰ ταῦτα μέν, ἔφη, ὦ Σώκρατες, καλῶς μοι δοκεῖς λέγειν κελεύων πειρᾶσθαι σὺν τοῖς θεοῖς ἄρχεσθαι παντὸς ἔργου, ὡς τῶν θεῶν κυρίων ὄντων οὐδὲν ἧττον τῶν εἰρηνικῶν ἢ τῶν πολεμικῶν ἔργων. ταῦτα μὲν οὖν πειρασόμεθα οὕτω ποιεῖν. σὺ δ' ἡμῖν ἔνθεν λέγων περὶ τῆς οἰκονομίας ἀπέλιπες, πειρῶ τὰ τούτων ἐχόμενα διεκπεραίνειν, ὡς καὶ νῦν μοι δοκῶ ἀκηκοὼς ὅσα εἶπες μᾶλλόν τι ἤδη διορᾶν ἢ πρόσθεν ὅ τι χρὴ ποιοῦντα βιοτεύειν.

2 Τί οὖν, ἔφη ὁ Σωκράτης, ἄρα, εἰ πρῶτον μὲν ἐπανέλθοιμεν ὅσα συνομολογοῦντες διεληλύθαμεν, ἵν' ἢν πως δυνώμεθα πειραθῶμεν οὕτω καὶ τὰ λοιπὰ διεξιέναι συνομολογοῦντες;

3 Ἡδὺ γοῦν ἐστιν, ἔφη ὁ Κριτόβουλος, ὥσπερ καὶ χρημάτων κοινωνήσαντας ἀναμφιλόγως διελθεῖν, οὕτω καὶ λόγων κοινωνοῦντας περὶ ὧν ἂν διαλεγώμεθα συνομολογοῦντας διεξιέναι.

§ **19** l. 100 **ἐξαρεσκομένους AL** : *ἐξαρεσκευομένους* cet ‖ **τοὺς θεούς** ci Cob (Sl Gr Hn) : *τοῖς θεοῖς* **Δ** ; cf *Mem* IV iii 16
c. VI § **2** l. 10 **ἄρα JKL**, susp Sr : secl Sl : *ἆρα* **H**[a] cet ‖ 11 **συνομολογοῦντες** ci Gr (Hn) : *μὲν ὁμολογοῦντες* **Δ** ‖ 12 **ἵν'** et **πειραθῶμεν** del Cob (Sl Gr Hn) ‖ 15 *διελεῖν dirimere* ci Orelli (HvHn) ‖ 17 **συνομολογοῦντας** del Cob (Gr Hn)

Οὐκοῦν, ἔφη ὁ Σωκράτης, ἐπιστήμης μέν τινος 4
ἔδοξεν ἡμῖν ὄνομα εἶναι ἡ οἰκονομία, ἡ δὲ
ἐπιστήμη αὕτη ἐφαίνετο ᾗ οἴκους αὔξειν δύνανται
ἄνθρωποι, οἶκος δ' ἡμῖν ἐφαίνετο ὅπερ κτῆσις ἡ
σύμπασα, κτῆσιν δὲ τοῦτο ἔφαμεν εἶναι ὅ τι
ἑκάστῳ εἴη ὠφέλιμον εἰς τὸν βίον, ὠφέλιμα δὲ
ὄντα ηὑρίσκετο πάντα ὁπόσοις τις ἐπίσταιτο χρῆσθαι.
πάσας μὲν οὖν τὰς ἐπιστήμας οὔτε μαθεῖν οἷόν 5
τε ἡμῖν ἐδόκει, συναπεδοκιμάζομέν τε ταῖς πόλεσι
τὰς βαναυσικὰς καλουμένας τέχνας, ὅτι καὶ τὰ
σώματα καταλυμαίνεσθαι δοκοῦσι καὶ τὰς ψυχὰς
καταγνύναι. τεκμήριον δὲ σαφέστατον γενέσθαι 6
ἂν τούτου ἔφαμεν, εἰ πολεμίων εἰς τὴν χώραν
ἰόντων διακαθίσας τις τοὺς γεωργοὺς καὶ τοὺς
τεχνίτας χωρὶς ἑκατέρους ἐπερωτῴη, πότερα δοκεῖ
ἀρήγειν τῇ χώρᾳ ἢ ἀφεμένους τῆς γῆς τὰ τείχη
διαφυλάττειν. οὕτως γὰρ ἂν τοὺς μὲν ἀμφὶ γῆν 7
ἔχοντας ᾠόμεθ' ἂν ψηφίζεσθαι ἀρήγειν, τοὺς δὲ
τεχνίτας μὴ μάχεσθαι, ἀλλ' ὅπερ πεπαίδευνται
καθῆσθαι μήτε πονοῦντας μήτε κινδυνεύοντας.
ἐδοκιμάσαμεν δὲ ἀνδρὶ καλῷ τε κἀγαθῷ ἐργασίαν 8
εἶναι καὶ ἐπιστήμην κρατίστην γεωργίαν, ἀφ' ἧς

§ 4 l. 19 **ἔδοξεν** om H^a : *ἐδόκει* Stob *Fl* LXXXV 23 ‖ 20 **αὔξειν δύνανται** Stob : *δύνανται αὔξειν* Δ ‖ 21 *ἄνθρωποι* ci Gr ‖ 23 *ἐν τῷ βίῳ εἰς τὸν β.* H^a ‖ *δὲ πάντα εὑρίσκετο* Stob
§ 5 l. 25 *ἡμῖν οἷόν τε ἐ. εἶναι* Stob ‖ 26 **συναπεδοκιμάζομεν** Stob (Sl Gr Hn) : *συναποδοκιμάζειν* Δ ‖ 28 *λυμαίνεσθαι* Stob ‖ 29 **καταγνύναι** Stob (Sl Gr Hn) : *καταγνύουσι* Δ
§§ 6–7 Sectiones VI et VII inepto positas esse loco iam Breitenbach intellexit, qui eas olim in capite IV post sectionem II collocatas fuisse coniecit atque inde **ἔφαμεν** et **ᾠόμεθα** insertis a librariis huc translatas esse. Mihi in capite V ante sectionem XIII haec videntur excidisse: *συμπαροξύνει δέ τι καὶ ἐς τὸ ἀλκίμους εἶναι ἡ γεωργία ἔξω τῶν ἐρυμάτων . . . τοῖς ἐργαζομένοις. τεκμήριον δὲ σαφέστατον γένοιτο ἂν τούτου, εἰ πολεμίων . . . διαφυλάττειν. οὕτω γὰρ ἂν τοὺς μὲν ἀμφὶ γῆν ἔχοντας εὕροι ψηφιζομένους ἀρήγειν . . . κινδυνεύοντας.* Quae huc per errorem translata ab interpolatore male sunt reficta (*Schenkl*) ‖ 31 *διακαθήσας* H^a ‖ 33 **ἀφεμένους** ci Cob (Sl Gr Hn) : *ὑφεμένους* Δ ; cf l. 86

9 τὰ ἐπιτήδεια ἄνθρωποι πορίζονται. αὕτη γὰρ ἡ
ἐργαϲία μαθεῖν τε ῥᾴϲτη ἐδόκει εἶναι καὶ ἡδίϲτη
ἐργάζεϲθαι, καὶ τὰ ϲώματα κάλλιϲτά τε καὶ εὐ-
ρωϲτότατα παρέχεϲθαι, καὶ ταῖϲ ψυχαῖϲ ἥκιϲτα
ἀϲχολίαν παρέχειν φίλων τε καὶ πόλεωϲ ϲυνεπι-
10 μελεῖϲθαι. ϲυμπαροξύνειν δέ τι ἐδόκει ἡμῖν καὶ
εἰϲ τὸ ἀλκίμουϲ εἶναι ἡ γεωργία ἔξω τῶν ἐρυμάτων
τὰ ἐπιτήδεια φύουϲά τε καὶ τρέφουϲα τοὺϲ ἐργαζο-
μένουϲ. διὰ ταῦτα δὲ καὶ εὐδοξοτάτη εἶναι πρὸϲ
τῶν πόλεων αὕτη ἡ βιοτεία, ὅτι καὶ πολίταϲ ἀρί-
ϲτουϲ καὶ εὐνουϲτάτουϲ παρέχεϲθαι δοκεῖ τῷ κοινῷ.

Καὶ ὁ Κριτόβουλοϲ

11 Ὅτι μέν, ὦ Ϲώκρατεϲ, κάλλιϲτόν τε καὶ ἄριϲτον
καὶ ἥδιϲτον ἀπὸ γεωργίαϲ τὸν βίον ποιεῖϲθαι πάνυ
μοι δοκῶ πεπεῖϲθαι ἱκανῶϲ· ὅτι δὲ ἔφηϲθα κατα-
μαθεῖν τὰ αἴτια τῶν τε οὕτω γεωργούντων ὥϲτε
ἀπὸ τῆϲ γεωργίαϲ ἀφθόνωϲ ἔχειν ὧν δέονται καὶ
τῶν οὕτωϲ ἐργαζομένων ὡϲ μὴ λυϲιτελεῖν αὐτοῖϲ
τὴν γεωργίαν, καὶ ταῦτ' <ἄν> μοι δοκῶ ἡδέωϲ
ἑκάτερα ἀκούειν ϲου, ὅπωϲ ἃ μὲν ἀγαθά ἐϲτι
ποιῶμεν, ἃ δὲ βλαβερὰ μὴ ποιῶμεν.

12 Τί οὖν, ἔφη ὁ Ϲωκράτηϲ, ὦ Κριτόβουλε, ἤν ϲοι
ἐξ ἀρχῆϲ διηγήϲωμαι ὡϲ ϲυνεγενόμην ποτὲ ἀνδρί,
ὃϲ ἐμοὶ ἐδόκει εἶναι τῷ ὄντι τούτων τῶν ἀνδρῶν
ἐφ' οἷϲ τοῦτο τὸ ὄνομα δικαίωϲ ἐϲτὶν ὃ καλεῖται
καλόϲ τε κἀγαθὸϲ ἀνήρ;

Πάνυ ἄν, ἔφη ὁ Κριτόβουλοϲ, βουλοίμην ἂν

§ **9** l. 41 μαθεῖν τε ῥᾴϲτη . . καί del Cob (Gr Hn), nihil enim hucusque de hac facilitate discendi dictum ‖ 43 *τὰς ψυχάς* Hª ‖ 44 πόλεωϲ ci Di (Sl Gr Hn): *πόλεων* Δ

§ **10** l. 47 τοὺϲ ἐργαζομένουϲ Δ (Sa): *τοῖς ἐργαζομένοις* ci Cob (Sl Gr Hn) ‖ 48 εὐδοξοτάτη ci FHaase (Sa Sl Gr Hn): *ἐνδοξοτάτη* Δ

§ **11** l. 54 *ποιεῖσθαι καταμαθεῖν* Hª ‖ 58 ταῦτ' <ἄν> ci Schaef ad Greg Cor p. 1063ᵇ (Sa Sl Gr Hn): *ταῦτα* Δ

§ **12** l. 61 *ἐάν* Stob *Fl* XXXVII 28 (27 Hense): ἤν Δ ‖ 64 *τοὔνομα* Stob ‖ 66 *πάνυ οὖν* ci Sl ‖ *ἔφη βουλοίμην ὁ Κρ. οὕτως σου ἀκούειν* Stob: *οὕτως ἀκούειν* Δ (Sl): τοῦτό ϲου ἀκούειν ci Hertlein *Coni* I 9 (Gr Hn)

τοῦτό σου ἀκούειν, ὡς καὶ ἔγωγε ἐρῶ τούτου τοῦ
ὀνόματος ἄξιος γενέσθαι.

Λέξω τοίνυν σοι, ἔφη ὁ Σωκράτης, ὡς καὶ 13
ἦλθον ἐπὶ τὴν σκέψιν αὐτοῦ. τοὺς μὲν γὰρ
ἀγαθοὺς τέκτονας, ἀγαθοὺς χαλκεῖς, ζωγράφους
ἀγαθούς, ἀγαθοὺς ἀνδριαντοποιοὺς καὶ τἆλλα τὰ
τοιαῦτα, πάνυ ὀλίγος μοι χρόνος ἐγένετο ἱκανὸς
περιελθεῖν τε καὶ θεάσασθαι τὰ δεδοκιμασμένα καλὰ
ἔργα αὐτοῖς εἶναι. ὅπως δὲ δὴ καὶ τοὺς ἔχοντας 14
τὸ σεμνὸν ὄνομα τοῦτο τὸ καλός τε κἀγαθὸς ἐπι-
σκεψαίμην, τί ποτε ἐργασάμενοι τοῦτ' ἀξιοῖντο
καλεῖσθαι, πάνυ μου ἡ ψυχὴ ἐπεθύμει αὐτῶν τινι
συγγενέσθαι. καὶ πρῶτον μὲν ὅτι προσέκειτο τὸ 15
καλὸς τῷ ἀγαθῷ, ὅντινα καλὸν ἴδοιμι, τούτῳ
προσῄειν καὶ ἐπειρώμην καταμανθάνειν εἴ που
ἴδοιμι προσηρτημένον τῷ καλῷ τὸ ἀγαθόν.
ἀλλ' οὐκ ἄρα εἶχεν οὕτως, ἀλλὰ ἐνίους ἐδόκουν 16
καταμανθάνειν τῶν καλῶν τὰς μορφὰς πάνυ
μοχθηροὺς ὄντας τὰς ψυχάς. ἔδοξεν οὖν μοι
ἀφέμενον τῆς καλῆς ὄψεως ἐπ' αὐτῶν τινα
ἐλθεῖν τῶν καλουμένων καλῶν τε κἀγαθῶν.
ἐπεὶ οὖν τὸν Ἰσχόμαχον ἤκουον πρὸς πάντων 17
καὶ ἀνδρῶν καὶ γυναικῶν καὶ ξένων καὶ ἀστῶν
καλόν τε κἀγαθὸν ἐπονομαζόμενον, ἔδοξέ μοι
τούτῳ πειραθῆναι συγγενέσθαι.

Ἰδὼν οὖν ποτε αὐτὸν ἐν τῇ τοῦ Διὸς τοῦ VII

§ **13** l. 67 *τούτου τοῦ ὀνόματος ἐρῶ* **H**ᵃ ‖ 69 *ἔφη σοι* Stob ‖ 71 **ἀγαθοὺς χαλκεῖς** Stob : *χαλκέας ἀγαθούς* **Δ** (Sl Hn) ‖ 72 alterum **ἀγαθούς** add Stob ‖ **τἆλλα O** (Sl) : *τάλλα* **F** : *τὰ ἄλλα* **H**ᵃ cet (Gr Hn) : *πάντα* Stob ‖ 73 **ἱκανός FN** (Sl Gr Hn) : *ἱκανῶς* **H**ᵃ cet : om Stob ‖ 75 *αὐτῶν* Stob

§ **14** l. 76 alterum **τό** om Stob : *τὸ καλόν τε κἀγαθόν* **Δ** ‖ 77 **ἐργασάμενοι** Stob : *ἐργαζόμενοι* **Δ** (Sl Gr Hn) ‖ *τοῦτο ἀξιοῦνται* Stob ‖ 78 *μοι* **G** Stob

§ **15** l. 79 *ὁ καλός* Stob Vind : *τὸ κάλλος* **CDHN** ‖ 80 *τῷ ἀγαθός* requirit Schaefer ad Greg Cor p. 1064ᵃ aut *ὁ καλός* aut *τὸ κάλλος* ‖ *ἴδοιμι καλόν* Stob

§ **16** l. 83 *ἄρ* **C** (Sl) : **ἄρα** cet (Gr Hn)

§ **17** l. 89 **ἀνδρῶν AO** (Sl Gr Hn) : *ἀνδρῶν τε* cet

ἐλευθερίου ϲτοᾷ καθήμενον, ἐπεί μοι ἔδοξε ϲχολάζειν, προϲῆλθον αὐτῷ καὶ παρακαθιζόμενοϲ εἶπον

Τί, ὦ Ἰϲχόμαχε, οὐ μάλα εἰωθὼϲ ϲχολάζειν κάθηϲαι; ἐπεὶ τά γε πλεῖϲτα ἢ πράττοντά τι ὁρῶ ϲε ἢ οὐ πάνυ ϲχολάζοντα ἐν τῇ ἀγορᾷ.

2 Οὐδὲ ἄν γε νῦν, ἔφη ὁ Ἰϲχόμαχοϲ, ὦ Σώκρατεϲ, ἑώραϲ, εἰ μὴ ξένουϲ τινὰϲ ϲυνεθέμην ἀναμένειν ἐνθάδε.

Ὅταν δὲ μὴ πράττῃϲ τι τοιοῦτον, πρὸϲ τῶν θεῶν, ἔφην ἐγώ, ποῦ διατρίβειϲ καὶ τί ποιεῖϲ; ἐγὼ γάρ τοι πάνυ βούλομαί ϲου πυθέϲθαι τί ποτε πράττων καλὸϲ κἀγαθὸϲ κέκληϲαι, ἐπεὶ οὐκ ἔνδον γε διατρίβειϲ οὐδὲ τοιαύτη ϲου ἡ ἕξιϲ τοῦ ϲώματοϲ καταφαίνεται.

3 Καὶ ὁ Ἰϲχόμαχοϲ γελάϲαϲ ἐπὶ τῷ Τί ποιῶν καλὸϲ κἀγαθὸϲ κέκληϲαι, καὶ ἡϲθείϲ, ὥϲ γ' ἐμοὶ ἔδοξεν, εἶπεν

Ἀλλ' εἰ μὲν ὅταν ϲοι διαλέγωνται περὶ ἐμοῦ τινεϲ καλοῦϲί με τοῦτο τὸ ὄνομα οὐκ οἶδα· οὐ γὰρ δή, ὅταν γέ με εἰϲ ἀντίδοϲιν καλῶνται τριηραρχίαϲ ἢ χορηγίαϲ, οὐδείϲ, ἔφη, ζητεῖ τὸν καλόν τε κἀγαθόν, ἀλλὰ ϲαφῶϲ, ἔφη, ὀνομάζοντέϲ με Ἰϲχόμαχον πατρόθεν προϲκαλοῦνται. ἐγὼ μὲν τοίνυν, ἔφη, ὦ Σώκρατεϲ, ὅ με ἐπήρου, οὐδαμῶϲ ἔνδον διατρίβω. καὶ γὰρ δή, ἔφη, τά γε ἐν τῇ οἰκίᾳ μου πάνυ καὶ αὐτὴ ἡ γυνή ἐϲτιν ἱκανὴ διοικεῖν.

4 Ἀλλὰ καὶ τοῦτο, ἔφην, ἔγωγε, ὦ Ἰϲχόμαχε, πάνυ ἂν ἡδέωϲ ϲου πυθοίμην πότερα αὐτὸϲ ϲὺ ἐπαίδευϲαϲ τὴν γυναῖκα ὥϲτ' εἶναι οἵαν δεῖ ἢ ἐπιϲταμένην ἔλαβεϲ παρὰ τοῦ πατρὸϲ καὶ τῆϲ μητρὸϲ διοικεῖν τὰ προϲήκοντα αὐτῇ.

c. VII § **1** l. 2 *ἐλευσινίου καὶ ἐ.* **H**[a] ‖ 6 *πάνυ γε* ci Hn
§ **2** l. 7 **γε νῦν Δ** : vide Klotz ad Devar II 336 : *νῦν γε* Sl Gr : **γε** del Cob (Hn) ‖ 8 *ἑώρακας* **H**[a] ‖ 13 **ἐπεὶ οὐκ ἔνδον . . . κἀγαθὸϲ κέκληϲαι** om codicis **H**[a] scriba neglegens
§ **3** l. 19 **περὶ ἐμοῦ, τινεϲ καλοῦϲι** interpunxit Gr ‖ 26 **διατρίβω L** (HSt) : *κατατρίβω* **H**[a] cet
§ **4** l. 31 *παρὰ τῆς μητρὸς καὶ τοῦ πατρός* **H**[a]

Καὶ τί ἄν, ἔφη, ὦ Σώκρατες, ἐπισταμένην **5** αὐτὴν παρέλαβον, ἣ ἔτη μὲν οὔπω πεντεκαίδεκα γεγονυῖα ἦλθε πρὸς ἐμέ, τὸν δ' ἔμπροσθεν χρόνον ἔζη ὑπὸ πολλῆς ἐπιμελείας, ὅπως ὡς ἐλάχιστα μὲν ὄψοιτο, ἐλάχιστα δὲ ἀκούσοιτο, ἐλάχιστα δ' ἐρήσοιτο; οὐ γὰρ ἀγαπητόν σοι δοκεῖ εἶναι, εἰ **6** μόνον ἦλθεν ἐπισταμένη ἔρια παραλαβοῦσα ἱμάτιον ἀποδεῖξαι καὶ ἑωρακυῖα ὡς ἔργα ταλάσια θεραπαίναις δίδοται; ἐπεὶ τά γε ἀμφὶ γαστέρα, ἔφη, πάνυ καλῶς, ὦ Σώκρατες, ἦλθε πεπαιδευμένη· ὅπερ μέγιστον ἔμοιγε δοκεῖ παίδευμα εἶναι καὶ ἀνδρὶ καὶ γυναικί.

Τὰ δ' ἄλλα, ἔφην ἐγώ, ὦ Ἰσχόμαχε, αὐτὸς **7** ἐπαίδευσας τὴν γυναῖκα ὥστε ἱκανὴν εἶναι ὧν προσήκει ἐπιμελεῖσθαι;

Οὐ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, οὐ πρίν γε καὶ ἔθυσα καὶ ηὐξάμην ἐμέ τε τυγχάνειν διδάσκοντα καὶ ἐκείνην μανθάνουσαν τὰ βέλτιστα ἀμφοτέροις ἡμῖν.

Οὐκοῦν, ἔφην ἐγώ, καὶ ἡ γυνή σοι συνέθυε καὶ **8** συνηύχετο ταὐτὰ ταῦτα;

Καὶ μάλα γ', ἔφη ὁ Ἰσχόμαχος, πολλὰ ὑπισχνουμένη μὲν πρὸς τοὺς θεοὺς γενέσθαι οἵαν δεῖ, καὶ εὔδηλος ἦν ὅτι οὐκ ἀμελήσει τῶν διδασκομένων.

Πρὸς θεῶν, ἔφην ἐγώ, ὦ Ἰσχόμαχε, τί πρῶτον **9** διδάσκειν ἤρχου αὐτήν, διηγοῦ μοι· ὡς ἐγὼ ταῦτ'

§ **5** l. 34 *παραλαβών* **H^a** *-ον* suprascripto ‖ 36 *πολλῇ ἐπιμελείᾳ* ci Hn ‖ **ὡς** del Cob (Sl Hn) ‖ 38 **ἐρήσοιτο** ci Hartmannus : *ἐροίη* ci Cob (Sa Gr) : *ἔροιτο* **Δ** (Sl)

§ **6** l. 41 *-δια -δίδοται* requirit ETournier

§ **8** l. 53 **ταὐτά** ci Hf (Sl Gr Hn) : *αὐτά* **HMN** : *αὐτῷ* (*αὐτῶ*) **H^a** cet ‖ 54 **ὑπισχνουμένη HN**, *ὑπισχομένη* **ACMPH^a**, *ὑπισχομένην* **O**, *ὑποσχομένη* cet : locum, ut lacuna corruptum, ita restituit Heindorfius : *πολλὰ μὲν εὐχομένη πρὸς τοὺς θεούς, πολλὰ δὲ ὑπισχνουμένη γενέσθαι* : paulo aliter Schenkelius ; *πολλὰ μὲν εὐχομένη π. τ. θ., πολλὰ δ' ὑπισχνουμένη ἐμοὶ γενήσεσθαι* (Hn) ‖ 55 *γενήσεσθαι* ci Bisschop (Sl Gr Hn) : *ἦ μὴν γενέσθαι* ci Hermann (Heiland) ‖ 56 *ἀμελήσοι* Hn

ἂν ἥδιόν σου διηγουμένου ἀκούοιμι ἢ εἴ μοι γυμνικὸν ἢ ἱππικὸν ἀγῶνα τὸν κάλλιστον διηγοῖο.

10 Καὶ ὁ Ἰσχόμαχος ἀπεκρίνατο, Τί δέ; ἔφη, ὦ Σώκρατες, ἐπεὶ ἤδη μοι χειροήθης ἦν καὶ ἐτετιθάσευτο ὥστε διαλέγεσθαι, ἠρόμην αὐτὴν ὧδέ πως·

Εἰπέ μοι, ὦ γύναι, ἆρα ἤδη κατενόησας τίνος ποτὲ ἕνεκα ἐγώ τε σὲ ἔλαβον καὶ οἱ σοὶ γονεῖς
11 ἔδοσάν σε ἐμοί; ὅτι μὲν γὰρ οὐκ ἀπορία ἦν, μεθ' ὅτου ἄλλου ἐκαθεύδομεν ἄν, οἶδ' ὅτι καὶ σοὶ καταφανὲς τοῦτ' ἐστί. βουλευόμενος δ' ἐγώ τε ὑπὲρ ἐμοῦ καὶ οἱ σοὶ γονεῖς ὑπὲρ σοῦ, τίν' ἂν κοινωνὸν βέλτιστον οἴκου τε καὶ τέκνων λάβοιμεν, ἐγώ τε σὲ ἐξελεξάμην καὶ οἱ σοὶ γονεῖς, ὡς ἐοί-
12 κασιν, ἐκ τῶν δυνατῶν ἐμέ. τέκνα μὲν οὖν ἢν θεός ποτε διδῷ ἡμῖν γενέσθαι, τότε βουλευσόμεθα περὶ αὐτῶν, ὅπως ὅτι βέλτιστα παιδεύσομεν αὐτά· κοινὸν γὰρ ἡμῖν καὶ τοῦτο ἀγαθόν, συμμάχων καὶ γηροβοσκῶν ὅτι βελτίστων τυγχάνειν·
13 νῦν δὲ δὴ <ὁ> οἶκος ἡμῖν ὅδε κοινός ἐστιν. ἐγώ τε γὰρ ὅσα μοι ἔστιν ἅπαντα εἰς τὸ κοινὸν ἀποφαίνω, σύ τε ὅσα <ἐπ>ηνέγκω πάντα εἰς τὸ κοινὸν κατέθηκας. καὶ οὐ τοῦτο δεῖ λογίζεσθαι, πότερος ἄρα ἀριθμῷ πλείω συμβέβληται ἡμῶν, ἀλλ' ἐκεῖνο εὖ εἰδέναι, ὅτι ὁπότερος ἂν ἡμῶν βελτίων κοινωνὸς
14 ᾖ, οὗτος τὰ πλείονος ἄξια συμβάλλεται. ἀπεκρίνατο δέ μοι, ὦ Σώκρατες, πρὸς ταῦτα ἡ γυνή· Τί δ' ἂν ἐγώ σοι, ἔφη, δυναίμην συμπρᾶξαι; τίς δὲ ἡ ἐμὴ δύναμις; ἀλλ' ἐν σοὶ πάντα ἐστίν·

§ **10** l. 63 **ἐτετιθάσευτο** Schaefer *Melet cr* 82 (Sa Sl Gr Hn): *ἐτιθασσεύετο* (*ἐτιθασεύετο*) Δ ‖ 64 *αὐτὴν ἔφη* **ADFJKLMPH**a ‖ 68 **ἔδοσαν H**a (Sl Gr Hn): *ἔδωκαν* v

§ **11** l. 70 **ἐγώ τε** ci Di: *ἔγωγε* Δ ‖ 71 *οἱ σοὶ δὲ γονεῖς* **H**a

§ **12** l. 77 **ἀγαθόν** ci Dobree ad Pors *Arist Add* 142 (Sl Gr): *τἀγαθόν* Δ ‖ 78 *γηρωβοσκῶν* **H**a ‖ 79 **ὁ οἶκος** ci Hi (Sl Gr Hn) ‖ 81 **<ἐπ>ηνέγκω** ci Cob *VL* p. 204 (Sl Gr Hn): *ἠνέγκω* v ‖ 84 **εὖ εἰδέναι GHN** (Sl Gr Hn): *δεῖ εὖ εἰδέναι* **H**a cet ‖ *ὁπότερος ἂν δοκῇ ἡμῶν β. κ. ᾖ* **H**a

ἐμὸν δ' ἔφησεν ἡ μήτηρ ἔργον εἶναι σωφρονεῖν.
Ναὶ μὰ Δί', ἔφην ἐγώ, ὦ γύναι, καὶ γὰρ ἐμοὶ ὁ 15
πατήρ. ἀλλὰ σωφρόνων τοί ἐστι καὶ ἀνδρὸς καὶ
γυναικὸς οὕτως ποιεῖν, ὅπως τά τε ὄντα ὡς βέλ-
τιστα ἕξει καὶ ἄλλα ὅτι πλεῖστα ἐκ τοῦ καλοῦ τε
καὶ δικαίου προσγενήσεται. Καὶ τί δή, ἔφη, ὁρᾷς, 16
ἡ γυνή, ὅ τι ἂν ἐγὼ ποιοῦσα συναύξοιμι τὸν
οἶκον; Ναὶ μὰ Δί', ἔφην ἐγώ, ἅ τε οἱ θεοὶ ἔφυσάν
σε δύνασθαι καὶ ὁ νόμος συνεπαινεῖ, ταῦτα πειρῶ
ὡς βέλτιστα ποιεῖν. Καὶ τί δὴ ταῦτ' ἔστιν; ἔφη 17
ἐκείνη. Οἶμαι μὲν ἔγωγε, ἔφην, οὐ τὰ ἐλαχίστου
ἄξια, εἰ μή πέρ γε καὶ ἡ ἐν τῷ σμήνει ἡγεμὼν
μέλιττα ἐπ' ἐλαχίστου ἀξίοις ἔργοις ἐφέστηκεν.
ἐμοὶ γάρ τοι, ἔφη φάναι, καὶ οἱ θεοί, ὦ γύναι, 18
δοκοῦσι πολὺ διεσκεμμένως μάλιστα τὸ ζεῦγος
τοῦτο συντεθεικέναι ὃ καλεῖται θῆλυ καὶ ἄρρεν,
ὅπως ὅτι ὠφελιμώτατον ᾖ αὑτῷ εἰς τὴν κοι-
νωνίαν. πρῶτον μὲν γὰρ τοῦ μὴ ἐκλιπεῖν ζῴων 19
γένη τοῦτο τὸ ζεῦγος κεῖται μετ' ἀλλήλων τεκνο-
ποιούμενον, ἔπειτα τὸ γηροβοσκοὺς κεκτῆσθαι ἑαυ-
τοῖς ἐκ τούτου τοῦ ζεύγους τοῖς γοῦν ἀνθρώποις
πορίζεται· ἔπειτα δὲ καὶ ἡ δίαιτα τοῖς ἀνθρώποις
οὐχ ὥσπερ τοῖς κτήνεσίν ἐστιν ἐν ὑπαίθρῳ, ἀλλὰ
στεγνῶν δεῖται δῆλον ὅτι. δεῖ μέντοι τοῖς μέλ- 20
λουσιν ἀνθρώποις ἕξειν ὅ τι εἰσφέρωσιν εἰς τὸ
στεγνὸν τοῦ ἐργασομένου τὰς ἐν τῷ ὑπαίθρῳ
ἐργασίας. καὶ γὰρ νεατὸς καὶ σπόρος καὶ φυτεία
καὶ νομαὶ ὑπαίθρια ταῦτα πάντα ἔργα ἐστίν· ἐκ
τούτων δὲ τὰ ἐπιτήδεια γίγνεται. δεῖ δ' αὖ, 21
ἐπειδὰν ταῦτα εἰσενεχθῇ εἰς τὸ στεγνόν, καὶ τοῦ

§ **14** l. 89 *ἐμὸν δ' ἔργον ἔφησεν* **KL**

§ **16** l. 94 *καὶ τί δέ* **H**[a] | 96 *ἔφησαν* **H**[a]

§ **19** l. 106 **τοῦ μή** ci Zeune Lobeck *Phryn* 695 Hf, *τὸ μή* (*τὸ μή*) libri quod minus de consilio quam de effectu dici monet Sauppius | 112 **στεγνῶν** ci HSt (Sl Gr Hn): *στεγῶν* **Δ**

§ **20** l. 113 **ἀνθρώποις** del Hi (Sl) | *ὅ τι εἰσοίσουσιν* malit Sauppius utpote non praecedente negatione

σώσοντος ταῦτα καὶ τοῦ ἐργασομένου δ' ἃ τῶν
στεγνῶν ἔργα δεόμενά ἐστι. στεγνῶν δὲ δεῖται
καὶ ἡ τῶν νεογνῶν τέκνων παιδοτροφία, στεγνῶν
δὲ καὶ αἱ ἐκ τοῦ καρποῦ σιτοποιίαι δέονται· ὡσ-
αύτως δὲ καὶ ἡ τῆς ἐσθῆτος ἐκ τῶν ἐρίων ἐργασία.
22 ἐπεὶ δ' ἀμφότερα ταῦτα καὶ ἔργων καὶ ἐπιμελείας
δεῖται τά τε ἔνδον καὶ τὰ ἔξω, καὶ τὴν φύσιν,
φάναι, εὐθὺς παρεσκεύασεν ὁ θεός, ὡς ἐμοὶ δοκεῖ,
τὴν μὲν τῆς γυναικὸς ἐπὶ τὰ ἔνδον ἔργα καὶ ἐπι-
23 μελήματα, <τὴν δὲ τοῦ ἀνδρὸς ἐπὶ τὰ ἔξω.> ῥίγη
μὲν γὰρ καὶ θάλπη καὶ ὁδοιπορίας καὶ στρατείας
τοῦ ἀνδρὸς τὸ σῶμα καὶ τὴν ψυχὴν μᾶλλον
δύνασθαι καρτερεῖν κατεσκεύασεν, ὥστε τὰ ἔξω
ἐπέταξεν αὐτῷ ἔργα· τῇ δὲ γυναικὶ ἧττον τὸ
σῶμα δυνατὸν πρὸς ταῦτα φύσας τὰ ἔνδον ἔργα
αὐτῇ, φάναι ἔφη, προστάξαι μοι δοκεῖ ὁ θεός.
24 εἰδὼς δὲ ὅτι τῇ γυναικὶ καὶ ἐνέφυσε καὶ προσέταξε
τὴν τῶν νεογνῶν τέκνων τροφήν, καὶ τοῦ στέρ-
γειν τὰ νεογνὰ βρέφη πλεῖον αὐτῇ ἐδάσατο ἢ τῷ
25 ἀνδρί. ἐπεὶ δὲ καὶ τὸ φυλάττειν τὰ εἰσενεχθέντα
τῇ γυναικὶ προσέταξε, γιγνώσκων ὁ θεὸς ὅτι πρὸς
τὸ φυλάττειν οὐ κάκιόν ἐστι φοβερὰν εἶναι τὴν
ψυχὴν πλεῖον μέρος καὶ τοῦ φόβου ἐδάσατο τῇ
γυναικὶ ἢ τῷ ἀνδρί. εἰδὼς δὲ ὅτι καὶ ἀρήγειν
αὖ δεήσει, ἐάν τις ἀδικῇ, τὸν τὰ ἔξω ἔργα ἔχοντα,
26 τούτῳ αὖ πλεῖον μέρος τοῦ θράσους ἐδάσατο. ὅτι
δ' ἀμφοτέρους δεῖ καὶ διδόναι καὶ λαμβάνειν, τὴν
μνήμην καὶ τὴν ἐπιμέλειαν εἰς τὸ μέσον ἀμφοτέ-
ροις κατέθηκεν. ὥστε οὐκ ἂν ἔχοις διελεῖν πότερα
τὸ ἔθνος τὸ θῆλυ ἢ τὸ ἄρρεν τούτων πλεονεκτεῖ.
27 καὶ τὸ ἐγκρατεῖς δὲ εἶναι ὧν δεῖ εἰς τὸ μέσον

§ 21 l. 119 **τοῦ ἐργασομένου** ci Sr Hf (Sa Sl Gr Hn): *τοὺς ἐργασομένους* **CDHJKLN**: *τοὺς ἐργαζομένους* **H**[a] cet ‖ **δ' ἃ** ci We (Sl Hn): ἃ ci Leunclavius (Ze Bh Sa Gr): *τά* **Δ**

§ **22** l. 128 **τὴν δὲ τοῦ ἀνδρὸς ἐπὶ τὰ ἔξω** add Sl (Gr Hn): *τὴν δὲ τ. ἀ. ἐπὶ τὰ ἔξω ἔργα καὶ ἐπιμελήματα* add HSt (Sa)

§ **23** l. 131 *παρεσκεύασεν* **ACDJOP**, ci HSt (We)

ἀμφοτέροις κατέθηκε, καὶ ἐξουσίαν ἐποίησεν ὁ
θεὸς ὁπότερος ἂν ᾖ βελτίων, εἴθ' ὁ ἀνὴρ εἴθ' ἡ
γυνή, τοῦτον καὶ πλεῖον φέρεσθαι τούτου τοῦ
ἀγαθοῦ. διὰ δὲ τὸ τὴν φύσιν μὴ πρὸς πάντα 28
ταὐτὰ ἀμφοτέρων εὖ πεφυκέναι, διὰ τοῦτο καὶ
δέονται μᾶλλον ἀλλήλων καὶ τὸ ζεῦγος ὠφελι-
μώτερον ἑαυτῷ γεγένηται, ἃ τὸ ἕτερον ἐλλείπεται
τὸ ἕτερον δυνάμενον. ταῦτα δέ, ἔφην, δεῖ ἡμᾶς, 29
ὦ γύναι, εἰδότας, ἃ ἑκατέρῳ ἡμῶν προστέτακται
ὑπὸ τοῦ θεοῦ, πειρᾶσθαι ὅπως βέλτιστα τὰ προσή-
κοντα ἑκάτερον ἡμῶν διαπράττεσθαι. συνεπαινεῖ 30
δέ, ἔφη φάναι, καὶ ὁ νόμος αὐτά, συζευγνὺς
ἄνδρα καὶ γυναῖκα. καὶ κοινωνοὺς ὥσπερ τῶν
τέκνων ὁ θεὸς ἐποίησεν, οὕτω καὶ ὁ νόμος <τοῦ
οἴκου> καθίστησι. καὶ καλὰ δὲ εἶναι ὁ νόμος
ἀποδείκνυσιν ἃ ὁ θεὸς ἔφυσεν ἑκάτερον μᾶλλον
δύνασθαι. τῇ μὲν γὰρ γυναικὶ κάλλιον ἔνδον
μένειν ἢ θυραυλεῖν, τῷ δὲ ἀνδρὶ αἴσχιον ἔνδον
μένειν ἢ τῶν ἔξω ἐπιμελεῖσθαι. εἰ δέ τις παρ' 31
ἃ ἔφυσεν ὁ θεὸς ποιεῖ, ἴσως τι καὶ ἀτακτῶν, τοὺς
θεοὺς οὐ λήθει καὶ δίκην δίδωσιν ἀμελῶν τῶν
ἔργων τῶν ἑαυτοῦ ἢ πράττων τὰ τῆς γυναικὸς
ἔργα. δοκεῖ δέ μοι, ἔφην, καὶ ἡ τῶν μελιττῶν 32
ἡγεμὼν τοιαῦτα ἔργα ὑπὸ τοῦ θεοῦ προστεταγ-
μένα διαπονεῖσθαι.

Καὶ ποῖα δή, ἔφη ἐκείνη, ἔργα ἔχουσα ἡ τῶν

§ 28 l. 154 *ταῦτα* Δ ‖ 156 ἐλλείπεται ci Sr : *ἐκλείπεται* Δ

§ 29 l. 159 ὅπως βέλτιστα ci Cob *NL* p. 585 ionica ratione ut *Hell* VI iii 9 (Gr Hn): *ὅπως ὡς β.* Δ : [*ὅπως*] *ὡς βέλτιστα* ci Sl ‖ 160 ἑκάτερον Δ (Sa Gr Hn) : *ἑκατέρῳ* ci Sr (Reisig Sl)

§ 30 l. 163 τοῦ οἴκου HSt (Sl Gr Hn) : *κοινωνούς* del Hertlein *Conj* I 9 (Sa Sl Gr) ‖ 164 ante ὁ νόμος Hartmanus habet *ἑκατέρῳ* ‖ 165 *καί* Δ : A in mg habet *καὶ ἃ* ‖ μᾶλλον H[a] (Di Sl Gr Hn) : *ἂν μᾶλλον* (*μᾶλλον ἄν*) cet

§ 31 l. 169 ἔφυσεν ὁ θεός H[a] : *ὁ θεὸς ἔφυσεν* Δ ‖ ἴσως τι v : *ἀσεβῶν τε* ci HvHerwerden (Hn) ‖ interpunxi post ἀτακτῶν

§ 32 l. 175 δή ci Di (Sl Gr Hn) : δ' Δ

μελιττῶν ἡγεμὼν ἐξομοιοῦται τοῖς ἔργοις οἷς ἐμὲ
δεῖ πράττειν;
33 Ὅτι, ἔφην ἐγώ, ἐκείνη γε ἐν τῷ σμήνει
μένουσα οὐκ ἐᾷ ἀργοὺς τὰς μελίττας εἶναι, ἀλλ'
ἃς μὲν δεῖ ἔξω ἐργάζεσθαι ἐκπέμπει ἐπὶ τὸ ἔργον,
καὶ ἃ ἂν αὐτῶν ἑκάστη εἰσφέρῃ οἶδέ τε καὶ δέχεται,
καὶ σῴζει ταῦτα ἔστ' ἂν δέῃ χρῆσθαι. ἐπειδὰν δὲ
ἡ ὥρα τοῦ χρῆσθαι ἥκῃ, διανέμει τὸ δίκαιον ἑκάστῃ.
34 καὶ ἐπὶ τοῖς ἔνδον δ' ἐξυφαινομένοις κηρίοις
ἐφέστηκεν, ὡς καλῶς καὶ ταχέως ὑφαίνηται, καὶ
τοῦ γιγνομένου τόκου ἐπιμελεῖται ὡς ἐκτρέφηται·
ἐπειδὰν δὲ ἐκτραφῇ καὶ ἀξιοεργοὶ οἱ νεοττοὶ
γένωνται, ἀποικίζει αὐτοὺς σὺν τῶν ἐπιγόνων
τινὶ ἡγεμόνι.
35 Ἦ καὶ ἐμὲ οὖν, ἔφη ἡ γυνή, δεήσει ταῦτα
ποιεῖν;
Δεήσει μέντοι σε, ἔφην ἐγώ, ἔνδον τε μένειν
καὶ οἷς μὲν ἂν ἔξω τὸ ἔργον ᾖ τῶν οἰκετῶν,
τούτους συνεκπέμπειν, οἷς δ' ἂν ἔνδον ἔργον
ἐργαστέον, τούτων σοι ἐπιστατητέον καὶ τά τε
36 εἰσφερόμενα ἀποδεκτέον, καὶ ἃ μὲν ἂν αὐτῶν
δέῃ δαπανᾶν, σοὶ διανεμητέον, ἃ δ' ἂν περιττεύειν
δέῃ, φυλακτέον καὶ προνοητέον ὅπως μὴ ἡ εἰς
τὸν ἐνιαυτὸν κειμένη δαπάνη εἰς τὸν μῆνα
δαπανᾶται. καὶ ὅταν ἔρια εἰσενεχθῇ σοι, ἐπι-
μελητέον ὅπως οἷς δεῖ ἱμάτια γίγνηται. καὶ ὅ
γε ξηρὸς σῖτος ὅπως καλῶς ἐδώδιμος γίγνηται
37 ἐπιμελητέον. ἓν μέντοι τῶν σοὶ προσηκόντων,

§ **33** l. 178 **γε FH** (Sa Sl Gr Hn): *τε* **Δ** excepto **M** qui habet *μέν* (*τε* s v) ‖ 181 *φέρῃ* **H**[a]

§ **34** l. 186 **τοῦ γιγνομένου τόκου** ci HSt (Sa Sl Gr Hn): *τὸν γιγνόμενον τόκον* **Δ** (Br) ‖ 187 *ἀξιουργοί* ci Di ap *Steph Thes* ‖ 188 **ἐπιγόνων** ci HSt (We Sa Sl Gr Hn): *ἑπομένων* **Δ** (Br)

§ **35** l. 194 **ἔργον** **Δ** (Gr Hn): seclusit Sauppe (Sl) ut omisso articulo et incerta sede suspectum damnatumque ab Heindorfio et Bornemanno (*Apol* c. 25) ‖ *ἔνδον* om **OH**[a]

§ **36** l. 198 **φυλακτέον καὶ προνοητέον** ci HSt: *προνοητέον καὶ φυλακτέον* v (Sl Gr Hn)

ἔφην ἐγώ, ἐπιμελημάτων ἴσως ἀχαριτώτερον δόξει εἶναι, ὅτι ὃς ἂν κάμνῃ τῶν οἰκετῶν, τούτων σοι ἐπιμελητέον πάντων, ὅπως θεραπεύηται.

Νὴ Δί', ἔφη ἡ γυνή, ἐπιχαριτώτατον μὲν οὖν, ἢν μέλλωσί γε οἱ καλῶς θεραπευθέντες χάριν εἴσεσθαι καὶ εὐνούστεροι ἢ πρόσθεν ἔσεσθαι.

Καὶ ἐγώ, ἔφη ὁ Ἰσχόμαχος, ἀγασθεὶς αὐτῆς τὴν 38
ἀπόκρισιν εἶπον

Ἆρά γε, ὦ γύναι, διὰ τοιαύτας τινὰς προνοίας καὶ τῆς ἐν τῷ σμήνει ἡγεμόνος αἱ μέλιτται οὕτω διατίθενται πρὸς αὐτήν, ὥστε ὅταν ἐκλίπῃ ἐκείνη, οὐδεμία οἴεται τῶν μελιττῶν ἀπολειπτέον εἶναι, ἀλλ' ἕπονται πᾶσαι;

Καὶ ἡ γυνή μοι ἀπεκρίνατο 39

Θαυμάζοιμ' ἄν, ἔφη, εἰ μὴ πρὸς σὲ μᾶλλον τείνοι τὰ τοῦ ἡγεμόνος ἔργα ἢ πρὸς ἐμέ. ἡ γὰρ ἐμὴ φυλακὴ τῶν ἔνδον καὶ διανομὴ γελοία τις ἂν οἶμαι φαίνοιτο, εἰ μὴ σύγε ἐπιμελοῖο ὅπως ἔξωθέν τι εἰσφέροιτο.

Γελοία δ' αὖ, ἔφην ἐγώ, ἡ ἐμὴ εἰσφορὰ 40
φαίνοιτ' ἄν, εἰ μὴ εἴη ὅστις τὰ εἰσενεχθέντα σῴζοι. οὐχ ὁρᾷς, ἔφην ἐγώ, οἱ εἰς τὸν τετρημένον πίθον ἀντλεῖν λεγόμενοι ὡς οἰκτίρονται, ὅτι μάτην πονεῖν δοκοῦσι;

Νὴ Δί', ἔφη ἡ γυνή, καὶ γὰρ τλήμονές εἰσιν, εἰ τοῦτό γε ποιοῦσιν.

Ἄλλαι δέ τοι, ἔφην ἐγώ, ἴδιαι ἐπιμέλειαι, ὦ 41
γύναι, ἡδεῖαί σοι γίγνονται, ὁπόταν ἀνεπιστήμονα ταλασίας λαβοῦσα ἐπιστήμονα ποιήσῃς καὶ δι-

§ 37 l. 204 *ἀχαριστότερον* Δ : **ἀχαριτώτερον** ci Cob (Sl Gr) contra quem *ἀχάριτα* *illepida* esse monet Sauppius | 205 **ὅτι** et **τούτων σοι ἐπιμελητέον πάντων** glossatorem videntur olere, seclusis *ὅπως* ab *ἐπιμελημάτων* pendere potest ; cf § 5 : *τούτου σοι ἐπιμελητέον πάντως* ci Hu

§ 38 l. 215 **ἐκλίπῃ ἐκείνη** H[a] : *ἐκείνη ἐκλίπῃ* cet : *ἐξίῃ ποι* ci Hartmanus cl *Cyr* v i 24

§ 41 l. 232 *ὁπότε* H[a]

πλασίου σοι ἀξία γένηται καὶ ὁπόταν ἀνεπιστήμονα ταμιείας καὶ διακονίας παραλαβοῦσα ἐπιστήμονα καὶ πιστὴν καὶ διακονικὴν ποιησαμένη παντὸς ἀξίαν ἔχῃς καὶ ὁπόταν τοὺς μὲν σώφρονάς τε καὶ ὠφελίμους τῷ σῷ οἴκῳ ἐξῇ σοι εὖ ποιῆσαι, ἐὰν
42 δέ τις πονηρὸς φαίνηται, ἐξῇ σοι κολάσαι· τὸ δὲ πάντων ἥδιστον, ἐὰν βελτίων ἐμοῦ φανῇς καὶ ἐμὲ σὸν θεράποντα ποιήσῃ καὶ μὴ δέῃ σε φοβεῖσθαι μὴ προϊούσης τῆς ἡλικίας ἀτιμοτέρα ἐν τῷ οἴκῳ γένῃ, ἀλλὰ πιστεύῃς, ὅτι πρεσβυτέρα γιγνομένη ὅσῳ ἂν καὶ ἐμοὶ κοινωνὸς καὶ παισὶν οἴκου φύλαξ ἀμείνων γίγνῃ, τοσούτῳ καὶ τιμιωτέρα ἐν τῷ
43 οἴκῳ ἔσει. τὰ γὰρ καλά τε κἀγαθά, ἐγὼ ἔφην, οὐ διὰ τὰς ὡραιότητας ἀλλὰ διὰ τὰς ἀρετὰς εἰς τὸν βίον τοῖς ἀνθρώποις ἐπαύξεται. Τοιαῦτα μέν, ὦ Σώκρατες, δοκῶ μεμνῆσθαι αὐτῇ τὰ πρῶτα διαλεχθείς.

VIII Ἦ καὶ ἐπέγνως τι, ὦ Ἰσχόμαχε, ἔφην ἐγώ, ἐκ τούτων αὐτὴν κεκινημένην μᾶλλον πρὸς τὴν ἐπιμέλειαν;

Ναὶ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, καὶ δηχθεῖσάν γε οἶδα αὐτὴν καὶ ἐρυθριάσασαν σφόδρα ὅτι τῶν εἰσενεχθέντων τι αἰτήσαντος ἐμοῦ οὐκ εἶχέ μοι
2 δοῦναι. καὶ ἐγὼ μέντοι ἰδὼν ἀχθεσθεῖσαν αὐτὴν εἶπον Μηδέν τι, ἔφην, ἀθυμήσῃς, ὦ γύναι, ὅτι οὐκ ἔχεις δοῦναι ὅ σε αἰτῶν τυγχάνω. ἔστι μὲν γὰρ πενία αὕτη σαφής, τὸ δεόμενόν τινος μὴ ἔχειν χρῆσθαι· ἀλυποτέρα δὲ αὕτη ἡ ἔνδεια τὸ ζητοῦντά τι μὴ δύνασθαι λαβεῖν ἢ τὴν ἀρχὴν

§ **42** l. 244 **φύλαξ ἀμείνων F²KL H**[a] in rasura (Sa Sl Gr Hn): *φυλαξαμένων* (*φυλαξομένων*) cet

§ **43** l. 246 *ἔφην ἐγώ* Stob *Anth* xxxvii 29 (28 Hense) || 247 *διὰ τὰς ἐν τῷ βίῳ ἀρετάς* Stob

c. VIII § **1** l. 2 *κεκινημένην αὐτήν* **KL** || 5 *οἶδά* <*ποτ'*> ci HvHn (Hn) || *εἴ τι* **KLN** (altero *τι* om): **ὅτι H**[a] cet: *ὅτε* ci Sr

§ **2** l. 11 *τὸ μὴ δύνασθαι ζητοῦντά τι* **KL** || 12 *τό* ante **τὴν ἀρχήν** ci Hartmanus

μηδὲ ζητεῖν εἰδότα ὅτι οὐκ ἔστιν. ἀλλὰ γάρ,
ἔφην ἐγώ, τούτων οὐ σὺ αἰτία, ἀλλ' ἐγὼ οὐ
τάξας σοι παρέδωκα ὅπου χρὴ ἕκαστα κεῖσθαι,
ὅπως εἰδῇς ὅπου τε δεῖ τιθέναι καὶ ὁπόθεν λαμ-
βάνειν. ἔστι δ' οὐδὲν οὕτως, ὦ γύναι, οὔτ' 3
εὔχρηστον οὔτε καλὸν ἀνθρώποις ὡς τάξις. καὶ
γὰρ χορὸς ἐξ ἀνθρώπων συγκείμενός ἐστιν· ἀλλ'
ὅταν μὲν ποιῶσιν ὅ τι ἂν τύχῃ ἕκαστος, ταραχή
τις φαίνεται καὶ θεᾶσθαι ἀτερπές, ὅταν δὲ τεταγ-
μένως ποιῶσι καὶ φθέγγωνται, ἅμα οἱ αὐτοὶ
οὗτοι καὶ ἀξιοθέατοι δοκοῦσιν εἶναι καὶ ἀξιάκου-
στοι. καὶ στρατιά γε, ἔφην ἐγώ, ὦ γύναι, ἄτακ- 4
τος μὲν οὖσα ταραχωδέστατον καὶ τοῖς μὲν πολε-
μίοις εὐχειρωτότατον, τοῖς δὲ φίλοις ἀηδέστατον
ὁρᾶν καὶ ἀχρηστότατον, ὄνος ὁμοῦ, ὁπλίτης,
σκευοφόρος, ψιλός, ἱππεύς, ἅμαξα. πῶς γὰρ ἂν
πορευθεῖεν, <ἐὰν> ἔχοντες οὕτως ἐπικωλύσωσιν
ἀλλήλους, ὁ μὲν βαδίζων τὸν τρέχοντα, ὁ δὲ
τρέχων τὸν ἑστηκότα, ἡ δὲ ἅμαξα τὸν ἱππέα, ὁ
δὲ ὄνος τὴν ἅμαξαν, ὁ δὲ σκευοφόρος τὸν ὁπλί-
την; εἰ δὲ καὶ μάχεσθαι δέοι, πῶς ἂν οὕτως 5
ἔχοντες μαχέσαιντο; οἷς γὰρ ἀνάγκη αὐτῶν τοὺς
ἐπιόντας φεύγειν, οὗτοι ἱκανοί εἰσι φεύγοντες
καταπατῆσαι τοὺς ὅπλα ἔχοντας. τεταγμένη δὲ 6
στρατιὰ κάλλιστον μὲν ἰδεῖν τοῖς φίλοις, δυσχε-
ρέστατον δὲ τοῖς πολεμίοις. τίς μὲν γὰρ οὐκ ἂν
φίλος ἡδέως θεάσαιτο ὁπλίτας πολλοὺς ἐν τάξει
πορευομένους, τίς δ' οὐκ ἂν θαυμάσειεν ἱππέας
κατὰ τάξεις ἐλαύνοντας, τίς δὲ οὐκ ἂν πολέμιος

l. 16 ὅπου τε H^a (Di Sl Gr Hn): *ὅπου γε* cet ‖ ὁπόθεν ci Sr (Sl Gr Hn): *ὅπου* H^aG: *ὅποι* cet

§ 3 l. 18 *ἡ τάξις* KL ‖ 21 *ἀγλευκές* Suidas s v (Cob *NL* p. 548 *Mnem* x 67)

§ 4 l. 26 εὐχειρωτότατον ci HSt: *εὐχειροτότατον* GHJK: *εὐχειρότατον* H^a cet ‖ ἀηδέστατον ci Wyttenbach Sr Di Gr Hn): *ἀκλεέστατον* Δ (Bh): *ἀγλευκέστατον* ci Ze (Sl) ‖ 29 *πορευθείησαν* Δ (Sl) ‖ ἐάν add Cast: om Δ

§ 6 l. 36 *τεταγμένη μέν* H^a ‖ 37 *δυσχειρωτότατον* ci Sr

φοβηθείη ἰδὼν διευκρινημένους ὁπλίτας, ἱππέας,
πελταστάς, τοξότας, σφενδονήτας, καὶ τοῖς ἄρχουσι
7 τεταγμένως ἑπομένους; ἀλλὰ καὶ πορευομένων
ἐν τάξει, κἂν πολλαὶ μυριάδες ὦσιν, ὁμοίως
ὥσπερ εἷς ἕκαστος καθ᾽ ἡσυχίαν πάντες πορεύον-
ται· εἰς γὰρ τὸ κενούμενον ἀεὶ <οἱ> ὄπισθεν
8 ἐπέρχονται. καὶ τριήρης δέ τοι ἡ σεσαγμένη
ἀνθρώπων διὰ τί ἄλλο φοβερόν ἐστι πολε-
μίοις ἢ φίλοις ἀξιοθέατον ἢ ὅτι ταχὺ πλεῖ;
διὰ τί δὲ ἄλλο ἄλυποι ἀλλήλοις εἰσὶν οἱ
ἐμπλέοντες ἢ διότι ἐν τάξει μὲν κάθηνται, ἐν
τάξει δὲ προνεύουσιν, ἐν τάξει δ᾽ ἀναπίπτουσιν,
9 ἐν τάξει δ᾽ ἐμβαίνουσι καὶ ἐκβαίνουσιν; ἡ δ᾽
ἀταξία ὅμοιόν τί μοι δοκεῖ εἶναι οἷόνπερ εἰ γεωρ-
γὸς ὁμοῦ ἐμβάλοι κριθὰς καὶ πυροὺς καὶ ὄσπρια,
κἄπειτα ὁπότε δέοι ἢ μάζης ἢ ἄρτου ἢ ὄψου,
διαλέγειν δέοι αὐτῷ ἀντὶ τοῦ λαβόντα διευκρινη-
10 μένοις χρῆσθαι. καὶ σὺ οὖν, ὦ γύναι, <εἰ> τοῦ
μὲν ταράχου τούτου μὴ δέοιο, βούλοιο δ᾽ ἀκριβῶς
διοικεῖν τὰ ὄντα εἰδέναι καὶ τῶν ὄντων εὐπόρως
λαμβάνουσα ὅτῳ ἂν δέῃ χρῆσθαι, καὶ ἐμοί, ἐάν τι
αἰτῶ, ἐν χάριτι διδόναι, χώραν τε δοκιμασώμεθα
τὴν προσήκουσαν ἑκάστοις ἔχειν, καὶ ἐν ταύτῃ
θέντες διδάξωμεν τὴν διάκονον λαμβάνειν τε ἐν-
τεῦθεν καὶ κατατιθέναι πάλιν εἰς ταύτην· καὶ
οὕτως εἰσόμεθα τά τε σᾶ ὄντα καὶ τὰ μή· ἡ
γὰρ χώρα αὐτὴ τὸ μὴ ὂν ποθήσει καὶ <τὸ>
δεόμενον θεραπείας ἐξετάσει ἡ ὄψις καὶ τὸ εἰδέναι
ὅπου ἕκαστόν ἐστι ταχὺ ἐγχειριεῖ, ὥστε μὴ ἀπορεῖν
11 χρῆσθαι. καλλίστην δέ ποτε καὶ ἀκριβεστάτην
ἔδοξα σκευῶν τάξιν ἰδεῖν, ὦ Σώκρατες, εἰσβὰς

§ 7 l. 47 **οἱ** add Camerarius
§ 8 l. 48 *τριήρης μέντοι* **H**a ‖ **ἡ** del Cast: secl Sl ‖ 53 *προεύουσιν* **A** (in mg *προνεύουσιν*): *προσνεύουσιν* **H**a cet
§ 10 l. 59 **εἰ** add Ern: om **Δ** ‖ 61 *τὰ οἴκοι ὄντα* ci Hn ‖ 62 *οὕτω ἂν δέοι* **H**a ‖ 63 **διδόναι** **Δ**: *διδοῦσα* ci Sl ‖ *χώραν δέ* **H**a ‖ 67 **σᾶ** Sl: *σῶα* **Δ** ‖ 68 **αὐτή** **J** (Sl Gr Hn): om **D**: *αὕτη* **H**a cet ‖ **τό** add Hi (Sl Gr Hn): om **Δ**

ἐπὶ θέαν εἰς τὸ μέγα πλοῖον τὸ Φοινικικόν.
πλεῖστα γὰρ σκεύη ἐν σμικροτάτῳ ἀγγείῳ διακε-
χωρισμένα ἐθεασάμην. διὰ πολλῶν μὲν γὰρ 12
δήπου, ἔφη, ξυλίνων σκευῶν καὶ πλεκτῶν ὁρμί-
ζεται ναῦς καὶ ἀνάγεται, διὰ πολλῶν δὲ τῶν
κρεμαστῶν καλουμένων πλεῖ, πολλοῖς δὲ μηχανή-
μασιν ἀνθώπλισται πρὸς τὰ πολέμια πλοῖα, πολλὰ
δὲ ὅπλα τοῖς ἀνδράσι συμπεριάγει, πάντα δὲ σκεύη
ὅσοισπερ ἐν οἰκίᾳ χρῶνται ἄνθρωποι τῇ συσσιτίᾳ
ἑκάστῃ κομίζει· γέμει δὲ παρὰ πάντα φορτίων
ὅσα ναύκληρος κέρδους ἕνεκα ἄγεται. καὶ ὅσα 13
λέγω, ἔφη, ἐγώ, πάντα οὐκ ἐν πολλῷ τινι μείζονι
χώρᾳ ἔκειτο ἢ ἐν δεκακλίνῳ στέγῃ συμμέτρῳ.
καὶ οὕτω κείμενα ἕκαστα κατενόησα, ὡς οὔτε
ἄλληλα ἐμποδίζει οὔτε μαστευτοῦ δεῖται οὔτε
ἀσυσκεύαστά ἐστιν οὔτε δυσλύτως ἔχει, ὥστε δια-
τριβὴν παρέχειν, ὅταν τῳ ταχὺ δέῃ χρῆσθαι. τὸν 14
δὲ τοῦ κυβερνήτου διάκονον, ὃς πρῳρεὺς τῆς
νεὼς καλεῖται, οὕτως εὗρον ἐπιστάμενον ἑκάστων
τὴν χώραν, ὡς καὶ ἀπὼν ἂν εἴποι ὅπου ἕκαστα
κεῖται καὶ ὁπόσα ἐστὶν οὐδὲν ἧττον ἢ ὁ γράμματα
ἐπιστάμενος εἴποι ἂν Σωκράτους καὶ ὁπόσα γράμ-
ματα καὶ ὅπου ἕκαστον τέτακται. εἶδον δέ, ἔφη 15
ὁ Ἰσχόμαχος, καὶ ἐξετάζοντα τοῦτον αὐτὸν ἐν τῇ
σχολῇ πάντα ὁπόσοις ἄρα δεῖ ἐν τῷ πλῷ χρῆσθαι.
θαυμάσας δέ, ἔφη, τὴν ἐπίσκεψιν αὐτοῦ ἠρόμην
τί πράττοι. ὁ δ᾽ εἶπεν, Ἐπισκοπῶ, ἔφη, ὦ ξένε,
εἴ τι συμβαίνοι γίγνεσθαι, πῶς κεῖται, ἔφη, τὰ ἐν
τῇ νηί, ἢ εἴ τι ἀποστατεῖ ἢ εἰ δυστραπέλως τι
σύγκειται. οὐ γάρ, ἔφη, ἐγχωρεῖ, ὅταν χειμάζῃ ὁ 16

§ 11 l. 73 *εἰς <οὐ> μέγα πλοῖόν τι Φοινικικόν* ci W Nitsche cl ll. 74 *ἐν σμικροτάτῳ ἀγγείῳ* et 110 *ἐν τοῖς πλοίοις καὶ μικροῖς οὖσι*: vulgo εἰς τὸ μέγα πλοῖον τὸ Φοινικικόν (Gr Hn): *εἴς τι μέγα πλοῖον τῶν Φοινικικῶν* ci Sl ‖ *φοινικοῖν* M: *φοινικόν* Hª cet: *Φοινικικόν* ci Sturz

§ 14 l. 91 ἑκάστων K (HSt Sl (Gr Hn): *ἑκάστην* Hª cet

§ 15 l. 97 πλῷ Cob (Sl Gr Hn): *πλοίῳ* Δ ‖ 101 prius ἢ del Hf (Sl Gr Hn)

θεὸς ἐν τῇ θαλάττῃ, οὔτε μαστεύειν ὅτου ἂν δέῃ
οὔτε δυστραπέλως ἔχον διδόναι. ἀπειλεῖ γὰρ ὁ θεὸς
καὶ κολάζει τοὺς βλᾶκας. ἐὰν δὲ μόνον μὴ ἀπο-
λέσῃ τοὺς μὴ ἁμαρτάνοντας, πάνυ ἀγαπητόν· ἐὰν
δὲ καὶ πάνυ καλῶς ὑπηρετοῦντας σῴζῃ, πολλὴ
17 χάρις, ἔφη, τοῖς θεοῖς. ἐγὼ οὖν κατιδὼν ταύτην
τὴν ἀκρίβειαν τῆς κατασκευῆς ἔλεγον τῇ γυναικὶ
ὅτι πάνυ ἂν ἡμῶν εἴη βλακικόν, εἰ οἱ μὲν ἐν τοῖς
πλοίοις καὶ μικροῖς οὖσι χώρας εὑρίσκουσι καὶ
σαλεύοντες ἰσχυρῶς ὅμως σῴζουσι τὴν τάξιν καὶ
ὑπερφοβούμενοι ὅμως εὑρίσκουσι τὸ δέον λαμ-
βάνειν, ἡμεῖς δὲ καὶ διῃρημένων ἑκάστοις θηκῶν
ἐν τῇ οἰκίᾳ μεγάλων καὶ βεβηκυίας τῆς οἰκίας ἐν
δαπέδῳ εἰ μὴ εὑρήσομεν καλὴν καὶ εὐεύρετον
χώραν ἑκάστοις αὐτῶν, πῶς οὐκ ἂν πολλὴ ἡμῶν
18 ἀσυνεσία εἴη; ὡς μὲν δὴ ἀγαθὸν τετάχθαι σκευῶν
κατασκευὴν καὶ ὡς ῥᾴδιον χώραν ἑκάστοις αὐτῶν
εὑρεῖν ἐν οἰκίᾳ θεῖναι ὡς ἑκάστοις συμφέρει εἴρη-
19 ται· ὡς δὲ καλὸν φαίνεται, ἐπειδὰν ὑποδήματα
ἐφεξῆς κέηται, κἂν ὁποῖα ᾖ, καλὸν δὲ ἱμάτια
κεχωρισμένα ἰδεῖν, κἂν ὁποῖα ᾖ, καλὸν δὲ στρώ-
ματα, καλὸν δὲ χαλκία, καλὸν δὲ τὰ ἀμφὶ τρα-
πέζας, καλὸν δὲ καὶ ὃ πάντων καταγελάσειεν ἂν
μάλιστα οὐχ ὁ σεμνὸς ἀλλ' ὁ κομψός, ὅτι καὶ
χύτρας φημὶ εὔρυθμον φαίνεσθαι εὐκρινῶς κει-
20 μένας· τὰ δὲ ἄλλα ἤδη που ἀπὸ τούτου ἅπαντα
καλλίω φαίνεται· χορὸς γὰρ σκευῶν ἕκαστα φαί-
νεται κατὰ κόσμον κείμενα. καὶ τὸ μέσον δὲ

§ **16** l. 104 **ὁ θεός** H[a] : *θεὸς* v

§ **17** l. 116 **εἰ** et mox l. 117 sq **πῶς . . . εἴη** del Cob (Gr Hn) ‖ *εὐάρεστον* G[1]HKLN

§ **18** l. 118 *ἀγαθῶν* A (mg *-θον*) H[a] cet ‖ 120 *εὑρεῖν καί* A mg (Hf)

§ **19** l. 121 *καλὸν ὑπόδημα φαίνεται ἐπειδὰν ἐφεξῆς* H[a] ‖ 125 **καλὸν δέ** et l. 126 **ὅτι** susp Sl ‖ 127 **φημί** ci Jacobs (Sl Gr Hn) : *φησὶν* Δ

§ **20** l. 128 *ἀπὸ ταὐτοῦ* ci Hertlein ‖ 129 **σκευῶν** deest in H[a] ‖ 130 **κατὰ κόσμον κείμενα** ante *χόρος* posita transposui cum CGr probante Sl (Hn)

τούτων καλὸν φαίνεται, ἐκποδὼν ἑκάστου κει-
μένου· ὥσπερ κύκλιος χορὸς οὐ μόνον αὐτὸς
καλὸν θέαμά ἐστιν, ἀλλὰ καὶ τὸ μέσον αὐτοῦ
καλὸν καὶ καθαρὸν φαίνεται. εἰ δ' ἀληθῆ ταῦτα 21
λέγω, ἔξεστιν, ἔφην, ὦ γύναι, καὶ πεῖραν λαμβάνειν
αὐτῶν οὔτε τι ζημιωθέντας οὔτε τι πολλὰ πονή-
σαντας. ἀλλὰ μὴν οὐδὲ τοῦτο δεῖ ἀθυμῆσαι, ὦ
γύναι, ἔφην ἐγώ, ὡς χαλεπὸν <ὂν> εὑρεῖν τὸν
μαθησόμενόν τε τὰς χώρας καὶ μεμνησόμενον
καταχωρίζειν ἕκαστα. ἴσμεν γὰρ δήπου ὅτι μυ- 22
ριοπλάσια ἡμῶν ἅπαντα ἔχει ἡ πᾶσα πόλις, ἀλλ'
ὅμως ὁποῖον ἂν τῶν οἰκετῶν κελεύσῃς πριάμενόν
τί σοι ἐξ ἀγορᾶς ἐνεγκεῖν, οὐδεὶς ἀπορήσει, ἀλλὰ
πᾶς εἰδὼς φανεῖται ὅποι χρὴ ἐλθόντα λαβεῖν
ἕκαστα. τούτου μέντοι, ἔφην ἐγώ, οὐδὲν ἄλλο
αἴτιόν ἐστιν ἢ ὅτι ἐν χώρᾳ κεῖται τεταγμένῃ.
ἄνθρωπον δέ γε ζητῶν, καὶ ταῦτα ἐνίοτε ἀντιζη- 23
τοῦντα, πολλάκις ἂν τις πρότερον πρὶν εὑρεῖν
ἀπείποι. καὶ τούτου αὖ οὐδὲν ἄλλο αἴτιόν ἐστιν
ἢ τὸ μὴ εἶναι τεταγμένον ὅπου ἕκαστον δεῖ
ἀναμένειν. περὶ μὲν δὴ τάξεως σκευῶν καὶ
χρήσεως τοιαῦτα αὐτῇ διαλεχθεὶς δοκῶ μεμνῆ-
σθαι.

Καὶ τί δή; ἡ γυνὴ ἐδόκει σοι, ἔφην ἐγώ, ὦ IX
Ἰσχόμαχε, πώς τι ὑπακούειν ὧν σὺ ἐσπούδαζες
διδάσκων;

Τί δέ, εἰ μὴ ὑπισχνεῖτό γε ἐπιμελήσεσθαι καὶ
φανερὰ ἦν ἡδομένη ἰσχυρῶς, ὥσπερ ἐξ ἀμηχανίας
εὐπορίαν τινὰ εὑρηκυῖα, καὶ ἐδεῖτό μου ὡς τάχιστα
ᾗπερ ἔλεγον διατάξαι.

l. 134 *καλὸν καθαρόν* Ha
§ 21 l. 136 τι susp Schaef | 138 ὂν ci Tournier
§ 22 l. 142 *παιδεύσῃς* Ha | 146 ἢ ὅτι et l. 149 οὐδὲν ἄλλο αἴτιόν ἐστιν desunt in Ha
§ 23 l. 151 *περὶ μὲν γὰρ δή* Δ: *γάρ* del HSt (Sl Gr Hn)
c. IX § 1 l. 2 πώς ci HSt (Sl Gr Hn): *πῶς* Δ; cf l. 110 | ὑπακούειν ci Di (Sa Sl Gr Hn): *ἐπακούειν* Δ

2 Καὶ πῶς δή, ἔφην ἐγώ, ὦ Ἰσχόμαχε, διέταξας αὐτῇ;

Τί δέ, εἰ μὴ τῆς οἰκίας τὴν δύναμίν <γ’> ἔδοξέ μοι πρῶτον ἐπιδεῖξαι αὐτῇ. οὐ γὰρ ποικίλμασι κεκόσμηται, ὦ Σώκρατες, ἀλλὰ τὰ οἰκήματα ᾠκοδόμηται πρὸς αὐτὸ τοῦτο ἐσκεμμένα ὅπως ἀγγεῖα ὡς συμφορώτατα ᾖ τοῖς μέλλουσιν ἐν αὐτοῖς ἔσεσθαι, ὥστε αὐτὰ ἐκάλει τὰ πρέποντα
3 ἐνὶ ἑκάστῳ. ὁ μὲν γὰρ θάλαμος ἐν ὀχυρῷ ὢν τὰ πλείστου ἄξια καὶ στρώματα καὶ σκεύη παρεκάλει, τὰ δὲ ξηρὰ τῶν στεγνῶν τὸν σῖτον, τὰ δὲ ψυχεινὰ τὸν οἶνον, τὰ δὲ φανὰ ὅσα φάους δεόμενα
4 ἔργα τε καὶ σκεύη ἐστί. καὶ διαιτητήρια δὲ τοῖς ἀνθρώποις ἐπεδείκνυον αὐτῇ κεκαλλωπισμένα τοῦ μὲν θέρους ψυχεινά, τοῦ δὲ χειμῶνος ἀλεεινά. καὶ σύμπασαν δὲ τὴν οἰκίαν ἐπέδειξα αὐτῇ ὅτι πρὸς μεσημβρίαν ἀναπέπταται, ὥστε εὔδηλον εἶναι ὅτι χειμῶνος μὲν εὐήλιός ἐστι, τοῦ δὲ
5 θέρους εὔσκιος. ἔδειξα δὲ καὶ τὴν γυναικωνῖτιν αὐτῇ, θύρᾳ βαλανωτῇ ὡρισμένην ἀπὸ τῆς ἀνδρωνίτιδος, ἵνα μήτε ἐκφέρηται ἔνδοθεν ὅ τι μὴ δεῖ, μήτε τεκνοποιῶνται οἱ οἰκέται ἄνευ τῆς ἡμετέρας γνώμης. οἱ μὲν γὰρ χρηστοὶ παιδοποιησάμενοι εὐνούστεροι ὡς ἐπὶ τὸ πολύ, οἱ δὲ πονηροὶ συζυγέντες εὐπορώτεροι πρὸς
6 τὸ κακουργεῖν γίγνονται. ἐπεὶ δὲ ταῦτα διήλθομεν, ἔφη, οὕτω δὴ ἤδη κατὰ φυλὰς διεκρίνομεν

§ **2** l. 8 *διατάξας* **H**ª ‖ 10 **γε** post *δύναμιν* addit Cob cl c. 9, 1 et Aristoph quinque locis ubi *γε* legitur (Sl Gr Hn) ‖ 16 **ἐνί** ci Di (Sa Sl Gr Hn): *εἶναι* **Δ**: *ἐνεῖναι* ci Hf

§ **3** l. 18 **στεγνῶν** Pollux HSt (Gr Hn): *στεγῶν* **Δ** (Sl)

§ **4** l. 21 *ἐπεδείκνυν* ci Di ‖ 22 *ψυχεινὰ* <*εἶναι*> ci Sr (Sl): *ψυχεινὰ ἔχειν* ci HSt: *ἔχειν ψυχεινά* Hn ‖ 23 *ἀπέδειξα* **H**ª ‖ 25 *εὔειλός* ci Cob cl Dawesio *Misc Cr* p. 272 (Gr Hn): **εὐήλιος** **Δ**: cf Aristot *Oec* I c. 6, Xen *Ven* c. 4, 6, c. 5, 9 ubi *προσηλίοις* legitur, non *προσείλοις*

§ **5** l. 27 **θύρᾳ βαλανωτῇ** ci GHermann (Sa Di Sl Gr Hn): *θύραν βαλανείῳ* **Δ** ‖ <*κεχ*>*ωρισμένην* ci HvHn (Hn)

§ **6** l. 34 **ἤδη** del Cob cl c. 11, 8 (Gr Hn)

τὰ ἔπιπλα. ἠρχόμεθα δὲ πρῶτον, ἔφη, ἀθροί-
ζοντες οἷς ἀμφὶ θυσίας χρώμεθα. μετὰ ταῦτα
κόσμον γυναικὸς τὸν εἰς ἑορτὰς διῃροῦμεν, ἐσθῆτα
ἀνδρὸς τὴν εἰς ἑορτὰς καὶ πόλεμον, καὶ στρώματα
ἐν γυναικωνίτιδι, στρώματα ἐν ἀνδρωνίτιδι, ὑπο-
δήματα γυναικεῖα, ὑποδήματα ἀνδρεῖα. ὅπλων 7
ἄλλη φυλή, ἄλλη ταλασιουργικῶν ὀργάνων, ἄλλη
σιτοποιικῶν, ἄλλη ὀψοποιικῶν, ἄλλη τῶν ἀμφὶ
λουτρόν, ἄλλη ἀμφὶ μάκτρας, ἄλλη ἀμφὶ τραπέζας.
καὶ ταῦτα πάντα διεχωρίσαμεν, οἷς τε ἀεὶ δεῖ
χρῆσθαι, καὶ τὰ θοινητικά. χωρὶς δὲ καὶ τὰ κατὰ 8
μῆνα δαπανώμενα ἀφείλομεν, δίχα δὲ καὶ τὰ εἰς
ἐνιαυτὸν ἀπολελογισμένα κατέθεμεν. οὕτω γὰρ
ἧττον λανθάνει, ὅπως πρὸς τὸ τέλος ἐκβήσεται.
ἐπεὶ δὲ ἐχωρίσαμεν πάντα κατὰ φυλὰς τὰ ἔπιπλα,
εἰς τὰς χώρας τὰς προσηκούσας ἕκαστα διηνέγ-
καμεν. μετὰ δὲ τοῦτο ὅσοις μὲν τῶν σκευῶν 9
καθ' ἡμέραν χρῶνται οἱ οἰκέται, οἷον σιτοποιικοῖς,
ὀψοποιικοῖς, ταλασιουργικοῖς, καὶ εἴ τι ἄλλο
τοιοῦτον, ταῦτα μὲν αὐτοῖς τοῖς χρωμένοις
δείξαντες ὅπου δεῖ τιθέναι παρεδώκαμεν καὶ
ἐπετάξαμεν σᾶ παρέχειν· ὅσοις δ' εἰς ἑορτὰς ἢ 10
ξενοδοκίας χρώμεθα ἢ εἰς τὰς διὰ χρόνου
πράξεις, ταῦτα δὲ τῇ ταμίᾳ παρεδώκαμεν, καὶ
δείξαντες τὰς χώρας αὐτῶν καὶ ἀπαριθμήσαντες

l. 38 **στρώματα ἐν γυναικωνίτιδι** desunt in H^a

§ **7** l. 44 *παλιν* pro **πάντα** ci Gr | **δεῖ** om H^a | 45 **θοινητικά** **HKLN** (Sl Gr Hn): *θοινατικά* H^a cet

§ **8** l. 48 *ἐκβήσηται* H^a | 50 **διηνέγκαμεν** **KL** (Gr Hn): *διηνέγκομεν* H^a cet (Sl): vide Veitch *Gr Verbs* 593

§ **9** l. 54 **τοιοῦτον** **HN** (Sl Gr): *τοιοῦτο* H^a cet Hn | **αὐτοῖς τοῖς χρωμένοις . . παρεδώκαμεν καί** desunt in H^a | 56 *σῶα* Δ

§ **10** l. 57 **ξενοδοκίας** Cobetus qui hanc unice genuinam esse formam ait in omnibus vocabulis ex *δέχομαι* compositis, in quibus primitiva verbi significatio servata sit *capiendi*, *accipiendi* et *recipiendi*, ut in *ἀχυροδόκη* *Oecon* c. 18, 7. In ceteris χ ponitur, ut in *ἀποδοχή*, *διαδοχή*, *διάδοχος* aliisque quae non sunt perinde antiqua (Gr Hn): *ξενοδοχίας* Δ (Sa Sl)

καὶ γραψάμενοι ἕκαστα εἴπομεν αὐτῇ διδόναι
τούτων ὅτῳ δέοι ἕκαστον, καὶ μεμνῆσθαι ὅ τι
ἂν τῳ διδῷ, καὶ ἀπολαμβάνουσαν κατατιθέναι
11 πάλιν ὅθενπερ ἂν ἕκαστα λαμβάνῃ. τὴν δὲ
ταμίαν ἐποιησάμεθα ἐπισκεψάμενοι ἥτις ἡμῖν
ἐδόκει εἶναι ἐγκρατεστάτη καὶ γαστρὸς καὶ οἴνου
καὶ ὕπνου καὶ ἀνδρῶν συνουσίας, πρὸς τούτοις
δὲ ἣ τὸ μνημονικὸν μάλιστα ἐδόκει ἔχειν καὶ τὸ
προνοεῖν μή τι κακὸν λάβῃ παρ' ἡμῶν ἀμελοῦσα,
καὶ σκοπεῖν ὅπως χαριζομένη τι ἡμῖν ὑφ' ἡμῶν
12 ἀντιτιμήσεται. ἐδιδάσκομεν δὲ αὐτὴν καὶ εὐνοϊκῶς
ἔχειν πρὸς ἡμᾶς, ὅτ' εὐφραινοίμεθα, τῶν εὐφρο-
συνῶν μεταδιδόντες καὶ εἴ τι λυπηρὸν εἴη, εἰς
ταῦτα παρακαλοῦντες. καὶ τὸ προθυμεῖσθαι δὲ
συναύξειν τὸν οἶκον ἐπαιδεύομεν αὐτήν, ἐπιγιγνώ-
σκειν αὐτὴν ποιοῦντες καὶ τῆς εὐπραγίας αὐτῇ
13 μεταδιδόντες. καὶ δικαιοσύνην δ' αὐτῇ ἐνεποιοῦμεν,
τιμιωτέρους τιθέντες τοὺς δικαίους τῶν ἀδίκων
καὶ ἐπιδεικνύοντες πλουσιώτερον καὶ ἐλευθεριώ-
τερον βιοτεύοντας τῶν ἀδίκων· καὶ αὐτὴν δὲ ἐν
14 ταύτῃ τῇ χώρᾳ κατετάττομεν. ἐπὶ δὲ τούτοις
πᾶσιν εἶπον, ἔφη, ὦ Σώκρατες, ἐγὼ τῇ γυναικὶ
ὅτι πάντων τούτων οὐδὲν ὄφελος, εἰ μὴ αὐτὴ
ἐπιμελήσεται ὅπως διαμένῃ ἑκάστῳ ἡ τάξις.
ἐδίδασκον δὲ αὐτὴν ὅτι καὶ ἐν ταῖς εὐνομου-
μέναις πόλεσιν οὐκ ἀρκεῖν δοκεῖ τοῖς πολίταις
ἢν νόμους καλοὺς γράψωνται, ἀλλὰ καὶ νομο-
φύλακας προσαιροῦνται, οἵτινες ἐπισκοποῦντες τὸν
μὲν ποιοῦντα τὰ νόμιμα ἐπαινοῦσιν, ἢν δέ τις
15 παρὰ τοὺς νόμους ποιῇ, ζημιοῦσι. νομίσαι οὖν
ἐκέλευον, ἔφη, τὴν γυναῖκα καὶ αὐτὴν νομοφύ-
λακα τῶν ἐν τῇ οἰκίᾳ εἶναι, καὶ ἐξετάζειν δέ,

§ **11** l. 69 *τὸ σκοπεῖν* ci Hn || 70 *ἀντιτιμήσηται* H[a]

§ **13** l. 78 *ἐπιδεικνύντες* ci Di | 80 ταύτῃ H et O (*τ* pr eraso) ci Voigtlaender (Sl Gr Hn) : *αὐτῇ* H[a] cet

§ **14** l. 83 *διαμενεῖ* ci Mr (Gr Hn) : *διαμένει* D : διαμένῃ H[a] cet (Sl)

ὅταν δόξῃ αὐτῇ, τὰ σκεύη, ὥσπερ ὁ φρούραρχος τὰς φυλακὰς ἐξετάζει, καὶ δοκιμάζειν εἰ καλῶς ἕκαστον ἔχει, ὥσπερ ἡ βουλὴ ἵππους καὶ ἱππέας δοκιμάζει, καὶ ἐπαινεῖν δὲ καὶ τιμᾶν ὥσπερ βασίλισσαν τὸν ἄξιον ἀπὸ τῆς παρούσης δυνάμεως, καὶ λοιδορεῖν καὶ κολάζειν τὸν τούτων δεόμενον.
πρὸς δὲ τούτοις ἐδίδασκον αὐτήν, ἔφη, ὡς οὐκ ἂν 16
ἄχθοιτο δικαίως εἰ πλείω αὐτῇ πράγματα προστάττω ἢ τοῖς οἰκέταις περὶ τὰ κτήματα, ἐπιδεικνύων ὅτι τοῖς μὲν οἰκέταις μέτεστι τῶν δεσποσύνων χρημάτων τοσοῦτον ὅσον φέρειν ἢ θεραπεύειν ἢ φυλάττειν, χρῆσθαι δὲ οὐδενὶ αὐτῶν ἔξεστιν, ὅτῳ ἂν μὴ δῷ ὁ κύριος· δεσπότου δὲ ἅπαντά ἐστιν
ὅ τι ἂν βούληται ἑκάστῳ χρῆσθαι. ὅτῳ οὖν καὶ 17
σῳζομένων μεγίστη ὄνησις καὶ φθειρομένων μεγίστη βλάβη, τούτῳ καὶ τὴν ἐπιμέλειαν μάλιστα προσήκουσαν ἀπέφαινον.

Τί οὖν; ἔφην ἐγώ, ὦ Ἰσχόμαχε, ταῦτα ἀκού- 18
σασα ἡ γυνή πώς σοι ὑπήκουε;

Τί δέ, ἔφη, εἰ μὴ εἶπέ γέ μοι, ὦ Σώκρατες, ὅτι οὐκ ὀρθῶς γιγνώσκοιμι, εἰ οἰοίμην χαλεπὰ ἐπιτάττειν διδάσκων ὅτι ἐπιμελεῖσθαι δεῖ τῶν ὄντων. χαλεπώτερον γὰρ ἄν, ἔφη φάναι, εἰ αὐτῇ ἐπέταττον ἀμελεῖν τῶν ἑαυτῆς ἢ εἰ ἐπιμελεῖσθαι
δεήσει τῶν οἰκείων ἀγαθῶν. πεφυκέναι γὰρ δοκεῖ, 19
ἔφη, ὥσπερ καὶ τέκνων <ῥᾷον> τὸ ἐπιμελεῖσθαι τῇ σώφρονι τῶν ἑαυτῆς ἢ ἀμελεῖν, οὕτω καὶ τῶν κτημάτων, ὅσα ἴδια ὄντα εὐφραίνει, ἥδιον τὸ ἐπι-

§ 16 l. 100 *ἐπιδεικνύς* Di ‖ 105 **ὅ τι ἂν βούληται ἑκάστῳ** ci Kerst (Gr) cl *An* IV viii 11 *τοῖς περιττοῖς χρήσονται ὅ τι ἂν βούλωνται*, *Mem* IV iii 10 *χρῆσθαι αὐτοῖς ὅ τι ἂν βούλωνται*: *ὡς ἂν βούληται ἑκάστῳ* ci HSt (Sl) : *ᾧ ἂν βούληται ἑκάστοτε* ci Hartmanus : *ᾧ ἂν βούληται ἕκαστα* Δ

§ 18 l. 110 **πώς** ci Di (Sl Gr Hn) : *πῶς* Δ ut § 1 l. 2 ‖ *ὑπήκουσε* ci Hn ‖ 116 **δεήσει** seclusit ETournier

§ 19 l. 117 **ῥᾷον** add HSt (Sl Gr) ‖ **τὸ ἐπιμελεῖσθαι . . ἀμελεῖν** et **νομίζειν ἔφη εἶναι** seclusit ETournier (Hn) ‖ 118 *ἀμελεῖσθαι* H[a] ‖ **οὕτω καὶ . . ἐπιμελεῖσθαι** om H[a]

μελεῖσθαι νομίζειν ἔφη εἶναι τῇ σώφρονι τῶν ἑαυτῆς ἢ ἀμελεῖν.

X Καὶ ἐγὼ ἀκούσας, ἔφη ὁ Σωκράτης, ἀποκρίνασθαι τὴν γυναῖκα αὐτῷ ταῦτα εἶπον Νὴ τὴν Ἥραν, ἔφην, ὦ Ἰσχόμαχε, ἀνδρικήν γε ἐπιδεικνύεις τὴν διάνοιαν τῆς γυναικός.

Καὶ ἄλλα τοίνυν, ἔφη ὁ Ἰσχόμαχος, θέλω σοι πάνυ μεγαλόφρονα αὐτῆς διηγήσασθαι, ἅ μου ἅπαξ ἀκούσασα ταχὺ ἐπείθετο.

Τὰ ποῖα; ἔφην ἐγώ· λέγε· ὡς ἐμοὶ πολὺ ἥδιον ζώσης ἀρετὴν γυναικὸς καταμανθάνειν ἢ εἰ Ζεῦξίς μοι καλὴν εἰκάσας γραφῇ γυναῖκα ἐπεδείκνυεν.

2 Ἐντεῦθεν δὴ λέγει ὁ Ἰσχόμαχος Ἐγὼ τοίνυν, ἔφη, ἰδών ποτε αὐτήν, ὦ Σώκρατες, ἐντετριμμένην πολλῷ μὲν ψιμυθίῳ, ὅπως λευκοτέρα ἔτι δοκοίη εἶναι ἢ ἦν, πολλῇ δ' ἐγχούσῃ ὅπως ἐρυθροτέρα φαίνοιτο τῆς ἀληθείας, ὑποδήματα δ' ἔχουσαν ὑψηλὰ ὅπως μείζων δοκοίη εἶναι ἢ

3 ἐπεφύκει, Εἰπέ μοι, ἔφην, ὦ γύναι, ποτέρως ἄν με κρίναις ἀξιοφίλητον μᾶλλον εἶναι χρημάτων κοινωνόν, εἴ σοι αὐτὰ τὰ ὄντα ἀποδεικνύοιμι καὶ μήτε κομπάζοιμι ὡς πλείω τῶν ὄντων ἔστι μοι, μήτε ἀποκρυπτοίμην τι τῶν ὄντων μηδέν, ἢ εἰ πειρῴμην τέ σε ἐξαπατᾶν λέγων ὡς πλείω ἔστι μοι τῶν ὄντων, ἐπιδεικνύς τε ἀργύριον κίβδηλον δολοίην σε καὶ ὅρμους ὑποξύλους, καὶ πορφυρίδας ἐξιτήλους φαίην ἀληθινὰς εἶναι;

4 Καὶ ὑπολαβοῦσα εὐθύς

c. x § **1** l. 5 *ἐθέλω* ci Sl ‖ 10 *γυναικός* **H**[a] ‖ 11 *ἐπεδείκνυ* ci Di

§ **2** l. 15 **δοκοίη GHN** (Sl Gr Hn): *δοκεῖ* (*δοκῇ*) **Δ** ‖ 16 *ἐρυθροτέρα φαίνοιτο μείζων* **H**[a]

§ **3** l. 22 **τι** del Cob (Sl Gr Hn) ‖ 23 **πειρῴμην τέ σε . . λέγων ὡς** ci Gr: *πειρῴμην σε . . λέγων τε* v (Hn): *ἐπειρώμην* **Δ**, corr Hf Sr ‖ 25 **δολοίην σε** ci Gr: *δηλοίην σε* **Δ**: del HSt (Sl Hn) ‖ 26 *ἐξιτήλας* octo codd: **ἐξιτήλους** **H**[a] cet ‖ **φαίην ἀληθινὰς εἶναι** del Hartmanus

Εὐφήμει, ἔφη· μὴ γένοιο σὺ τοιοῦτος· οὐ
γὰρ ἂν ἔγωγέ σε δυναίμην, εἰ τοιοῦτος εἴης,
ἀσπάσασθαι ἐκ τῆς ψυχῆς. Οὐκοῦν, ἔφην ἐγώ,
συνεληλύθαμεν, ὦ γύναι, ὡς καὶ τῶν σωμάτων
κοινωνήσοντες ἀλλήλοις; Φασὶ γοῦν, ἔφη, οἱ
ἄνθρωποι. Ποτέρως ἂν οὖν, ἔφην ἐγώ, τοῦ 5
σώματος αὖ δοκοίην εἶναι ἀξιοφίλητος μᾶλλον
κοινωνός, εἴ σοι τὸ σῶμα πειρῴμην παρέχειν τὸ
ἐμαυτοῦ ἐπιμελόμενος ὅπως ὑγιαῖνόν τε καὶ
ἐρρωμένον ἔσται καὶ διὰ ταῦτα τῷ ὄντι εὔχρως
σοι ἔσομαι, ἢ εἴ σοι μίλτῳ ἀλειφόμενος καὶ τοὺς
ὀφθαλμοὺς ὑπαλειφόμενος ἀνδρεικέλῳ ἐπιδεικνύ-
οιμί τε ἐμαυτὸν καὶ συνείην ἐξαπατῶν σε καὶ
παρέχων ὁρᾶν καὶ ἅπτεσθαι μίλτου ἀντὶ τοῦ
ἐμαυτοῦ χρωτός; Ἐγὼ μέν, ἔφη ἐκείνη, οὔτ' 6
ἂν μίλτου ἁπτοίμην ἥδιον ἢ σοῦ οὔτ' ἂν
ἀνδρεικέλου χρῶμα ὁρῴην ἥδιον ἢ τὸ σὸν οὔτ'
ἂν τοὺς ὀφθαλμοὺς ὑπαληλιμμένους ἥδιον ὁρῴην
τοὺς σοὺς ἢ ὑγιαίνοντας. Καὶ ἐμὲ τοίνυν 7
νόμιζε, εἰπεῖν ἔφη ὁ Ἰσχόμαχος, ὦ γύναι, μήτε
ψιμυθίου μήτε ἐγχούσης χρώματι ἥδεσθαι μᾶλλον
ἢ τῷ σῷ, ἀλλ' ὥσπερ οἱ θεοὶ ἐποίησαν ἵπποις μὲν
ἵππους, βουσὶ δὲ βοῦς ἥδιστον, προβάτοις δὲ
πρόβατα, οὕτω καὶ οἱ ἄνθρωποι σῶμα καθαρὸν
οἴονται ἥδιστον εἶναι· αἱ δ' ἀπάται αὗται τοὺς 8
μὲν ἔξω πως δύναιντ' ἂν ἀνεξελέγκτως ἐξαπατᾶν,
συνόντας δὲ ἀεὶ ἀνάγκη ἁλίσκεσθαι, ἂν ἐπιχειρῶσιν
ἐξαπατᾶν ἀλλήλους. ἢ γὰρ ἐξ εὐνῆς ἁλίσκονται
ἐξανιστάμενοι πρὶν παρασκευάσασθαι ἢ ὑπὸ ἱδρῶ-

§ 4 l. 31 συνεληλύθαμεν usque ad l. 33 ἔφην ἐγώ desunt in H^a

§ 5 l. 39 ἐπιδείκνυμι H^a

§ 6 l. 43 οὔτ' ἂν οὔτ' ἂν ἀνδρεικέλου H^a ‖ 44 ὁρῴην ἥδιον KL (Sl Gr Hn): ἥδιον ὁρῴην H^a cet ‖ ἢ τὸ σόν usque ad ἥδιον ὁρῴην desunt in H^a

§ 7 l. 48 ἀγχούσης ci HSt ‖ 51 ἄνθρωποι <ἀνθρώπου> σῶμα ci Hn

§ 8 l. 53 ἀνεγκλήτως ci Bornemann ‖ 56 ἐξανιστάμεναι H^a

τος ἐλέγχονται ἢ ὑπὸ δακρύων βασανίζονται ἢ
ὑπὸ λουτροῦ ἀληθινῶς κατωπτεύθησαν.
9 Τί οὖν πρὸς θεῶν, ἔφην ἐγώ, πρὸς ταῦτα
ἀπεκρίνατο;

Τί δέ, ἔφη, εἰ μὴ τοῦ λοιποῦ <γε> τοιοῦτον
μὲν οὐδὲν πώποτε ἔτι ἐπραγματεύσατο, καθαρὰν
δὲ καὶ πρεπόντως ἔχουσαν ἐπειρᾶτο ἑαυτὴν ἐπι-
δεικνύναι. καὶ ἐμὲ μέντοι ἠρώτα εἴ τι ἔχοιμι
συμβουλεῦσαι ὡς ἂν τῷ ὄντι καλὴ φαίνοιτο,
10 ἀλλὰ μὴ μόνον δοκοίη. καὶ ἐγὼ μέντοι, ὦ
Σώκρατες, ἔφη, συνεβούλευον αὐτῇ μὴ δουλικῶς
ἀεὶ καθῆσθαι, ἀλλὰ σὺν τοῖς θεοῖς πειρᾶσθαι
δεσποτικῶς πρὸς μὲν τὸν ἱστὸν προσστᾶσαν ὅ τι
μὲν βέλτιον ἄλλου ἐπίσταιτο ἐπιδιδάξαι, ὅ τι δὲ
χεῖρον ἐπιμαθεῖν, ἐπισκέψασθαι δὲ καὶ <τὴν>
σιτοποιόν, παραστῆναι δὲ καὶ ἀπομετρούσῃ τῇ
ταμίᾳ, περιελθεῖν δ' ἐπισκοπουμένην καὶ εἰ κατὰ
χώραν ἔχει ἣν δεῖ ἕκαστα. ταῦτα γὰρ ἐδόκει μοι
11 ἅμα ἐπιμέλεια εἶναι καὶ περίπατος. ἀγαθὸν δὲ
ἔφην εἶναι γυμνάσιον καὶ τὸ δεῦσαι καὶ μάξαι
καὶ ἱμάτια καὶ στρώματα ἀνασεῖσαι καὶ συνθεῖναι.
γυμναζομένην δὲ ἔφην οὕτως ἂν καὶ ἐσθίειν
ἥδιον καὶ ὑγιαίνειν μᾶλλον καὶ εὐχροωτέραν
12 φαίνεσθαι τῇ ἀληθείᾳ. καὶ ὄψις δέ, ὁπόταν
ἀνταγωνίζηται διακόνῳ καθαρωτέρα οὖσα πρε-
πόντως τε μᾶλλον ἠμφιεσμένη, κινητικὸν
γίγνεται ἄλλως τε καὶ ὁπόταν τὸ ἑκοῦσαν
χαρίζεσθαι προσῇ ἀντὶ τοῦ ἀναγκαζομένην
13 ὑπηρετεῖν. αἱ δ' ἀεὶ καθήμεναι σεμνῶς πρὸς
τὰς κεκοσμημένας καὶ ἐξαπατώσας κρίνεσθαι παρ-
έχουσιν ἑαυτάς. καὶ νῦν, ἔφη, ὦ Σώκρατες,
οὕτως εὖ ἴσθι ἡ γυνή μου κατεσκευασμένη

l. 58 ἀληθινῶς del Cob (Sl Gr Hn): susp iam Sr
§ 9 l. 61 τοῦ λοιποῦ <γε> ci Sl (Gr Hn) | 62 ἔτι deest in H[a]
§ 10 l. 68 ἀεί om H[a] | 69 προσστᾶσαν ci Sr Kerst (Sl Gr Hn): *προστᾶσαν* Δ | 71 τήν add Sr (Sl Gr Hn): *τὰς σιτοποιούς* ci Sl || 74 ᾗ Sl
§ 12 l. 80 ὄψις v: *δέσποινα* ci Hn

βιοτεύει ὥσπερ ἐγὼ ἐδίδασκον αὐτὴν καὶ ὥσπερ νῦν σοι λέγω.

Ἐντεῦθεν δ' ἐγὼ εἶπον XI

Ὦ Ἰσχόμαχε, τὰ μὲν δὴ περὶ τῶν τῆς γυναικὸς ἔργων ἱκανῶς μοι δοκῶ ἀκηκοέναι τὴν πρώτην, καὶ ἄξιά γε πάνυ ἐπαίνου ἀμφοτέρων ὑμῶν. τὰ δ' αὖ σὰ ἔργα, ἔφην ἐγώ, ἤδη μοι λέγε, ἵνα σύ τε ἐφ' οἷς εὐδοκιμεῖς διηγησάμενος ἡσθῇς κἀγὼ τὰ τοῦ καλοῦ κἀγαθοῦ ἀνδρὸς ἔργα τελέως διακούσας καὶ καταμαθών, ἢν δύνωμαι, πολλήν σοι χάριν εἰδῶ.

Ἀλλὰ νὴ Δί', ἔφη ὁ Ἰσχόμαχος, καὶ πάνυ 2 ἡδέως σοι, ὦ Σώκρατες, διηγήσομαι ἃ ἐγὼ ποιῶν διατελῶ, ἵνα καὶ μεταρρυθμίσῃς με, ἐάν τί σοι δοκῶ μὴ καλῶς ποιεῖν.

Ἀλλ' ἐγὼ μὲν δή, ἔφην, πῶς ἂν δικαίως 3 μεταρρυθμίσαιμι ἄνδρα ἀπειργασμένον καλόν τε κἀγαθόν, καὶ ταῦτα ὢν ἀνὴρ ὃς ἀδολεσχεῖν τε δοκῶ καὶ ἀερομετρεῖν καὶ τὸ πάντων δὴ ἀνοητότατον δοκοῦν εἶναι ἔγκλημα πένης καλοῦμαι. καὶ πάνυ μεντἂν, ὦ Ἰσχόμαχε, ἦν ἐν πολλῇ 4 ἀθυμίᾳ τῷ ἐπικλήματι τούτῳ, εἰ μὴ πρῴην ἀπαντήσας τῷ Νικίου τοῦ ἐπηλύτου ἵππῳ εἶδον πολλοὺς ἀκολουθοῦντας αὐτῷ θεατάς, πολὺν δὲ λόγον ἐχόντων τινῶν περὶ αὐτοῦ ἤκουον· καὶ δῆτα ἠρόμην προσελθὼν τὸν ἱπποκόμον εἰ πολλὰ εἴη χρήματα τῷ ἵππῳ. ὁ δὲ προσβλέψας 5 με ὡς οὐδὲ ὑγιαίνοντα τῷ ἐρωτήματι εἶπε Πῶς δ' ἂν ἵππῳ χρήματα γένοιτο; οὕτω δὴ ἐγὼ

c. XI § 1 l. 1 *ἐντεῦθεν ἐγώ* H[a] | 2 δή om H[a] | 3 *ἱκανά* ci HvHn (Hn) | 5 *ἡμῶν* ci Heiland : *τἀμφοτέρων ὑμῶν* ci Sl
§ 3 l. 17 *ἀεροβατεῖν* L | *ἀνοητότερον* octo codd
§ 4 l. 21 τοῦ ἐπηλύτου H[a] in *ἐπιλύτου* mutatum altera manu : *τοῦ ἐπιλύτου* GHN : *τοῦ Νικηράτου* ci Cob (Hn) : *τοῦ ἱππηλάτου* ci Naber *Mnemos* NS XVI p. 97 Socratem ratus per iocum uti poetico et magnifico vocabulo : *τοῦ ζαπλούτου* ci WNitsche cl Athenae vi 272 E | 22 *πολλοὺς* <*μέν*> ci Hi
§ 5 l. 26 τῷ ἐρωτήματι del Hn : <*ἐπὶ*> *τῷ ἐρωτήματι* ci Sl

ἀνέκυψα ἀκούσας ὅτι ἐστὶν ἄρα θεμιτὸν καὶ πένητι ἵππῳ ἀγαθῷ γενέσθαι, εἰ τὴν ψυχὴν φύσει
6 ἀγαθὴν ἔχοι. ὡς οὖν θεμιτὸν ὂν καὶ ἐμοὶ ἀγαθῷ ἀνδρὶ γενέσθαι διηγοῦ τελέως τὰ σὰ ἔργα, ἵνα ὅ τι ἂν δύνωμαι ἀκούων καταμαθεῖν πειρῶμαι καὶ ἐγώ σε ἀπὸ τῆς αὔριον ἡμέρας ἀρξάμενος μιμεῖσθαι. καὶ γὰρ ἀγαθή [ἐστιν], ἔφην ἐγώ, <πᾶσα> ἡμέρα ὡς ἀρετῆς ἄρχεσθαι.

7 Σὺ μὲν παίζεις, ἔφη ὁ Ἰσχόμαχος, ὦ Σώκρατες, ἐγὼ δ' ὅμως σοι διηγήσομαι ἃ ἐγὼ ὅσον δύναμαι
8 πειρῶμαι ἐπιτηδεύων διαπερᾶν τὸν βίον. ἐπεὶ γὰρ καταμεμαθηκέναι δοκῶ, ὅτι οἱ θεοὶ τοῖς ἀνθρώποις ἄνευ μὲν τοῦ γιγνώσκειν τε ἃ δεῖ ποιεῖν καὶ ἐπιμελεῖσθαι ὅπως ταῦτα περαίνηται οὐ θεμιτὸν ἐποίησαν εὖ πράττειν, φρονίμοις δ' οὖσι καὶ ἐπιμελέσι τοῖς μὲν διδόασιν εὐδαιμονεῖν, τοῖς δ' οὔ, οὕτω δὴ ἐγὼ ἄρχομαι μὲν τοὺς θεοὺς θεραπεύων, πειρῶμαι δὲ ποιεῖν ὡς ἂν θέμις ᾖ μοι εὐχομένῳ καὶ ὑγιείας τυγχάνειν καὶ ῥώμης σώματος καὶ τιμῆς ἐν πόλει καὶ εὐνοίας ἐν φίλοις καὶ ἐν πολέμῳ καλῆς σωτηρίας καὶ πλούτου καλῶς αὐξομένου.

9 Καὶ ἐγὼ ἀκούσας ταῦτα

Μέλει γὰρ δή σοι, ὦ Ἰσχόμαχε, ὅπως πλουτῇς καὶ πολλὰ χρήματα ἔχων πολλὰ ἔχῃς πράγματα τούτων ἐπιμελόμενος;

Καὶ πάνυ γ', ἔφη ὁ Ἰσχόμαχος, μέλει μοι τούτων ὧν ἐρωτᾷς· ἡδὺ γάρ μοι δοκεῖ, ὦ Σώκρατες, καὶ θεοὺς μεγαλείως τιμᾶν καὶ φίλους, ἤν τινος δέωνται, ἐπωφελεῖν καὶ τὴν πόλιν μηδὲν <τὸ> κατ' ἐμὲ χρήμασιν ἀκόσμητον εἶναι.

10 Καὶ γὰρ καλά, ἔφην ἐγώ, ὦ Ἰσχόμαχε, ἐστὶν ἃ σὺ λέγεις, καὶ δυνατοῦ γε ἰσχυρῶς ἀνδρός· πῶς

l. 30 ὂν add **M A** in mg
§ 6 l. 35 πᾶσα ci ETournier (HvHn) ‖ ἡμέρα susp Sl
§ 8 l. 45 θεραπεύων **F** (Di Sl Gr Hn) : *θεραπεύειν* H^a cet
§ 9 l. 54 καί om H^a ‖ 57 τό add We (Cob Sl Gr Hn)

γὰρ οὔ; ὅτε πολλοὶ μὲν εἰσὶν ἄνθρωποι οἳ οὐ δύνανται ζῆν ἄνευ τοῦ ἄλλων δεῖσθαι, πολλοὶ δὲ ἀγαπῶσιν ἢν δύνωνται τὰ ἑαυτοῖς ἀρκοῦντα πορίζεσθαι. οἱ δὲ δὴ δυνάμενοι μὴ μόνον τὸν ἑαυτῶν οἶκον διοικεῖν, ἀλλὰ καὶ περιποιεῖν ὥστε καὶ τὴν πόλιν κοσμεῖν καὶ τοὺς φίλους ἐπικουφίζειν, πῶς τούτους οὐχὶ βαθεῖς τε καὶ ἐρρωμένους ἄνδρας χρὴ νομίσαι; ἀλλὰ γὰρ ἐπαινεῖν μέν, ἔφην 11
ἐγώ, τοὺς τοιούτους πολλοὶ δυνάμεθα· σὺ δέ μοι λέξον, ὦ Ἰσχόμαχε, ἀφ' ὧνπερ ἤρξω, πῶς ὑγιείας ἐπιμελεῖ; πῶς τῆς τοῦ σώματος ῥώμης; πῶς θέμις εἶναί σοι καὶ ἐκ πολέμου καλῶς σῴζεσθαι; τῆς δὲ χρηματίσεως πέρι καὶ μετὰ ταῦτα, ἔφην ἐγώ, ἀρκέσει ἀκούειν.

Ἀλλ' ἔστι μέν, ἔφη ὁ Ἰσχόμαχος, ὥς γε ἐμοὶ 12
δοκεῖ, ὦ Σώκρατες, ἀκόλουθα ταῦτα πάντα ἀλλήλων. ἐπεὶ γὰρ ἐσθίειν τις τὰ ἱκανὰ ἔχει, ἐκπονοῦντι μὲν ὀρθῶς μᾶλλον δοκεῖ μοι ἡ ὑγίεια παραμένειν, ἐκπονοῦντι δὲ μᾶλλον ἡ ῥώμη προσγίγνεσθαι, ἀσκοῦντι δὲ τὰ τοῦ πολέμου κάλλιον σῴζεσθαι, ὀρθῶς δὲ ἐπιμελομένῳ καὶ μὴ καταμαλακιζομένῳ μᾶλλον εἰκὸς τὸν οἶκον αὔξεσθαι.

Ἀλλὰ μέχρι μὲν τούτου ἕπομαι, ἔφην ἐγώ, ὦ 13
Ἰσχόμαχε, ὅτι ἐκπονοῦντα φῂς καὶ ἐπιμελόμενον καὶ ἀσκοῦντα ἄνθρωπον μᾶλλον τυγχάνειν τῶν ἀγαθῶν, ὁποίῳ δὲ πόνῳ χρῇ πρὸς τὴν εὐεξίαν καὶ ῥώμην καὶ ὅπως ἀσκεῖς τὰ τοῦ πολέμου καὶ ὅπως ἐπιμελεῖ τοῦ περιουσίαν ποιεῖν ὡς καὶ

§ 11 l. 72 *οἵα* ante **εἶναι** add HSt (Sl): *τοῦ* ante **θέμις** ci Mosche: *πῶς θέμις σοι* Hn: verum vidit CGraux | 73 **πέρι** Α mg (Sl Gr): om cet

§ 12 l. 77 **ἔχει** v: *ἔχοι* H^a | 79 **ῥώμη** sine art. requirit Hartmannus, 'labore enim' ait 'et modicis exercitationibus ut valetudo conservatur, ita nova robora accedunt' | **προσγίγνεσθαι** HSt (Sl Gr Hn): *προσγίγνεται* Δ

§ 13 l. 87 **χρῇ** Camerarius (Sl Gr Hn): *χρῆ* GHJNOH^a: *χρή* cet | 88 **καὶ** ante **ῥώμην** om H^a

φίλους ἐπωφελεῖν καὶ πόλιν ἐπισχύειν, ταῦτα ἂν
ἡδέως, ἔφην ἐγώ, πυθοίμην.
14 Ἐγὼ τοίνυν, ἔφη, ὦ Σώκρατες, ὁ Ἰσχόμαχος,
ἀνίστασθαι μὲν ἐξ εὐνῆς εἴθισμαι ἡνίκ' <ἂν> ἔτι
ἔνδον καταλαμβάνοιμι, εἴ τινα δεόμενος ἰδεῖν
τυγχάνοιμι. κἂν μέν τι κατὰ πόλιν δέῃ πράττειν,
ταῦτα πραγματευόμενος περιπάτῳ τούτῳ χρῶμαι·
15 ἢν δὲ μηδὲν ἀναγκαῖον ᾖ κατὰ πόλιν, τὸν μὲν
ἵππον ὁ παῖς προάγει εἰς ἀγρόν, ἐγὼ δὲ περιπάτῳ
χρῶμαι τῇ εἰς ἀγρὸν ὁδῷ ἴσως ἄμεινον<ι>, ὦ
16 Σώκρατες, ἢ εἰ ἐν τῷ ξυστῷ περιπατοίην. ἐπει-
δὰν δὲ ἔλθω εἰς ἀγρόν, ἤν τέ μοι φυτεύοντες
τυγχάνωσιν ἤν τε νειοποιοῦντες ἤν τε σπείροντες
ἤν τε καρπὸν προσκομίζοντες, ταῦτα ἐπισκεψά-
μενος ὅπως ἕκαστα γίγνεται μεταρρυθμίζω, ἐὰν
17 ἔχω τι βέλτιον τοῦ παρόντος. μετὰ δὲ ταῦτα
ὡς τὰ πολλὰ ἀναβὰς ἐπὶ τὸν ἵππον ἱππασάμην
ἱππασίαν ὡς ἂν ἐγὼ δύνωμαι ὁμοιοτάτην ταῖς
ἐν τῷ πολέμῳ ἀναγκαίαις ἱππασίαις, οὔτε πλαγίου
οὔτε κατάντους οὔτε τάφρου οὔτε ὀχετοῦ ἀπεχό-
μενος, ὡς μέντοι δυνατὸν ταῦτα ποιοῦντα ἐπι-
18 μέλομαι μὴ ἀποχωλεῦσαι τὸν ἵππον. ἐπειδὰν
δὲ ταῦτα γένηται, ὁ παῖς ἐξαλίσας τὸν ἵππον
οἴκαδε ἀπάγει, ἅμα φέρων ἀπὸ χώρου ἤν τι
δεώμεθα εἰς ἄστυ. ἐγὼ δὲ τὰ μὲν βάδην τὰ
δὲ ἀποδραμὼν οἴκαδε ἀπεστλεγγισάμην. εἶτα δὲ
ἀριστῶ, ὦ Σώκρατες, ὅσα μήτε κενὸς μήτε ἄγαν
πλήρης διημερεύειν.

l. 90 **ἐπισχύειν** v (Sl Gr): quod vitiosum putat Cobetus: *ἐπικοσμεῖν* ci Hertlein cl c. 9, 2: *τὴν πόλιν ἐπαύξειν* ci Sl

§ **14** l. 93 **ἄν** add GHSchaefer (Sl Gr Hn) ‖ 94 **δεόμενος** **KM**$_2$: *δεόμενον* **A** (s in mg) **M**$_1$**H**^{a} cet

§ **15** l. 99 **ἀμείνονι** ci Hf (Gr Hn): *ἄμεινον* **Δ** (Sl)

§ **16** l. 102 *νειὸν ποιοῦντες* ci Cob (Gr Hn) ‖ 103 *συγκομίζοντες* ut usitatius in tali re ci Cob (Gr Hn): *εἰσκομίζοντες* ci Sl

§ **17** l. 109 *ὄχθου* ci Courier (Gr Hn): **ὀχετοῦ** **Δ** (Sl) ‖ 110 *ποιῶν* ci Hi ‖ 111 *τοῦ μή* ci Hertlein (Gr Hn)

§ **18** l. 113 *ἀπὸ τοῦ χώρου* **KL** (Sl Gr Hn) ‖ 115 *ἐλθών* post **οἴκαδε** requirit Sl, *ἥκων* ETournier: *βαδίσας* ci Hn

Νὴ τὴν Ἥραν, ἔφην ἐγώ, ὦ Ἰϲχόμαχε, ἀρε- 19
ϲκόντωϲ γέ μοι ταῦτα ποιεῖϲ. τὸ γὰρ ἐν τῷ αὐτῷ
χρόνῳ ϲυνεϲκευαϲμένοιϲ χρῆϲθαι τοῖϲ τε πρὸϲ τὴν
ὑγίειαν καὶ τοῖϲ πρὸϲ τὴν ῥώμην παραϲκευάϲμαϲι
καὶ τοῖϲ εἰϲ τὸν πόλεμον ἀϲκήμαϲι καὶ ταῖϲ τοῦ
πλούτου ἐπιμελείαιϲ, ταῦτα πάντα ἀγαϲτά μοι
δοκεῖ εἶναι. καὶ γὰρ ὅτι ὀρθῶϲ ἑκάϲτου τούτων 20
ἐπιμελεῖ ἱκανὰ τεκμήρια παρέχει· ὑγιαίνοντά τε
γὰρ καὶ ἐρρωμένον ὡϲ ἐπὶ τὸ πολὺ ϲὺν τοῖϲ
θεοῖϲ ϲε ὁρῶμεν καὶ ἐν τοῖϲ ἱππικωτάτοιϲ τε καὶ
πλουϲιωτάτοιϲ λεγόμενόν ϲε ἐπιϲτάμεθα.

Ταῦτα τοίνυν ἐγὼ ποιῶν, ἔφη, ὦ Σώκρατεϲ, 21
ὑπὸ πολλῶν πάνυ ϲυκοφαντοῦμαι, ϲὺ δ' ἴϲωϲ
ᾤου με ἐρεῖν ὡϲ ὑπὸ πολλῶν καλὸϲ κἀγαθὸϲ
κέκλημαι.

Ἀλλὰ καὶ ἔμελλον δὲ ἐγώ, ἔφην, ὦ Ἰϲχόμαχε, 22
τοῦτο ἐρήϲεϲθαι εἴ τινα καὶ τούτου ἐπιμέλειαν
ποιεῖ ὅπωϲ δύνῃ λόγον διδόναι καὶ λαμβάνειν,
ἤν τινί ποτε δέῃ.

Οὐ γὰρ δοκῶ ϲοι, ἔφη, ὦ Σώκρατεϲ, αὐτὰ
ταῦτα διατελεῖν μελετῶν, ἀπολογεῖϲθαι μὲν ὅτι
οὐδένα ἀδικῶ, εὖ δὲ ποιῶ πολλοὺϲ ὅϲον ἂν
δύνωμαι; κατηγορεῖν δὲ οὐ δοκῶ ϲοι μελετᾶν
ἀνθρώπων, ἀδικοῦνταϲ μὲν καὶ ἰδίᾳ πολλοὺϲ καὶ
τὴν πόλιν καταμανθάνων τινάϲ, εὖ δὲ ποιοῦνταϲ
οὐδένα;

Ἀλλ' εἰ καὶ ἑρμηνεύειν τοιαῦτα μελετᾷϲ, τοῦτό 23
μοι, ἔφην ἐγώ, ἔτι, ὦ Ἰϲχόμαχε, δήλωϲον.

Οὐδὲν μὲν οὖν, ὦ Σώκρατεϲ, παύομαι, ἔφη,
λέγειν μελετῶν. ἢ γὰρ κατηγοροῦντόϲ τινοϲ
τῶν οἰκετῶν ἢ ἀπολογουμένου ἀκούϲαϲ ἐλέγχειν
πειρῶμαι ἢ μέμφομαί τινα πρὸϲ τοὺϲ φίλουϲ ἢ

§ 19 l. 120 ϲυνεϲκευαϲμένοιϲ *aptis* G (Sl Gr Hn): *συνεσκευασμένως confertim cet* | 124 δοκεῖ om H[a]
§ 20 l. 128 *κατα-λεγόμενον*, quod unum pro *ἀριθμούμενον* dici possit, requirit Cob (Mr Gr Hn): λεγόμενον Δ (Sl)
§ 22 l. 139 *οὐδένα ἀδικῶν, εἰ δὲ ποιῶν* ci Hn om ὅτι | 140 οὐ δοκῶ ϲοι μελετᾶν incl Sr (Sl)

ἐπαινῶ ἢ διαλλάττω τινὰς τῶν ἐπιτηδείων, πειρώμενος διδάσκειν ὡς συμφέρει αὐτοῖς φίλους εἶναι
24 μᾶλλον ἢ πολεμίους. ἐπιτιμῶμέν τινι στρατηγῷ συμπαρόντες, ἢ ἀπολογούμεθα ὑπέρ του, εἴ τις ἀδίκως αἰτίαν ἔχει, ἢ κατηγοροῦμεν πρὸς ἀλλήλους, εἴ τις ἀδίκως τιμᾶται. πολλάκις δὲ καὶ βουλευόμενοι ἃ μὲν ἂν ἐπιθυμῶμεν πράττειν, ταῦτα ἐπαινοῦμεν, ἃ δ' ἂν μὴ βουλώμεθα πράτ-
25 τειν, ταῦτα μεμφόμεθα. ἤδη δ', ἔφη, ὦ Σώκρατες, καὶ διειλημμένως πολλάκις ἐκρίθην ὅ τι χρὴ παθεῖν ἢ ἀποτῖσαι.

Ὑπὸ τοῦ, ἔφην ἐγώ, ὦ Ἰσχόμαχε; ἐμὲ γὰρ δὴ τοῦτο ἐλάνθανεν.

Ὑπὸ τῆς γυναικός, ἔφη.

Καὶ πῶς δή, ἔφην ἐγώ, ἀγωνίζει;

Ὅταν μὲν ἀληθῆ λέγειν συμφέρῃ, πάνυ ἐπιεικῶς· ὅταν δὲ ψευδῆ, τὸν ἥττω λόγον, ὦ Σώκρατες, οὐ μὰ τὸν Δί' οὐ δύναμαι κρείττω ποιεῖν.

Καὶ ἐγὼ εἶπον Ἴσως γάρ, ὦ Ἰσχόμαχε, τὸ
XII ψεῦδος οὐ δύνασαι ἀληθὲς ποιεῖν. ἀλλὰ γάρ, ἔφην ἐγώ, μή σε κατακωλύω, ὦ Ἰσχόμαχε, ἀπιέναι ἤδη βουλόμενον.

Μὰ Δί', ἔφη, ὦ Σώκρατες· ἐπεὶ οὐκ ἂν ἀπέλθοιμι πρὶν <ἂν> παντάπασιν ἡ ἀγορὰ λυθῇ.

2 Νὴ Δί', ἔφην ἐγώ, φυλάττει γὰρ ἰσχυρῶς μὴ ἀποβάλῃς τὴν ἐπωνυμίαν τὸ ἀνὴρ καλὸς κἀγα-

§ 24 Excidisse quaedam ab initio huius sectionis iam inde a Weiskio vv dd senserunt: *ἢ πολεμοῦντες* ci Jacobs || 154 *ἔχοι* H^a || 157 ἃ δ' HKL: *τὰ δ'* H^a cet || 159 *διειλημμένος* ci Hartmanus, relegans lectores ad interpretes ad *Hell* I vii 20

§ 25 l. 167 *μὰ Δία* H^a

c. XII § 1 l. 3 post βουλόμενον interrogationis notulam sustuli cum Jb || 5 πρὶν ἂν ci Di (Sl Hertlein Hartmanus): *πρίν γ' ἂν* ci Jb || ἡ HKLN: om H^a cet

§ 2 l. 6 *φυλάττει γε* ci Hn || 7 ἀποβάλῃς ci HSt (Sl Jb Hn): *ἀποβάλῃ* Δ || τὸ ἀνὴρ . . κεκλῆσθαι del Cob (Sl Jb Hn)

θὸς κεκλῆσθαι. νῦν γὰρ πολλῶν σοι ἴσως ὄντων <τῶν> ἐπιμελείας δεομένων, ἐπεὶ συνέθου τοῖς ξένοις, ἀναμένεις αὐτούς, ἵνα μὴ ψεύσῃ.

Ἀλλά τοι, ὦ Σώκρατες, ἔφη ὁ Ἰσχόμαχος, οὐδ' ἐκεῖνά μοι ἀμελεῖται ἃ σὺ λέγεις· ἔχω γὰρ ἐπιτρόπους ἐν τοῖς ἀγροῖς.

3 Πότερα δέ, ἐγὼ ἔφην, ὦ Ἰσχόμαχε, ὅταν δεηθῇς ἐπιτρόπου, καταμαθὼν ἤν που ᾖ ἐπιτροπευτικὸς ἀνήρ, τοῦτον πειρᾷ ὠνεῖσθαι, ὥσπερ ὅταν τέκτονος δεηθῇς, καταμαθὼν εὖ οἶδ' ὅτι ἤν που ἴδῃς τεκτονικόν, τοῦτον πειρᾷ κτᾶσθαι, ἢ αὐτὸς παιδεύεις τοὺς ἐπιτρόπους;

4 Αὐτὸς νὴ Δί', ἔφη, ὦ Σώκρατες, πειρῶμαι παιδεύειν. καὶ γὰρ ὅστις μέλλει ἀρκέσειν ὅταν ἐγὼ ἀπῶ ἀντ' ἐμοῦ ἐπιμελόμενος, τί αὐτὸν καὶ δεῖ ἄλλο ἐπίστασθαι ἢ ἅπερ ἐγώ; εἴπερ γὰρ ἱκανός εἰμι τῶν ἔργων προστατεύειν, κἂν ἄλλον δήπου δυναίμην διδάξαι ἅπερ αὐτὸς ἐπίσταμαι.

5 Οὐκοῦν εὔνοιαν πρῶτον, ἔφην ἐγώ, δεήσει αὐτὸν ἔχειν σοὶ καὶ τοῖς σοῖς, εἰ μέλλει ἀρκέσειν ἀντὶ σοῦ παρών. ἄνευ γὰρ εὐνοίας τί ὄφελος καὶ ὁποίας τινὸς οὖν ἐπιτρόπου ἐπιστήμης γίγνεται;

Οὐδὲν μὰ Δί', ἔφη ὁ Ἰσχόμαχος, ἀλλά τοι τὸ εὐνοεῖν ἐμοὶ καὶ τοῖς ἐμοῖς ἐγὼ πρῶτον πειρῶμαι παιδεύειν.

6 Καὶ πῶς, ἐγὼ ἔφην, πρὸς τῶν θεῶν εὔνοιαν ἔχειν σοὶ καὶ τοῖς σοῖς διδάσκεις ὅντινα ἂν βούλῃ;

Εὐεργετῶν νὴ Δί', ἔφη ὁ Ἰσχόμαχος, ὅταν τινὸς ἀγαθοῦ οἱ θεοὶ ἀφθονίαν διδῶσιν ἡμῖν.

l. 9 τῶν add Cob (Sl Jb Hn) ‖ 10 ἀναμένεις LM₂ (Sl Jb Hn): *ἀναμένειν* H[a] cet

§ 3 l. 17 καταμαθών del Hn ‖ 18 *παιδεύσεις* H[a]

§ 4 l. 23 *εἴπερ δ'* ci Jb (Hn) ‖ 24 *προστατεῖν* ci Di

§ 5 l. 26 δεήσει Sl Jb Hn: *δεήσειν* A (del ν) cet ‖ 27 ἔχειν σοί om H[a]

§ 6 l. 34 *πρὸς τὸν θεῶν* H[a]

7 Τοῦτο οὖν λέγεις, ἔφην ἐγώ, ὅτι οἱ ἀπολαύοντες τῶν σῶν ἀγαθῶν εὖνοί σοι γίγνονται καὶ ἀγαθόν τί σε βούλονται πράττειν;

Τοῦτο γὰρ ὄργανον, ὦ Σώκρατες, εὐνοίας ἄριστον ὁρῶ ὄν.

8 Ἢν δὲ δὴ εὔνους σοι γένηται, ἔφην, ὦ Ἰσχόμαχε, ἦ τούτου ἕνεκα ἱκανὸς ἔσται ἐπιτροπεύειν; οὐχ ὁρᾷς ὅτι καὶ ἑαυτοῖς εὖνοι πάντες ὄντες ὡς εἰπεῖν ἄνθρωποι, πολλοὶ αὐτῶν εἰσὶν οἳ οὐκ ἐθέλουσιν ἐπιμελεῖσθαι ὅπως αὐτοῖς ἔσται ταῦτα ἃ βούλονται εἶναί σφισι τὰ ἀγαθά;

9 Ἀλλὰ ναὶ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, τοιούτους ὅταν ἐπιτρόπους βούλωμαι καθιστάναι, καὶ ἐπιμελεῖσθαι διδάσκω.

10 Πῶς, ἔφην ἐγώ, πρὸς τῶν θεῶν; τοῦτο γὰρ δὴ ἐγὼ παντάπασιν οὐ διδακτὸν ᾤμην εἶναι τὸ ἐπιμελῆ ποιῆσαι.

Οὐδὲ γάρ ἐστιν, ἔφη, ὦ Σώκρατες, ἐφεξῆς γε οὕτως οἷόν τε πάντας διδάξαι ἐπιμελεῖς εἶναι.

11 Ποίους μὲν δή, ἐγὼ ἔφην, οἷόν τε; πάντως μοι σαφῶς τούτους διασήμηνον.

Πρῶτον μέν, ἔφη, ὦ Σώκρατες, τοὺς οἴνου ἀκρατεῖς οὐκ ἂν δύναιο ἐπιμελεῖς ποιῆσαι· τὸ γὰρ μεθύειν λήθην ἐμποιεῖ πάντων τῶν πράττειν δεομένων.

12 Οἱ οὖν τούτου ἀκρατεῖς μόνοι, ἐγὼ ἔφην, ἀδύνατοί εἰσιν ἐπιμελεῖς ἔσεσθαι ἢ καὶ ἄλλοι τινές;

§ **7** l. 38 **οἱ** del Jb (Hn) ‖ 41 *εὐνοίας ἄριστον ὄργανον* H[a]
§ **8** l. 45 *εὖνοι ὄντες πάντες* ci Jb (Hn): **ὄντες** om **KL** ‖ 48 **τὰ ἀγαθά** ci Br: *τι ἀγαθά* Δ: extinxit Hartmanus (Jb)
§ **9** l. 50 *βούλομαι* H[a]
§ **10** l. 53 **τὸ ἐπιμελῆ ποιῆσαι** del Hf (Sl Jb Hn)
§ **11** l. 60 **ἐπιμελεῖς KL** (Sl Jb): *ἐπιμελεῖσθαι* H[a] cet (Bh Sa) ‖ 61 **πράττειν** susp Sl: *πράττεσθαι* ci Di: ‹*τοῦ*› *πράττειν* ci Jb qui reddit 'toutes les choses qui exigent de l'activité' (Hn) ‖ 62 **δεομένων** v: *δεόντων* ci Sl
§ **12** l. 63 **μόνοι F** (Sl Jb): *μόνον* H[a] cet ‖ 64 **ἐπιμελεῖς ἔσεσθαι** Δ (Jb): *ἐπιμέλεσθαι* ci Cob (Sl): *ἐπιμελεῖσθαι* Sa (Hn)

Ναὶ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, καὶ οἵ γε τοῦ ὕπνου· οὔτε γὰρ ἂν αὐτὸς δύναιτο <ὁ> καθεύδων τὰ δέοντα ποιεῖν οὔτε ἄλλους παρέχεσθαι.

Τί οὖν; ἐγὼ ἔφην, οὗτοι αὖ μόνοι ἀδύνατοι 13
ἡμῖν ἔσονται ταύτην τὴν ἐπιμέλειαν διδαχθῆναι ἢ καὶ ἄλλοι τινὲς πρὸς τούτοις;

Ἔμοιγέ τοι δοκοῦσιν, ἔφη ὁ Ἰσχόμαχος, καὶ οἱ τῶν ἀφροδισίων δυσέρωτες ἀδύνατοι εἶναι διδαχθῆναι ἄλλου τινὸς μᾶλλον ἐπιμελεῖσθαι ἢ τούτου· οὔτε γὰρ ἐλπίδα οὔτ' ἐπιμέλειαν ἡδίονα 14
ῥᾴδιον εὑρεῖν τῆς τῶν παιδικῶν ἐπιμελείας, οὐδὲ μήν, ὅταν παρῇ τὸ πρακτέον, τιμωρίαν χαλεπωτέραν εὐπετές ἐστι τοῦ ἀπὸ τῶν ἐρωμένων κωλύεσθαι. ὑφίεμαι οὖν καὶ οὓς ἂν τοιούτους γνῶ ὄντας μηδ' ἐπιχειρεῖν ἐπιμελητὰς τούτων τινὰς καθιστάναι.

Τί δέ, ἔφην ἐγώ, οἵτινες αὖ ἐρωτικῶς ἔχουσι 15
τοῦ κερδαίνειν, ἢ καὶ οὗτοι ἀδύνατοί εἰσιν εἰς ἐπιμέλειαν τῶν κατ' ἀγρὸν ἔργων παιδεύεσθαι;

Οὐ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, οὐδαμῶς γε, ἀλλὰ καὶ πάνυ εὐάγωγοί εἰσιν εἰς τὴν τούτων ἐπιμέλειαν· οὐδὲν γὰρ ἄλλο δεῖ ἢ δεῖξαι μόνον αὐτοῖς ὅτι κερδαλέον ἐστὶν ἡ ἐπιμέλεια.

Τοὺς δὲ ἄλλους, ἔφην ἐγώ, εἰ ἐγκρατεῖς τέ 16
εἰσιν ὧν σὺ κελεύεις καὶ πρὸς τὸ φιλοκερδεῖς εἶναι μετρίως ἔχουσι, πῶς ἐκδιδάσκεις ὧν σὺ βούλει ἐπιμελεῖς γίγνεσθαι;

l. 66 <ὁ> καθεύδων ci Cob (Sl Jb Hn): *τὰ δέοντα ποιεῖν καθεύδων* H[a]: *καθεύδων τὰ δέοντα ποιεῖν* cet ‖ 67 *τοὺς ἄλλους* H[a]

§ 14 l. 76 ῥᾴδιον ut ad explicandum εὐπετές (l. 78) insertum del Hartmanus ‖ ἐπιμελείας del Sl ‖ 77 *παρείη* Δ: παρῇ ci Sr (Sl Jb Hn) ‖ 79 *ἀφίημι . . . <ὥστε> μηδ' ἐπιχειρεῖν* temptabat Sl: *οὐ δ' ἐπιχειροῖμ' ἂν* ci Jacobs

§ 16 l. 90 τό HNH[a] (Sl Jb Hn): *τῷ* cet ‖ 91 πῶς corr We (Sl Jb Hn): *ὅπως* Δ ‖ ὧν ci Brodaeus (Sl Jb Hn): *ὡς* Δ

Ἁπλῶς, ἔφη, πάνυ, ὦ Σώκρατες. ὅταν μὲν γὰρ ἐπιμελομένους ἴδω, καὶ ἐπαινῶ καὶ τιμᾶν πειρῶμαι αὐτούς, ὅταν δὲ ἀμελοῦντας, λέγειν τε πειρῶμαι καὶ ποιεῖν ὁποῖα δήξεται αὐτούς.

17 Ἴθι, ἐγὼ ἔφην, ὦ Ἰσχόμαχε, καὶ τόδε μοι, παρατραπόμενος τοῦ λόγου ‹τοῦ› περὶ τῶν παιδευομένων εἰς τὴν ἐπιμέλειαν, δήλωσον περὶ τοῦ παιδεύεσθαι, εἰ οἷόν τέ ἐστιν ἀμελῆ αὐτὸν ὄντα ἄλλους ποιεῖν ἐπιμελεῖς.

18 Οὐ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, οὐδέν γε μᾶλλον ἢ ἄμουσον ὄντα αὐτὸν ἄλλους μουσικοὺς ποιεῖν. χαλεπὸν γὰρ τοῦ διδασκάλου πονηρῶς τι ὑποδεικνύοντος καλῶς τοῦτο ποιεῖν μαθεῖν, καὶ ἀμελεῖν γε ὑποδεικνύοντος τοῦ δεσπότου χαλεπὸν
19 ἐπιμελῆ θεράποντα γενέσθαι. ὡς δὲ συντόμως εἰπεῖν, πονηροῦ μὲν δεσπότου οἰκέτας οὐ δοκῶ χρηστοὺς καταμεμαθηκέναι· χρηστοῦ μέντοι πονηροὺς ἤδη εἶδον, οὐ μέντοι ἀζημίους γε. τὸν δὲ ἐπιμελητικοὺς βουλόμενον ποιήσασθαί τινας καὶ ἐφορατικὸν δεῖ εἶναι τῶν ἔργων καὶ ἐξεταστικὸν καὶ χάριν ἐθέλοντα τῶν καλῶς τελουμένων ἀποδιδόναι τῷ αἰτίῳ, καὶ δίκην μὴ ὀκνοῦντα τὴν
20 ἀξίαν ἐπιθεῖναι τῷ ἀμελοῦντι. καλῶς δέ μοι δοκεῖ ἔχειν, ἔφη ὁ Ἰσχόμαχος, καὶ ἡ τοῦ βαρβάρου λεγομένη ἀπόκρισις, ὅτε βασιλεὺς ἄρα ἵππου ἐπιτυχὼν ἀγαθοῦ, παχῦναι αὐτὸν ὡς τάχιστα βουλόμενος, ἤρετο τῶν δεινῶν τινα ἀμφ' ἵππους δοκούντων εἶναι τί τάχιστα παχύνει ἵππον· τὸν

l. 94 **ἐπιμελομένους** GL (Sl Jb): *ἐπιμελουμένους* H^a cet (Hn) ‖ 95 **αὐτοὺς . . . πειρῶμαι** om H^a

§ 17 l. 98 **τοῦ** add Jb ‖ **περὶ τῶν παιδευομένων εἰς τὴν ἐπιμέλειαν** a Xenophonte abiudicat Hartmanus ‖ 99 **περὶ τοῦ παιδεύεσθαι** del Jacobs (Sl)

§ 18 ll. 104 et 106 *ὑποδεικνύντος* ci Di

§ 19 l. 111 *ἐπιμελεῖς* O ‖ 113 **ἐθέλοντα** Sl (Jb): *θέλοντα* Δ (Hn)

§ 20 l. 117 **ἵππου . . . ἀγαθοῦ** HKL: *ἵππου . . . ἀγάθω* GN: *ἵππω ἀγαθῶ* H^a cet

δ' εἰπεῖν λέγεται ὅτι δεσπότου ὀφθαλμός. οὕτω
δ', ἔφη, ὦ Σώκρατες, καὶ τἆλλά μοι δοκεῖ
δεσπότου ὀφθαλμὸς τὰ καλά τε κἀγαθὰ μάλιστα
ἐργάζεσθαι.

Ὅταν ‹δὲ› παραστήσῃς τινί, ἔφην ἐγώ, τοῦτο XIII
καὶ πάνυ ἰσχυρῶς ὅτι δεῖ ἐπιμελεῖσθαι ὧν ἂν σὺ
βούλῃ, ἦ ἱκανὸς ἤδη ἔσται ὁ τοιοῦτος ἐπιτροπεύειν,
ἤ τι καὶ ἄλλο προσμαθητέον αὐτῷ ἔσται, εἰ μέλλει
ἐπίτροπος ἱκανὸς ἔσεσθαι;

Ναὶ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, ἔτι μέντοι λοι- 2
πὸν αὐτῷ ἐστι γνῶναι ὅ τι τε ποιητέον καὶ
ὁπότε καὶ ὅπως, εἰ δὲ μή, τί μᾶλλον ἐπιτρόπου
ἄνευ τούτων ὄφελος ἢ ἰατροῦ ὃς ἐπιμελοῖτο μὲν
κάμνοντός τινος πρωί τε ἰὼν καὶ ὀψέ, ὅ τι δὲ
συμφέρον τῷ κάμνοντι ποιεῖν εἴη, τοῦτο μὴ
εἰδείη;

Ἐὰν δὲ δὴ καὶ τὰ ἔργα μάθῃ ὡς ἔστιν ἐργα- 3
στέα, ἔτι τινός, ἔφην ἐγώ, προσδεήσεται, ἢ ἀπο-
τετελεσμένος ἤδη οὗτός σοι ἔσται ἐπίτροπος;

Ἄρχειν γε, ἔφη, οἶμαι τῶν ἐργαζομένων δεῖν
αὐτὸν μαθεῖν.

Ἦ οὖν, ἔφην ἐγώ, καὶ σὺ ἄρχειν ἱκανοὺς εἶναι 4
παιδεύεις τοὺς ἐπιτρόπους;

Πειρῶμαί γε δή, ἔφη ὁ Ἰσχόμαχος.

Καὶ πῶς δή, ἔφην ἐγώ, πρὸς τῶν θεῶν τὸ
ἀρχικοὺς εἶναι ἀνθρώπων παιδεύεις;

Φαύλως, ἔφη, πάνυ, ὦ Σώκρατες, ὥστε ἴσως
ἂν καὶ καταγελάσαις ἀκούων.

Οὐ μὲν δὴ ἄξιόν γ', ἔφην ἐγώ, τὸ πρᾶγμα 5

l. 121 **λέγεται** GHN : om H^a cet | 123 **τά** del Jb

c. XIII § 1 l. 1 **δέ** add Cast : om Δ

§ 2 l. 9 **ἄνευ τούτων** del Cob (Hn)

§ 3 l. 13 **ἐὰν δὲ δή** ci Camerarius : *ἐὰν δὲ μή* A (mg *μέν*) H^a cet | 14 **τινός** Cast : *τίνος* Δ | 16 **τῶν ἐργαζομένων δεῖν αὐτὸν μαθεῖν** H^a : *δεῖν αὐτὸν μαθεῖν τῶν ἐ.* V

§ 4 l. 18 *σὺ καί* ci Hertlein (Jb Hn) | 23 **ὥστε** om H^a

§ 5 l. 25 *οὐ μέντοι δή* H^a

καταγέλωτος, ὦ Ἰσχόμαχε. ὅστις γάρ τοι ἀρχικοὺς ἀνθρώπων δύναται ποιεῖν, δῆλον ὅτι οὗτος καὶ δεσποτικοὺς ἀνθρώπων δύναται διδάσκειν, ὅστις δὲ δεσποτικούς, δύναται ποιεῖν καὶ βασιλικούς. ὥστε οὐ καταγέλωτός μοι δοκεῖ ἄξιος εἶναι ἀλλ' ἐπαίνου μεγάλου ὁ τοῦτο δυνάμενος ποιεῖν.

6 Οὐκοῦν, ἔφη, ὦ Σώκρατες, τὰ μὲν ἄλλα ζῷα
ἐκ δυοῖν τούτοιν τὸ πείθεσθαι μανθάνουσιν, ἔκ
τε τοῦ ὅταν ἀπειθεῖν ἐπιχειρῶσι κολάζεσθαι καὶ
ἐκ τοῦ ὅταν προθύμως ὑπηρετῶσιν εὖ πάσχειν.
7 οἵ τε γοῦν πῶλοι μανθάνουσιν ὑπακούειν τοῖς
πωλοδάμναις τῷ ὅταν μὲν πείθωνται τῶν ἡδέων
τι αὐτοῖς γίγνεσθαι, ὅταν δὲ ἀπειθῶσι πράγματα
ἔχειν, ἔστ' ἂν ὑπηρετήσωσι κατὰ γνώμην τῷ
8 πωλοδάμνῃ· καὶ τὰ κυνίδια δὲ πολὺ τῶν ἀνθρώ-
πων καὶ τῇ γνώμῃ καὶ τῇ γλώττῃ ὑποδεέστερα
ὄντα ὅμως καὶ περιτρέχειν καὶ κυβιστᾶν καὶ ἄλλα
πολλὰ μανθάνει τῷ αὐτῷ τούτῳ τρόπῳ. ὅταν
μὲν γὰρ πείθηται, λαμβάνει τι ὧν δεῖται, ὅταν
9 δὲ ἀμελῇ, κολάζεται. ἀνθρώπους δ' ἔστι πιθανω-
τέρους ποιεῖν καὶ λόγῳ, ἐπιδεικνύοντα ὡς συμ-
φέρει αὐτοῖς πείθεσθαι, τοῖς δὲ δούλοις καὶ ἡ
δοκοῦσα θηριώδης παιδεία εἶναι πάνυ ἐστὶν ἐπα-
γωγὸς πρὸς τὸ πείθεσθαι διδάσκειν· τῇ γὰρ γαστρὶ
αὐτῶν ἐπὶ ταῖς ἐπιθυμίαις προσχαριζόμενος ἂν
πολλὰ ἀνύτοις παρ' αὐτῶν. αἱ δὲ φιλότιμοι τῶν
φύσεων καὶ τῷ ἐπαίνῳ παροξύνονται. πεινῶσι
γὰρ τοῦ ἐπαίνου οὐχ ἧττον ἔνιαι τῶν φύσεων ἢ
10 ἄλλαι τῶν σίτων τε καὶ ποτῶν. ταῦτά τε οὖν,

l. 29 post ποιεῖν commate interpunxit Hn
§ 6 l. 34 καταμανθάνουσιν HKLN ‖ 36 [ἐκ] τοῦ ci Jb (Hn)
§ 8 l. 41 τῶν ἀνθρώπων καί et καὶ τῇ γλώττῃ om Hn
§ 9 l. 47 ἐπιδεικνύντα ci Di ‖ 50 διδάσκειν del Cob: μανθάνειν ci Jb (Hn) ‖ 51 ἐπί v: καί ci Hartmanus ‖ ἂν πολλὰ ἀνύτοις Δ (Sl): πόλλ' ἂν ἀνύτοις ci Cob: ἂν πολλὰ ἀνύτοιο ci Jb (Hn) ‖ 54 τῶν φύσεων del Jb (Hn)
§ 10 l. 55 ταὐτά ci Baeumlein (Jb) ‖ τε del Hertlein

ὅσαπερ αὐτὸς ποιῶν οἶμαι πιθανωτέροις ἀνθρώ-
ποις χρῆσθαι, διδάσκω οὓς ἂν ἐπιτρόπους βούλω-
μαι καταστῆσαι καὶ τάδε συλλαμβάνω αὐτοῖς·
ἱμάτιά τε γὰρ ἃ δεῖ παρέχειν ἐμὲ τοῖς ἐργαστῆρσι
καὶ ὑποδήματα οὐχ ὅμοια πάντα ποιῶ, ἀλλὰ τὰ
μὲν χείρω, τὰ δὲ βελτίω, ἵνα ᾖ τὸν κρείττω τοῖς
βελτίοσι τιμᾶν, τῷ δὲ χείρονι τὰ ἧττω διδόναι.
πάνυ γάρ μοι δοκεῖ, ἔφη, ὦ Σώκρατες, ἀθυμία 11
ἐγγίγνεσθαι τοῖς ἀγαθοῖς, ὅταν ὁρῶσι τὰ μὲν ἔργα
δι' αὐτῶν καταπραττόμενα, τῶν δὲ ὁμοίων τυγ-
χάνοντας ἑαυτοῖς τοὺς μήτε πονεῖν μήτε κιν-
δυνεύειν ἐθέλοντας, ὅταν δέῃ. αὐτός τε οὖν οὐδ' 12
ὁπωστιοῦν τῶν ἴσων ἀξιῶ τοὺς ἀμείνους τοῖς
κακίοσι τυγχάνειν τούς τε ἐπιτρόπους, ὅταν μὲν
ἴδω διαδεδωκότας τοῖς πλείστου ἀξίοις τὰ κρά-
τιστα, ἐπαινῶ, ἢν δὲ ἴδω ἤ κολακεύμασί τινα
προτιμώμενον ἢ καὶ ἄλλῃ τινὶ ἀνωφελεῖ χάριτι,
οὐκ ἀμελῶ ἀλλ' ἐπιπλήττω καὶ πειρῶμαι διδάσ-
κειν, ὦ Σώκρατες, ὅτι οὐδ' αὑτῷ σύμφορα ταῦτα
ποιεῖ.

Ὅταν δέ, ὦ Ἰσχόμαχε, ἔφην ἐγώ, καὶ ἄρχειν XIV
ἤδη ἱκανός σοι γένηται ὥστε πειθομένους παρέ-
χεσθαι, ἦ ἀποτετελεσμένον τοῦτον ἡγεῖ ἐπίτροπον
ἢ ἔτι τινὸς προσδεῖται ὁ ταῦτα ἔχων ἃ σὺ
εἴρηκας;

Ναὶ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, τοῦ γε ἀπέχε- 2
σθαι τῶν δεσποσύνων καὶ μὴ κλέπτειν. εἰ γὰρ ὁ
τοὺς καρποὺς μεταχειριζόμενος τολμῴη ἀφανίζειν,

l. 57 *χρήσεσθαι* ci Jb (Hn) | **διδάσκω** We (Sl Jb Hn): *διδάσκων* Δ | 60 *ποιοῦμαι* *faciendu mihi curo* ci HvHn (Hn)
§ **11** l. 63 *δοκεῖ μοι* Hª | 65 **δι' αὐτῶν** FVen: *δι' αὑτῶν* cet
§ **12** l. 70 **ἴδω** Di (Sl Jb Hn): *εἰδῶ* Δ | 71 <*ἐπὶ*> *κολακεύμασι* ci Jb cl c. 14, 5 | 74 **αὑτῷ** **FJKLP** (Sl Jb Hn): *αὐτῷ* **Hª** cet
c. XIV § **2** l. 6 **τοῦ γε** ci Hf (Sa Sl Jb Hn): *τοῦ τε* Δ, quod si retinueris, duas res diversas esse oportebit *τό τε ἀπέχεσθαι τῶν δεσποσύνων καὶ τὸ κλέπτειν*

ὥστε μὴ λείπειν λυσιτελοῦντας τοῖς ἔργοις, τί ἂν ὄφελος εἴη τὸ διὰ τῆς τούτου ἐπιμελείας γεωργεῖν;

3 Ἦ καὶ ταύτην οὖν, ἔφην ἐγώ, τὴν δικαιοσύνην σὺ ὑποδύει διδάσκειν;

Καὶ πάνυ, ἔφη ὁ Ἰσχόμαχος· οὐ μέντοι γε πάντας ἐξ ἑτοίμου εὑρίσκω ὑπακούοντας τῆς
4 διδασκαλίας ταύτης. καίτοι τὰ μὲν καὶ ἐκ τῶν Σόλωνος νόμων, τὰ δὲ καὶ ἐκ τῶν Δράκοντος πειρῶμαι, ἔφη, λαμβάνων ἐμβιβάζειν εἰς τὴν δικαιοσύνην τοὺς οἰκέτας. δοκοῦσι γάρ μοι, ἔφη, καὶ οὗτοι οἱ ἄνδρες θεῖναι πολλοὺς τῶν νόμων ἐπὶ δικαιοσύνης τῆς τοιαύτης διδασκαλίᾳ.
5 γέγραπται γὰρ ζημιοῦσθαι ἐπὶ τοῖς κλέμμασι καὶ δεδέσθαι ἤν τις ἁλῷ ποιῶν καὶ θανατοῦσθαι τοὺς ἐγχειροῦντας. δῆλον οὖν, ἔφη, ὅτι ἔγραφον αὐτὰ βουλόμενοι ἀλυσιτελῆ ποιῆσαι τοῖς ἀδίκοις
6 τὴν αἰσχροκέρδειαν. ἐγὼ οὖν καὶ τούτων, ἔφη, προσφέρων ἔνια καὶ ἄλλα τῶν βασιλικῶν νόμων προφερόμενος πειρῶμαι δικαίους περὶ τὰ δια-
7 χειριζόμενα ἀπεργάζεσθαι τοὺς οἰκέτας. ἐκεῖνοι μὲν γὰρ οἱ νόμοι ζημίαι μόνον εἰσὶ τοῖς ἁμαρτάνουσιν, οἱ δὲ βασιλικοὶ νόμοι οὐ μόνον ζημιοῦσι τοὺς ἀδικοῦντας, ἀλλὰ καὶ ὠφελοῦσι τοὺς δικαίους·

l. 9 *μηδέ* ci Jb || 10 τό v : *τοῦ* ci Sr

§ 3 l. 12 ἔφην om H^a || 15 *ἐπακούοντας* ci Cob (Hn), sed cf *Cyr* VIII i 18, *Hell* V i 30

§ 4 l. 16 καί del Cob (Sl Jb Hn) || 17 Σόλωνος Δράκοντος tr Cob (Jb Hn) 'ut significet Ischomachus se in plerisque mitiorem Solonis rationem sequi, at in nonnullas culpas graviores Draconis severitate animadvertere': *Δράκοντος . . Σόλωνος* Δ || 19 et 29 τοὺς οἰκέτας del Jb (Hn) || 21 δικαιοσύνης . . διδασκαλίᾳ ci Hf (Sa Sl Jb): *δικαιοσύνῃ . . διδασκαλίας* Δ

§ 5 l. 23 καὶ δεδέσθαι ἤν τις ἁλῷ ποιῶν καὶ θανατοῦσθαι τοὺς ἐγχειροῦντας v : *δεδέσθαι τοὺς ἐγχειροῦντας καὶ θανατοῦσθαι ἤν τις ἁλῷ ποιῶν* ci We (Sr Jb Hartmanus): *καὶ ἤν τις ἁλῷ ποιῶν θανατοῦσθαι* ci Sl || 24 <*δ'*> *οὖν* ci Jb

§ 6 l. 26 καὶ τούτων, ἔφη H^a : *ἔφη καὶ τ.* v || ἔφη del Sl || 27 προσφέρων del Hf (Di Sa Sl) || 28 προφερόμενος DH^3 : *προσφερόμενος* v : del Hermann (Schoem Kerst Jb Hn)

ὥστε ὁρῶντες πλουσιωτέρους τῶν ἀδίκων γιγνο-
μένους τοὺς δικαίους πολλοὶ καὶ φιλοκερδεῖς
ὄντες εὖ μάλα ἐπιμένουσι τῷ μὴ ἀδικεῖν. οὓς 8
δ' ἂν αἰσθάνωμαι, ἔφη, ὅμως καὶ εὖ πάσχοντας
ἔτι ἀδικεῖν πειρωμένους, τούτους ὡς ἀνηκέστους
πλεονέκτας ὄντας ἤδη καὶ τῆς χρήσεως ἀποπαύω.
οὓς δ' ἂν αὖ καταμάθω μὴ τῷ πλέον ἔχειν 9
μόνον διὰ τὴν δικαιοσύνην ἐπαιρομένους δικαίους
εἶναι, ἀλλὰ καὶ τοῦ ἐπαινεῖσθαι ἐπιθυμοῦντας ὑπ'
ἐμοῦ, τούτοις ὥσπερ ἐλευθέροις ἤδη χρῶμαι, οὐ
μόνον πλουτίζων ἀλλὰ καὶ τιμῶν ὡς καλούς τε
κἀγαθούς. τούτῳ γάρ μοι δοκεῖ, ἔφη, ὦ Σώ- 10
κρατες, διαφέρειν ἀνὴρ φιλότιμος ἀνδρὸς φιλο-
κερδοῦς, τῷ ἐθέλειν ἐπαίνου καὶ τιμῆς ἕνεκα καὶ
πονεῖν ὅπου δεῖ καὶ κινδυνεύειν καὶ αἰσχρῶν κερ-
δῶν ἀπέχεσθαι.

Ἀλλὰ μέντοι ἐπειδάν γε ἐμποιήσῃς τινὶ τὸ XV
βούλεσθαί σοι εἶναι τἀγαθά, ἐμποιήσῃς δὲ τῷ
αὐτῷ τούτῳ <τὸ> ἐπιμελεῖσθαι ὅπως ταῦτά σοι
ἐπιτελῆται, ἔτι δὲ πρὸς τούτοις ἐπιστήμην κτήσῃ
αὐτῷ, ὡς ἂν ποιούμενα ἕκαστα τῶν ἔργων
ὠφελιμώτερα γίγνοιτο, πρὸς δὲ τούτοις ἄρχειν
ἱκανὸν αὐτὸν ποιήσῃς, ἐπὶ δὲ τούτοις πᾶσιν

§ 7 l. 33 **τῶν ἀδίκων γιγνομένους τοὺς δικαίους** H[a] : *γιγνομένους τοὺς δ. τῶν ἀ.* v | 35 *ἐμμένουσι* ci Cob (Hn)

§ 8 l. 38 *τῆς κτήσεως* ci Reisig : *τῆς χειρίσεως* ci Coraës (Jb) parum feliciter ; compositum certe ut *διαχειρίσεως* requirit Graecitas

§ 9 l. 39 *τό* H[a] | 41 *τῶ* H[a] | 42 *ὅσαπερ* ci Vict (Hertlein)

§ 10 l. 44 *τοῦτο* H[a] | 46 **τῷ** L : *τοῦ* H[a] cet

c. xv § 1 l. 3 **τό** add Hf (Sl Jb Hn) | 4 **ἐπιτελῆται** LA$_2$ K$_2$: *ἐπιμέληται* NH[a] : *ἐπιτελεῖται* cet | **κτήσῃ** sine ulla controversia corruptum dicit Cobetus : sententiam enim postulare *impertiveris* aut huiusmodi quid, et ridicule quod quis alteri dederit, id illi *κτήσασθαι* dici : sed quid tandem in ΚΤΗΣΗΙ lateat adhuc frustra se quaerere : *ἐμποιήσῃς* ci RSchneider : *ἐνεργάσῃ* Hertlein : *παραστήσῃς* Bernardakis cl c. 13, 1, *de rep Lac* c. 15, 8 : *κτήσηται αὐτός* ci Hn | 5 **ποιούμενα** om H[a] | 6 *ὠφελιμώτατα* ci Jb

ἥδηταί σοι τὰ ἐκ τῆς γῆς ὡραῖα ἀποδεικνύων ὅτι πλεῖστα ὥσπερ σὺ σαυτῷ, οὐκέτι ἐρήσομαι περὶ τούτου εἰ ἔτι τινὸς ὁ τοιοῦτος προσδεῖται· πάνυ γάρ μοι δοκεῖ ἤδη πολλοῦ ἂν ἄξιος εἶναι ἐπίτροπος ὢν τοιοῦτος. ἐκεῖνο μέντοι, ἔφην ἐγώ, ὦ Ἰσχόμαχε, μὴ ἀπολίπῃς, ὃ ἡμῖν ἀργότατα ἐπιδεδράμηται τοῦ λόγου.

2 Τὸ ποῖον; ἔφη ὁ Ἰσχόμαχος.

Ἔλεξας δήπου, ἔφην ἐγώ, ὅτι μέγιστον εἴη μαθεῖν ὅπως δεῖ ἐξεργάζεσθαι ἕκαστα· εἰ δὲ μή, οὐδὲ τῆς ἐπιμελείας ἔφησθα ὄφελος οὐδὲν γίγνεσθαι εἰ μή τις ἐπίσταιτο ἃ δεῖ καὶ ὡς δεῖ ποιεῖν.

3 Ἐνταῦθα δὴ εἶπεν ὁ Ἰσχόμαχος

Τὴν τέχνην με ἤδη, ὦ Σώκρατες, κελεύεις αὐτὴν διδάσκειν τῆς γεωργίας;

Αὕτη γὰρ ἴσως, ἔφην ἐγώ, ἤδε ἐστὶν ἡ ποιοῦσα τοὺς μὲν ἐπισταμένους αὐτὴν πλουσίους, τοὺς δὲ μὴ ἐπισταμένους πολλὰ πονοῦντας ἀπόρως βιοτεύειν.

4 Νῦν τοίνυν, ἔφη, ὦ Σώκρατες, καὶ τὴν φιλανθρωπίαν ταύτης τῆς τέχνης ἀκούσει. τὸ γὰρ ὠφελιμωτάτην οὖσαν καὶ ἡδίστην ἐργάζεσθαι καὶ καλλίστην καὶ προσφιλεστάτην θεοῖς τε καὶ ἀν-

l. 8 **ἥδηται** H (Sr Sa Sl Jb): *ἤδη τε* **JL**: *ἤδη τε* **H**[a] cet || *ἀποδεικνύς* Di || 10 *ὢν τοιοῦτος* et mox l. 12 *ὁ τοιοῦτος* ci Jb (Hn) || 12 *ἐκεῖνος* **H**[a] || 14 *τῷ λόγῳ* ci Jb cl l. 43

§ **2** l. 18 *οὐδὲ τῆς ὁμολογίας ἐπιμελείας* **H**[a] || 19 **εἰ μή τις . . . ποιεῖν** del Cob (Sl Jb Hn)

§ **3** Vulgatum sectionum 3–9 ordinem contra Ernestium Schneiderum Reisigium, apud quos hic ordo est 1. 2. 5. 6. 7. 8. 9. 3. 4, tuitus est C. L. G. Franckius in libello de cap. xv *Oec* Xen. Bernb. 1831 edito, ante eum Moschius, post Bornemannus *Miscell Cr* 2, 1, 140 sqq al (*Saupp*) || 23 **αὐτὴ . . ἥδε ἐστίν** *haec ipsa est* ci Jb (Hn): *αὕτη . . ἤδη ἐστίν* v quod natum videtur ex priori *ἤδη* l. 21 || **ἴσως** ci HSt (Sl Jb Hn): *ὡς* **Δ** || 25 *καὶ πολλὰ π.* ci Sr (Sl) || *ἀπόρους* ci Hn

§ **4** **νῦν τοίνυν . . . τοὺς ἀνθρώπους** in sectionem duodecimam post **παρέχεσθαι** transposuit Jb auctore Schneidero (Hn) || 27 *φιλίαν* **H**[a] || 28 *αὐτῆς* ci Jb (Hn)

θρώποις ἔτι πρὸς τούτοις καὶ ῥᾴστην εἶναι μαθεῖν
πῶς οὐχὶ γενναῖόν ἐστι; γενναῖα δὲ δήπου καλοῦ-
μεν καὶ τῶν ζῴων ὁπόσα καλὰ καὶ μεγάλα καὶ
ὠφέλιμα ὄντα πραέα ἐστὶ πρὸς τοὺς ἀνθρώπους.
Ἀλλὰ ταῦτα μέν, ἐγὼ ἔφην, ὦ Ἰσχόμαχε, ἱκα- 5
νῶς δοκῶ καταμεμαθηκέναι ᾗ εἶπας καθὰ δεῖ
διδάσκειν τὸν ἐπίτροπον· καὶ γὰρ ᾗ ἔφησθα εὔνουν
σοι ποιεῖν αὐτὸν μαθεῖν δοκῶ, καὶ ᾗ ἐπιμελῆ καὶ
ἀρχικὸν καὶ δίκαιον. ὃ δὲ εἶπας ὡς δεῖ μαθεῖν 6
τὸν μέλλοντα ὀρθῶς γεωργίας ἐπιμελεῖσθαι καὶ ἃ
δεῖ ποιεῖν καὶ ὡς δεῖ καὶ ὁπότε ἕκαστα, ταῦτά μοι
δοκοῦμεν, ἔφην ἐγώ, ἀργότερόν πως ἐπιδεδραμηκέ-
ναι τῷ λόγῳ· ὥσπερ εἰ εἴποις ὅτι δεῖ γράμματα 7
ἐπίστασθαι τὸν μέλλοντα δυνήσεσθαι τὰ ὑπαγο-
ρευόμενα γράφειν καὶ τὰ γεγραμμένα ἀναγιγνώ-
σκειν. ταῦτα γὰρ ἐγὼ ἀκούσας, ὅτι μὲν δεῖ
γράμματα ἐπίστασθαι ἀκηκόη ἄν, τοῦτο δὲ εἰδὼς
οὐδέν τι οἶμαι μᾶλλον ἂν ἐπισταίμην γράμματα.
οὕτω δὲ καὶ νῦν ὅτι μὲν δεῖ ἐπίστασθαι γεωργίαν 8
τὸν μέλλοντα ὀρθῶς ἐπιμελεῖσθαι αὐτῆς ῥᾳδίως
πέπεισμαι, τοῦτο μέντοι εἰδὼς οὐδέν τι μᾶλλον
ἐπίσταμαι ὅπως δεῖ γεωργεῖν. ἀλλ' εἴ μοι αὐτίκα 9
μάλα δόξειε γεωργεῖν, ὅμοιος ἄν μοι δοκῶ εἶναι
τῷ περιιόντι ἰατρῷ καὶ ἐπισκοποῦντι τοὺς κάμνον-
τας, εἰδότι δὲ οὐδὲν ὅ τι συμφέρει τοῖς κάμνουσιν.
ἵν' οὖν μὴ τοιοῦτος ὦ, ἔφην ἐγώ, δίδασκέ με
αὐτὰ τὰ ἔργα τῆς γεωργίας.
Ἀλλὰ μήν, ἔφη, ὦ Σώκρατες, οὐχ ὥσπερ γε τὰς 10
ἄλλας τέχνας κατατριβῆναι δεῖ μανθάνοντας πρὶν
ἄξια τῆς τροφῆς ἐργάζεσθαι τὸν διδασκόμενον, οὐχ

l. 32 **γενναῖα δὲ . . . τοὺς ἀνθρώπους** del Sl (Hn)

§ 5 l. 36 **ᾗ εἶπας . . . δίκαιον** l. 39 ut spuria seclusit Sl: *ᾗ εἶπας δεῖν* ci Franckius (Hn): *ᾗ εἶπας ὡς δεῖ* Jb

§ 6 l. 40 **ὀρθῶς** om H^{a} | *ἐπιμελήσεσθαι* **HN** | 42 **δοκοῦμεν** Camerarius: *δοκῶμεν* (*δοκῶ μέν*) **Δ**

§ 9 l. 56 **ἵν'** ci Brodaeus (Sl Jb Hn): *ἦν* **Δ**

§ 10 l. 60 **οὐχ** del Cob (Hn); vide Kruger *Gr* 67, 11, 3

οὕτω καὶ ἡ γεωργία δύσκολός ἐστι μαθεῖν, ἀλλὰ τὰ μὲν ἰδὼν ἂν ἐργαζομένους, τὰ δὲ ἀκούσας, εὐθὺς ἂν ἐπίσταιο, ὥστε καὶ ἄλλον, εἰ βούλοιο, διδάσκειν. οἶμαι δ', ἔφη, πάνυ καὶ λεληθέναι πολλά σε αὐτὸν

11 ἐπιστάμενον αὐτῆς. καὶ γὰρ δὴ οἱ μὲν ἄλλοι τεχνῖται ἀποκρύπτονταί πως τὰ ἐπικαιριώτατα ἧς ἕκαστος ἔχει τέχνης, τῶν δὲ γεωργῶν ὁ κάλλιστα μὲν φυτεύων μάλιστ' ἂν ἥδοιτο, εἴ τις αὐτὸν θεῷτο, ὁ κάλλιστα δὲ σπείρων ὡσαύτως· ὅ τι δὲ ἔροιο τῶν καλῶς πεποιημένων, οὐδὲν ὅ τι ἄν σε ἀπο-

12 κρύψαιτο ὅπως ἐποίησεν. οὕτω καὶ τὰ ἤθη, ὦ Σώκρατες, ἔφη, γενναιοτάτους τοὺς αὐτῇ συνόντας ἡ γεωργία ἔοικε παρέχεσθαι.

13 Ἀλλὰ τὸ μὲν προοίμιον, ἔφην ἐγώ, καλὸν καὶ οὐχ οἷον ἀκούσαντα ἀποτρέπεσθαι τοῦ ἐρωτήματος· σὺ δέ, ὅτι εὐπετές ἐστι μαθεῖν, διὰ τοῦτο πολύ μοι μᾶλλον δίεξιθι αὐτήν. οὐ γὰρ σοὶ αἰσχρὸν τὰ ῥᾴδια διδάσκειν ἐστίν, ἀλλ' ἐμοὶ πολὺ αἴσχιον μὴ ἐπίστασθαι ἄλλως τε καὶ εἰ χρήσιμα ὄντα τυγχάνει.

XVI Πρῶτον μὲν τοίνυν, ἔφη, ὦ Σώκρατες, τοῦτο ἐπιδεῖξαι βούλομαί σοι ὡς οὐ χαλεπόν ἐστιν ὃ λέγουσι ποικιλώτατον τῆς γεωργίας εἶναι οἱ λόγῳ μὲν ἀκριβέστατα αὐτὴν διεξιόντες, ἥκιστα δὲ ἐρ-

2 γαζόμενοι. φασὶ γὰρ τὸν μέλλοντα ὀρθῶς γεωργήσειν τὴν φύσιν χρῆναι πρῶτον τῆς γῆς εἰδέναι.

Ὀρθῶς γε, ἔφην ἐγώ, ταῦτα λέγοντες· ὁ γὰρ μὴ εἰδώς, ὅ τι δύναται ἡ γῆ φέρειν, οὐδ' ὅ τι σπείρειν οἶμαι οὐδ' ὅ τι φυτεύειν δεῖ εἰδείη ἄν.

3 Οὐκοῦν, ἔφη ὁ Ἰσχόμαχος, καὶ ἀλλοτρίας γῆς τοῦτο ἔστι γνῶναι ὅ τι τε δύναται φέρειν καὶ ὅ τι μὴ δύναται, ὁρῶντα τοὺς καρποὺς καὶ τὰ δένδρα. ἐπειδὰν μέντοι γνῷ τις, οὐκέτι συμφέρει

l. 64 **πολλά σε αὐτόν** ci Jb: <σὲ> πολλὰ σεαυτόν ci Cob (Hn): *πολλὰ σὲ σαυτόν* Sr (Sl): *πολλὰ σεαυτόν* Δ

§ **13** l. 76 **εὐπετές** ci Wyttenbach ad Plut *Mor* p. 553 B (We Di Sa Sl Jb Hn): *εὐπρεπές* Δ

c. XVI § **3** l. 10 *ἀπ' αὐτῆς τῆς γῆς* requirit Hartmanus

θεομαχεῖν. οὐ γὰρ ἄν, ὅτου δέοιτο αὐτός, τοῦτο
σπείρων καὶ φυτεύων μᾶλλον ἂν ἔχοι τὰ ἐπιτή-
δεια ἢ ὅ τι ἡ γῆ ἥδοιτο φύουσα καὶ τρέφουσα. ἣν 4
δ' ἄρα δι' ἀργίαν τῶν ἐχόντων αὐτὴν μὴ ἔχῃ τὴν
ἑαυτῆς δύναμιν ἐπιδεικνύναι, ἔστι καὶ παρὰ γείτονος
τόπου πολλάκις ἀληθέστερα περὶ αὐτῆς γνῶναι ἢ
παρὰ γείτονος ἀνθρώπου πυθέσθαι. καὶ χερσεύουσα 5
δὲ ὅμως ἐπιδείκνυσι τὴν αὑτῆς φύσιν· ἡ γὰρ τὰ
ἄγρια καλὰ φύουσα δύναται θεραπευομένη καὶ τὰ
ἥμερα καλὰ ἐκφέρειν. φύσιν μὲν δὴ γῆς οὕτως
καὶ οἱ μὴ πάνυ ἔμπειροι γεωργίας ὅμως δύνανται
διαγιγνώσκειν.

Ἀλλὰ τοῦτο μέν, ἔφην ἐγώ, ὦ Ἰσχόμαχε, 6
ἱκανῶς ἤδη μοι δοκῶ ἀποτεθαρρηκέναι ὡς οὐ
δεῖ, φοβούμενον μὴ οὐ γνῶ τῆς γῆς φύσιν, ἀπ-
έχεσθαι γεωργίας. καὶ γὰρ δή, ἔφην, ἀνεμνήσθην 7
τὸ τῶν ἁλιέων, ὅτι θαλαττουργοὶ ὄντες καὶ οὔτε
καταστήσαντες ἐπὶ θέαν οὔθ' ἥσυχοι βαδίζοντες,
ἀλλὰ παρατρέχοντες ἅμα τοὺς ἀγρούς, ὅταν ὁρῶσι
τοὺς καρποὺς ἐν τῇ γῇ, ὅμως οὐκ ὀκνοῦσιν ἀπο-
φαίνεσθαι περὶ τῆς γῆς ὁποία τε ἀγαθή ἐστι καὶ
ὁποία κακή, ἀλλὰ τὴν μὲν ψέγουσι, τὴν δ' ἐπαι-
νοῦσι. καὶ πάνυ τοίνυν τοῖς ἐμπείροις γεωργίας
ὁρῶ αὐτοὺς τὰ πλεῖστα κατὰ ταὐτὰ ἀποφαινομέ-
νους περὶ τῆς ἀγαθῆς γῆς.

Πόθεν οὖν βούλει, ἔφη, ὦ Σώκρατες, ἄρξω- 8
μαί σε τῆς γεωργίας ὑπομιμνήσκειν; οἶδα γὰρ
ὅτι ἐπισταμένῳ σοι πάνυ πολλὰ φράσω ὡς δεῖ
γεωργεῖν.

Ἐκεῖνό μοι δοκῶ, ἔφην ἐγώ, ὦ Ἰσχόμαχε, 9

§ 4 l. 17 *αὐτή* ci Hartmanus

§ 5 l. 23 *μὲν γὰρ δή* H^a

§ 6 l. 28 δεῖ, φοβούμενον μὴ οὐ om H^a

§ 7 l. 30 τὸ τῶν ἁλιέων (Sa Sl Jb Hn): *τὸ τοὺς ἁλιέας* ACDGJOPH[c] quod probat Cob *τό* deleto | καὶ οὔτε . . . ἐν τῇ γῇ del Jb | 31 *καταστάντες* ci Sr ad *Cyr* v ii 27 | *ἡσυχῃ* KLN (Sl Hn): ἥσυχοι H^a cet (Sa) | 38 περὶ τῆς ἀγαθῆς γῆς del Jb (Hn)

§ 8 l. 40 *ὑπομιμνήσκειν τῆς γεωργίας* H^a

πρῶτον ἂν ἡδέως μανθάνειν, φιλοσόφου γὰρ μάλιστά ἐστιν ἀνδρός, ὅπως ἂν ἐγώ, εἰ βουλοίμην, γῆν ἐργαζόμενος πλείστας κριθὰς καὶ πλείστους πυροὺς λαμβάνοιμι.

10 Οὐκοῦν τοῦτο μὲν οἶσθα ὅτι τῷ σπόρῳ νεὸν δεῖ ὑπεργάζεσθαι;

11 Οἶδα γάρ, ἔφην ἐγώ.

Εἰ οὖν ἀρχοίμεθα, ἔφη, ἀροῦν τὴν γῆν χειμῶνος;

Ἀλλὰ πηλὸς ἂν εἴη, ἐγὼ ἔφην.

Ἀλλὰ τοῦ θέρους σοι δοκεῖ;

Σκληρά, ἔφην ἐγώ, ἡ γῆ ἔσται κινεῖν τῷ ζεύγει.

12 Κινδυνεύει ἔαρος, ἔφη, εἶναι τούτου τοῦ ἔργου ἀρκτέον.

Εἰκὸς γάρ, ἔφην ἐγώ, ἐστι μάλιστα χεῖσθαι τὴν γῆν τηνικαῦτα κινουμένην.

Καὶ τὴν πόαν γε ἀναστρεφομένην, ἔφη, ὦ Σώκρατες, τηνικαῦτα κόπρον μὲν τῇ γῇ ἤδη παρέχειν, καρπὸν δ᾽ οὔπω καταβαλεῖν ὥστε φύ-
13 εσθαι. οἶμαι γὰρ δὴ καὶ τοῦτό σ᾽ ἔτι γιγνώσκειν ὅτι, εἰ μέλλει ἀγαθὴ ἡ νεὸς ἔσεσθαι, ὕλης τε καθαρὰν αὐτὴν <δεῖ> εἶναι καὶ ὀπτὴν ὅτι μάλιστα πρὸς τὸν ἥλιον.

§ **9** l. 45 *μάλιστα γάρ* **H**[a]

§ **10** l. 49 *προεργάζεσθαι* ci Jb cl c. 20, 13 (Hn)

§ **11** l. 54 *ἔσται ἡ γῆ* **KL**

§ **12** l. 55 post **κινδυνεύει** *ἄρα* add Sr (Cob Sl Hn), sed cf c. 18, 3, *Mem* IV ii 34, *Hier* c. 1, 26 ‖ 57 *σχεῖσθαι* **CD**: *σχᾶσθαι* ci Hf ‖ 61 *καταβάλλειν* ci Jb (Hn)

§ **13** l. 62 **τοῦτό σ᾽ ἔτι** ci Haupt *Philol* I 650 (Sa Sl Jb): *τοῦτο ἔστι* **Δ** ‖ 64 <**δεῖ**> **εἶναι** ci Sl: <*δεῖ*> *καθαράν* HSt (Jb Hn) ‖ 65 **πρὸς τὸν ἥλιον Δ**: *πρὸς τοῦ ἡλίου* ci Sr (Di Cob Sl Jb Hn). Sed cf c. 4, 2 *πρὸς πῦρ ἡμερεύειν*, Plut *Mor* 298 B *πρὸς ἥλιον ὀπτῶσι τὰ κρέα*, Her I 200, II 77, 92 (*τὰ κρίνεα*) *αὐαίνουσι πρὸς ἥλιον*, Arist *Nub* 771, *Vesp* 772 *ἡλιάσει πρὸς ἥλιον*, *Eccl* 64, Diod Sic *Hist* III 21 *κοιμῶνται* (*αἱ χελῶναι*) *πρὸς τὸν ἥλιον*, Arist *Pac* 692 *πρὸς λύχνον*, *Fr inc* 70 Mein (627 Kock) *τῶν πρὸς εἵλην ἰχθύων ὠπτημένων*, Plut *Alcib* c. 20, 5, Xen *Hell* V i 9, Menand Ὀργ fr 2, 4 *πρὸς τὴν σελήνην*, *fab inc* 235 *ἀλεαίνῃ πρὸς τὸ πῦρ καθημένη*, Timocl *Philodic* I (Mein III 611, Kock II 465) *πρὸς τὸ φῶς καταφανεῖς*

Πάνυ γε, ἔφην ἐγώ, καὶ ταῦτα οὕτως ἡγοῦμαι χρῆναι ἔχειν.

Ταῦτ' οὖν, ἔφη, σὺ ἄλλως πως νομίζεις μᾶλ- 14 λον ἂν γίγνεσθαι ἢ εἰ ἐν τῷ θέρει ὅτι πλειστάκις μεταβάλοι τις τὴν γῆν;

Οἶδα μὲν οὖν, ἔφην, ἀκριβῶς ὅτι οὐδαμῶς ἂν μᾶλλον ἡ μὲν ὕλη ἐπιπολάζοι καὶ αὐαίνοιτο ὑπὸ τοῦ καύματος, ἡ δὲ γῆ ὀπτῷτο ὑπὸ τοῦ ἡλίου, ἢ εἴ τις αὐτὴν ἐν μέσῳ τῷ θέρει καὶ ἐν μέσῃ τῇ ἡμέρᾳ κινοίη τῷ ζεύγει.

Εἰ δὲ ἄνθρωποι σκάπτοντες τὴν νεὸν ποιοῖεν, 15 ἔφη, οὐκ εὔδηλον τούτους ὅτι καὶ δίχα δεῖ ποιεῖν τὴν γῆν καὶ τὴν ὕλην;

Καὶ τὴν μέν γε ὕλην, ἔφην ἐγώ, καταβάλλειν, ὡς αὐαίνηται, ἐπιπολῆς, τὴν δὲ γῆν στρέφειν, ὡς ἡ ὠμὴ αὐτῆς ὀπτᾶται.

Περὶ μὲν τῆς νεοῦ ὁρᾷς, ἔφη, ὦ Σώκρατες, XVII ὡς ἀμφοτέροις ἡμῖν ταὐτὰ δοκεῖ.

Δοκεῖ γὰρ οὖν, ἔφην ἐγώ.

Περί γε μέντοι τοῦ σπόρου ὥρας ἄλλο τι, ἔφη, ὦ Σώκρατες, γιγνώσκεις ἢ τὴν ὥραν σπείρειν ἧς πάντες μὲν οἱ πρόσθεν ἄνθρωποι πεῖραν λαβόντες, πάντες δὲ οἱ νῦν λαμβάνοντες, ἐγνώκασι κρατίστην εἶναι; ἐπειδὰν γὰρ ὁ μετοπωρινὸς 2 χρόνος ἔλθῃ, πάντες που οἱ ἄνθρωποι πρὸς τὸν θεὸν ἀποβλέπουσιν, ὁπότε βρέξας τὴν γῆν ἀφήσει αὐτοὺς σπείρειν.

Ἐγνώκασι δή γ', ἔφην ἐγώ, ὦ Ἰσχόμαχε, καὶ τὸ μὴ ἐν ξηρᾷ σπείρειν ἑκόντες εἶναι πάντες ἄνθρωποι, δῆλον ὅτι πολλαῖς ζημίαις

§ 15 l. 77 τούτους ὅτι καί H^a : *ὅτι καὶ τούτους* cet (Sl Hn) : *ὅτι τούτους καί* ci Jb ‖ 80 ἐπιπολῆς om Jb ‖ 81 ὀπτᾶται ci Di (Sa Sl Jb Hn) : *ὀπτοῖτο* H^a : *ὀπτῷτο* cet

c. XVII § 1 l. 4 ὥρας ci Castellio (Jb) : *ὁρᾶς* Δ : del Reisig (Hn)

§ 2 l. 10 *ἐφήσει (permittet) αὐτοῖς* ci Hartmanus (Jb) ‖ 12 δή γε ci Reisig (Bh Sa Sl) : *γάρ* ci Hartmanus : *δή* ci Jb : *δέ γε* Δ

παλαίσαντες οἱ πρὶν κελευσθῆναι ὑπὸ τοῦ θεοῦ σπείραντες.

3 Οὐκοῦν ταῦτα μέν, ἔφη ὁ Ἰσχόμαχος, ὁμογνωμονοῦμεν πάντες οἱ ἄνθρωποι.

Ἃ γὰρ ὁ θεὸς διδάσκει, ἔφην ἐγώ, οὕτω γίγνεται ὁμονοεῖν· οἷον ἅμα πᾶσι δοκεῖ βέλτιον εἶναι ἐν τῷ χειμῶνι παχέα ἱμάτια φορεῖν, ἢν δύνωνται, καὶ πῦρ κάειν ἅμα πᾶσι δοκεῖ, ἢν ξύλα ἔχωσιν.

4 Ἀλλ' ἐν τῷδε, ἔφη ὁ Ἰσχόμαχος, πολλοὶ ἤδη διαφέρονται, ὦ Σώκρατες, περὶ τοῦ σπόρου, πότερον ὁ πρώιμος κράτιστος ἢ ὁ μέσος ἢ ὁ ὀψιμώτατος.

Ἀλλ' ὁ θεός, ἔφην ἐγώ, οὐ τεταγμένως τὸ ἔτος ἄγει, ἀλλὰ τὸ μὲν τῷ πρωίμῳ κάλλιστα, τὸ δὲ τῷ μέσῳ, τὸ δὲ τῷ ὀψιμωτάτῳ.

5 Σὺ οὖν, ἔφη, ὦ Σώκρατες, πότερον ἡγεῖ κρεῖττον εἶναι ἑνὶ τούτων τῶν σπόρων χρῆσθαι ἐκλεξάμενον, ἐάν τε πολὺ ἐάν τε ὀλίγον σπέρμα σπείρῃ τις, ἢ ἀρξάμενον ἀπὸ τοῦ πρωιμωτάτου μέχρι τοῦ ὀψιμωτάτου σπείρειν;

6 Καὶ ἐγὼ εἶπον Ἐμοὶ μέν, ὦ Ἰσχόμαχε, δοκεῖ κράτιστον εἶναι παντὸς μετέχειν τοῦ σπόρου. πολὺ γὰρ νομίζω κρεῖττον εἶναι ἀεὶ ἀρκοῦντα σῖτον λαμβάνειν ἢ ποτὲ μὲν πάνυ πολὺν ποτὲ δὲ μηδ' ἱκανόν.

Καὶ τοῦτο τοίνυν σύ γε, ἔφη, ὦ Σώκρατες, ὁμογνωμονεῖς ἐμοὶ ὁ μανθάνων τῷ διδάσκοντι, καὶ ταῦτα πρόσθεν ἐμοῦ τὴν γνώμην ἀποφαινόμενος.

7 Τί γάρ; ἔφην ἐγώ, ἐν τῷ ῥιπτεῖν τὸ σπέρμα ποικίλη τέχνη ἔνεστι;

l. 16 σπείραντες GL : *σπείροντες* H^a cet

§ 3 l. 18 οἱ om H^a || 19 οὕτω γίγνεται corrupta esse ratus Hartmanus ci *οὗτοι θαυμαστόν*

§ 4 l. 28 ἀλλ' ci We (Sa Sl Jb) : *καί* Δ || 29 *μάλλιστα* H^a

§ 6 l. 37 [τοῦ] ci Di (Sl Jb Hn)

§ 7 l. 44 *τί δ'; ἆρ'* (*nonne*) ci Jb || ῥιπτεῖν DFOP (Sl Jb) : *ῥίπτειν* cet (Sa Hn)

Πάντως, ἔφη, ὦ Σώκρατες, ἐπισκεψώμεθα καὶ τοῦτο. ὅτι μὲν γὰρ ἐκ τῆς χειρὸς δεῖ ῥιπτεῖσθαι τὸ σπέρμα καὶ σύ που οἶσθα, ἔφη.

Καὶ γὰρ ἑώρακα, ἔφην ἐγώ.

Ῥιπτεῖν δέ γε, ἔφη, οἱ μὲν ὁμαλῶς δύνανται, οἱ δ' οὔ.

Οὐκοῦν τοῦτο μέν, ἔφην ἐγώ, ἤδη μελέτης δεῖται, ὥσπερ τοῖς κιθαρισταῖς, ἡ χεὶρ ὅπως δύνηται ὑπηρετεῖν τῇ γνώμῃ.

Πάνυ μὲν οὖν, ἔφη· ἣν δέ γε ᾖ, ἔφη, ἡ γῆ 8
ἡ μὲν λεπτοτέρα, ἡ δὲ παχυτέρα;

Τί τοῦτο, ἐγὼ ἔφην, λέγεις; ἆρά γε τὴν μὲν λεπτοτέραν ὅπερ ἀσθενεστέραν, τὴν δὲ παχυτέραν ὅπερ ἰσχυροτέραν;

Τοῦτ', ἔφη, λέγω, καὶ ἐρωτῶ γέ σε πότερον ἴσον ἂν ἑκατέρᾳ τῇ γῇ σπέρμα διδοίης ἢ ποτέρᾳ ἂν πλεῖον.

Τῷ μὲν οἴνῳ, ἔφην, ἔγωγε νομίζω τῷ ἰσχυ- 9
ροτέρῳ πλεῖον ἐπιχεῖν ὕδωρ, καὶ ἀνθρώπῳ τῷ ἰσχυροτέρῳ πλεῖον βάρος, ἐὰν δέῃ τι φέρειν, ἐπιτιθέναι, κἂν δέῃ τρέφεσθαί τινας, τοῖς δυνατωτέροις τρέφειν ἂν τοὺς πλείους προστάξαιμι. εἰ δὲ ἡ ἀσθενὴς γῆ ἰσχυροτέρα, ἔφην ἐγώ, γίγνεται, ἤν τις πλείονα καρπὸν αὐτῇ ἐμβάλῃ, ὥσπερ τὰ ὑποζύγια, τοῦτο σύ με δίδασκε.

Καὶ ὁ Ἰσχόμαχος γελάσας εἶπεν 10

Ἀλλὰ παίζεις μὲν σύγε, ἔφη, ὦ Σώκρατες. εὖ γε μέντοι, ἔφη, ἴσθι, ἢν μὲν ἐμβαλὼν τὸ σπέρμα τῇ γῇ ἔπειτα ἐν ᾧ πολλὴν ἔχει τροφὴν ἡ γῆ ἀπὸ τοῦ οὐρανοῦ χλόης γενομένης ἀπὸ τοῦ σπέρματος καταστρέψῃς αὐτὸ πάλιν, τοῦτο

l. 47 ῥιπτεῖσθαι Sl Jb : *ῥίπτεσθαι* Δ (Hn) ‖ 49 *ἑόρακα* ci Di (Jb Hn) : ἑώρακα Δ (Sa Sl) ‖ 52 τοῦτο μέν v : *τούτοις μὲν* (*sc τοῖς μὴ δυναμένοις*) ci Hartmanus

§ 8 l. 60 ⟨*αὐτὸ*⟩ *τοῦτ'* ci HvHn (Hn) ‖ 62 *ὃν* Hᵃ

§ 9 l. 67 πλείους sine τούς requirit Hartmanus, hoc enim velle Socratem *quo quisque ditior est, eo plures ei sunt alendi*

§ 10 l. 75 ἡ γῆ et ἀπὸ τοῦ σπέρματος om Jb (Hn)

γίγνεται ϲῖτοϲ τῇ γῇ, καὶ ὥϲπερ ὑπὸ κόπρου ἰϲχὺϲ αὐτῇ ἐγγίγνεται· ἢν μέντοι ἐκτρέφειν ἐᾷϲ τὴν γῆν διὰ τέλουϲ τὸ ϲπέρμα εἰϲ καρπόν, χαλεπὸν τῇ ἀϲθενεῖ γῇ ἐϲ τέλοϲ πολὺν καρπὸν ἐκφέρειν. καὶ ϲυῒ δὲ ἀϲθενεῖ χαλεπὸν πολλοὺϲ ἁδροὺϲ χοίρουϲ ἐκτρέφειν.

11 Λέγειϲ ϲύ, ἔφην ἐγώ, ὦ Ἰϲχόμαχε, τῇ ἀϲθενεϲτέρᾳ γῇ μεῖον δεῖν τὸ ϲπέρμα ἐμβαλεῖν;

Ναὶ μὰ Δία, ἔφη, ὦ Σώκρατεϲ, καὶ ϲύ γε ϲυνομολογεῖϲ, λέγων ὅτι νομίζειϲ τοῖϲ ἀϲθενεϲτέροιϲ πᾶϲι μείω προϲτάττειν πράγματα.

12 Τοὺϲ δὲ δὴ ϲκαλέαϲ, ἔφην ἐγώ, ὦ Ἰϲχόμαχε, τίνοϲ ἕνεκα ἐμβάλλετε τῷ ϲίτῳ;

Οἶϲθα δήπου, ἔφη, ὅτι ἐν τῷ χειμῶνι πολλὰ ὕδατα γίγνεται.

Τί γὰρ οὔ; ἔφην ἐγώ.

Οὐκοῦν θῶμεν τοῦ ϲίτου καὶ κατακρυφθῆναί τινα ὑπ' αὐτῶν ἰλύοϲ ἐπιχυθείϲηϲ καὶ ψιλωθῆναί τιναϲ ῥίζαϲ ὑπὸ ῥεύματοϲ. καὶ ὕλη δὲ πολλάκιϲ ὑπὸ τῶν ὑδάτων δήπου ϲυνεξορμᾷ τῷ ϲίτῳ καὶ παρέχει πνιγμὸν αὐτῷ.

Πάντα, ἔφην ἐγώ, εἰκὸϲ ταῦτα γίγνεϲθαι.

13 Οὐκοῦν δοκεῖ ϲοι, ἔφη, ἐνταῦθα ἤδη ἐπικουρίαϲ τινὸϲ δεῖϲθαι ὁ ϲῖτοϲ;

Πάνυ μὲν οὖν, ἔφην ἐγώ.

Τῷ οὖν κατιλυθέντι τί ἂν ποιοῦντεϲ δοκοῦϲιν ἄν ϲοι ἐπικουρῆϲαι;

Ἐπικουφίϲαντεϲ, ἔφην ἐγώ, τὴν γῆν.

Τί δέ, ἔφη, τῷ ἐψιλωμένῳ τὰϲ ῥίζαϲ;

Ἀντιπροϲαμηϲάμενοι τὴν γῆν ἄν, ἔφην ἐγώ.

14 Τί γάρ, ἔφη, ἢν ὕλη πνίγῃ ϲυνεξορμῶϲα τῷ

l. 80 *τῇ γῇ τῇ ἀσθενεῖ* **H**[a] : *τῇ ἀσθενεῖ γῇ* cet : *τῇ ἀ. γε* ci Jb (Hn) ‖ 81 *ἐκφέρειν . . . ἐντρέφειν* **H**[a]

§ **11** l. 87 προϲτάττειν **HKLN** (Sl Jb Hn) : *προστατεῖν* cet

§ **12** l. 94 *τι* ci Hartmanus

§ **13** l. 102 *καταληθέντι* **H**[a] ‖ *δοκοῦμεν* ci Jb (Hn)

§ **14** l. 107 τῷ ϲίτῳ om Jb (Hn)

σίτῳ καὶ διαρπάζουσα τοῦ σίτου τὴν τροφὴν ὥσπερ οἱ κηφῆνες διαρπάζουσιν ἄχρηστοι ὄντες τῶν μελιττῶν ἃ ἂν ἐκεῖναι ἐργασάμεναι τροφὴν καταθῶνται;

Ἐκκόπτειν ἂν νὴ Δία δέοι τὴν ὕλην, ἔφην ἐγώ, ὥσπερ τοὺς κηφῆνας ἐκ τῶν σμηνῶν ἀφαιρεῖν.

Οὐκοῦν, ἔφη, εἰκότως σοι δοκοῦμεν ἐμβαλεῖν 15
τοὺς σκαλέας;

Πάνυ γε. ἀτὰρ ἐνθυμοῦμαι, ἔφην ἐγώ, ὦ Ἰσχόμαχε, οἷόν ἐστι τὸ εὖ τὰς εἰκόνας ἐπάγεσθαι. πάνυ γὰρ σύ με ἐξώργισας πρὸς τὴν ὕλην τοὺς κηφῆνας εἰπών, πολὺ μᾶλλον ἢ ὅτε περὶ αὐτῆς τῆς ὕλης ἔλεγες.

Ἀτὰρ οὖν, ἔφην ἐγώ, ἐκ τούτου ἄρα θερίζειν XVIII
εἰκός. δίδασκε οὖν εἴ τι ἔχεις με καὶ εἰς τοῦτο.

Ἢν μή γε φανῇς, ἔφη, καὶ εἰς τοῦτο ταὐτὰ ἐμοὶ ἐπιστάμενος. ὅτι μὲν οὖν τέμνειν τὸν σῖτον δεῖ, οἶσθα.

Τί δ' οὐ μέλλω; ἔφην ἐγώ.

Πότερ' ἂν οὖν τέμνοις, ἔφη, στὰς ἔνθα πνεῖ ἄνεμος ἢ ἀντίος;

Οὐκ ἀντίος, ἔφην, ἔγωγε· χαλεπὸν γὰρ οἶμαι καὶ τοῖς ὄμμασι καὶ ταῖς χερσὶ γίγνεται ἀντίον ἀχύρων καὶ ἀθέρων θερίζειν.

Καὶ ἀκροτομοίης δ' ἄν, ἔφη, ἢ παρὰ γῆν 2
τέμνοις;

Ἢν μὲν βραχὺς ᾖ ὁ κάλαμος τοῦ σίτου, ἔγωγ', ἔφην, κάτωθεν ἂν τέμνοιμι, ἵνα ἱκανὰ τὰ ἄχυρα μᾶλλον γίγνηται· ἐὰν δὲ ὑψηλὸς ᾖ, νομίζω ὀρθῶς ἂν ποιεῖν μεσοτομῶν, ἵνα μήτε

l. 108 διαρπάζουσα . . . οἱ κηφῆνες om H[a] ‖ 112 *τὴν τροφήν* post νὴ Δία habent Δ: del Victor (Camerarius Brodaeus Zeune We Sa Sl Jb Hn) ‖ 113 *ἀναιρεῖν* ci Jb (Hn)

§ 15 l. 114 *ἐμβάλλειν* ci Jb (Hn)

c. XVIII § 1 l. 3 φανῇς v: *φθάνῃς* ci Hartmanus cl § 5 l. 40 ‖ 5 δεῖ ci Cast: *ἀεί* Δ ‖ 7 πότερ' ἂν ci Reisig (Sl Jb): *πότερα* Δ ‖ *τέμνεις* HKLNO: τέμνοις H[a]: *τεμεῖς* ci Cob (Hn) ‖ ἔνθα Δ: *ἔνθεν* ci Jb (Hn)

οἱ ἀλοῶντες μοχθῶσι περιττὸν πόνον μήτε οἱ λικμῶντες ὧν οὐδὲν προσδέονται. τὸ δὲ ἐν τῇ γῇ λειφθὲν ἡγοῦμαι καὶ κατακαυθὲν συνωφελεῖν ἂν τὴν γῆν καὶ εἰς κόπρον ἐμβληθὲν τὴν κόπρον συμπληθύνειν.

3 Ὁρᾷς, ἔφη, ὦ Σώκρατες, ὡς ἁλίσκει ἐπ' αὐτοφώρῳ καὶ περὶ θερισμοῦ εἰδὼς ἅπερ ἐγώ;

Κινδυνεύω, ἔφην ἐγώ, καὶ βούλομαί γε σκέψασθαι εἰ καὶ ἀλοᾶν ἐπίσταμαι.

Οὐκοῦν, ἔφη, τοῦτο μὲν οἶσθα ὅτι ὑποζυγίῳ ἀλοῶσι τὸν σῖτον.

4 Τί δ' οὐκ, ἔφην ἐγώ, οἶδα; καὶ ὑποζύγιά γε καλούμενα πάντα ὁμοίως, βοῦς, ἡμιόνους, ἵππους.

Οὐκοῦν, ἔφη, ταῦτα μὲν ἡγεῖ τοσοῦτον μόνον εἰδέναι, πατεῖν τὸν σῖτον ἐλαυνόμενα;

Τί γὰρ ἂν ἄλλο, ἔφην ἐγώ, ὑποζύγια εἰδείη;

5 Ὅπως δὲ τὸ δεόμενον κόψουσι καὶ ὁμαλιεῖται ὁ ἀλοατός, τίνι τοῦτο, ὦ Σώκρατες; ἔφη.

Δῆλον ὅτι, ἔφην ἐγώ, τοῖς ἐπαλωσταῖς. στρέφοντες γὰρ καὶ ὑπὸ τοὺς πόδας ὑποβάλλοντες τὰ ἄτριπτα ἀεὶ δῆλον ὅτι μάλιστα ὁμαλίζοιεν ἂν τὸν δῖνον καὶ τάχιστ' <ἂν> ἀνύτοιεν.

Ταῦτα μὲν τοίνυν, ἔφη, οὐδὲν ἐμοῦ λείπει γιγνώσκων.

6 Οὐκοῦν, ἔφην ἐγώ, ὦ Ἰσχόμαχε, ἐκ τούτου δὴ καθαροῦμεν τὸν σῖτον λικμῶντες.

Καὶ λέξον γέ μοι, ὦ Σώκρατες, ἔφη ὁ Ἰσχό-

§ 2 l. 18 **περιττὸν πόνον** om Hn ‖ 19 **ὧν οὐδὲν προσδέονται** om Jb ‖ **τὸ δέ** ci We (Sa Sl Jb Hn) : *τότε* Δ ‖ 20 **ἂν** ante **ἡγοῦμαι** transposuit Jb

§ 3 l. 27 **ὑποζυγίῳ** HN (Sa Sl) : *ὑποζύγια* cet (We) : *ὑποζύγια <ἐλαύνοντες>* ci Jb

§ 4 l. 29 **γε** HSt (Sr Bh Sa Sl Jb Hn) : *τε* Δ ‖ 31 **τοσοῦτον** HN (Sl Jb) : *τοσοῦτο* cet (Hn)

§ 5 l. 35 *ἀλοητός* GHKN (Sl Jb Hn) : **ἀλοατός** Hª cet quod restitui vult Lobeck ad *Phryn* p. 201 ‖ *τίνι τοῦτο - προστάξεις>* ci Hartmanus ‖ 39 **τὸν δῖνον** ci Ruhnken : *τὸ δεινόν* Δ ‖ **τάχιστ' <ἂν>** ci Cob (Sl Jb Hn) ‖ *ἀνύτοιεν* Cob : *ἀγνύοιεν* ci Valckenaer *ad Ammonium* p. 22

μαχος, ἢ οἶσθα ὅτι ἢν ἐκ τοῦ προσηνέμου μέρους τῆς ἅλω ἄρχῃ, δι' ὅλης τῆς ἅλω οἴσεταί σοι τὰ ἄχυρα;

Ἀνάγκη γάρ, ἔφην ἐγώ.

Οὐκοῦν εἰκὸς καὶ ἐπιπίπτειν, ἔφη, αὐτὰ ἐπὶ τὸν 7
σῖτον.

Πολὺ γάρ ἐστιν, ἔφην ἐγώ, τὸ ὑπερενεχθῆναι τὰ ἄχυρα ὑπὲρ τὸν σῖτον εἰς τὸ κενὸν τῆς ἅλω.

Ἢν δέ τις, ἔφη, λικμᾷ ἐκ τοῦ ὑπηνέμου ἀρχόμενος;

Δῆλον, ἔφην ἐγώ, ὅτι εὐθὺς ἐν τῇ ἀχυροδόκῃ ἔσται τὰ ἄχυρα.

Ἐπειδὰν δὲ καθήρῃς, ἔφη, τὸν σῖτον μέχρι τοῦ 8
ἡμίσεος τῆς ἅλω, πότερον εὐθὺς οὕτω κεχυμένου τοῦ σίτου λικμήσεις τὰ ἄχυρα τὰ λοιπὰ ἢ συνώσας τὸν καθαρὸν πρὸς τὸν πόλον ὡς εἰς στενότατον;

Συνώσας νὴ Δί', ἔφην ἐγώ, τὸν καθαρὸν σῖτον, ἵν' ὑπερφέρηταί μοι τὰ ἄχυρα εἰς τὸ κενὸν τῆς ἅλω καὶ μὴ δὶς ταὐτὰ ἄχυρα δέῃ λικμᾶν.

Σὺ μὲν δὴ ἄρα, ἔφη, ὦ Σώκρατες, σῖτόν γε ὡς ἂν τάχιστα καθαρὸς γένοιτο κἂν ἄλλον δύναιο διδάσκειν.

Ταῦτα τοίνυν, ἔφην ἐγώ, ἐλελήθη ἐμαυτὸν 9
ἐπιστάμενος. καὶ πάλαι ἐννοῶ, εἰ ἄρα λέληθα καὶ χρυσοχοεῖν καὶ αὐλεῖν καὶ ζωγραφεῖν ἐπιστάμενος. ἐδίδαξε γὰρ οὔτε ταῦτά με οὐδεὶς

§ 6 l. 45 ἢ Castal : εἰ ci Leoncl : ἢ (ἦ) Δ ‖ 46 ἄρχῃ δι' ὅλης τῆς ἅλω om Ha

§ 7 l. 51 πολὺ γὰρ ἧττον σε εἰκός ἐστιν ci HvHn

§ 8 l. 58 καθήρῃς ci Hf (Sr Sl Jb) : καθάρῃς Δ (Sa Hn) ‖ τῆς ἡμίσεως GKHa : [τοῦ] ἡμίσεος ci Di (Sl Hn) : τοῦ ἡμίσεος Sa (Jb) ‖ 61 στενώτατον FGKL (Sa Sl) : στενότατον cet (HSt Di Jb Hn) ‖ 64 [σῖτον] ci Jb ‖ 68 ὡς τάχιστα Ha

§ 9 l. 70 ἐλελήθη Sa : ἐλελήθειν v (Sl Jb Hn) ‖ 71 ἐννοῶ ἄρα εἰ Δ (Sl) : ἐννοῶ εἰ ἄρα ci Cob (Jb Hn)

οὔτε γεωργεῖν· ὁρῶ δ' ὥσπερ γεωργοῦντας καὶ τὰς ἄλλας τέχνας ἐργαζομένους ἀνθρώπους.

10 Οὐκοῦν, ἔφη ὁ Ἰσχόμαχος, ἔλεγον ἐγώ σοι πάλαι, ὅτι καὶ ταύτῃ εἴη γενναιοτάτη ἡ γεωργικὴ τέχνη, ὅτι καὶ ῥᾴστη ἐστὶ μαθεῖν.

Ἄγε δή, ἔφην ἐγώ, οἶδα, ὦ Ἰσχόμαχε· τὰ μὲν δὴ ἀμφὶ σπόρον ἐπιστάμενος ἄρα ἐλελήθη ἐμαυτὸν ἐπιστάμενος.

XIX Ἔστι δ' οὖν, ἔφην ἐγώ, τῆς γεωργικῆς τέχνης καὶ ἡ τῶν δένδρων φυτεία;

Ἔστι γὰρ οὖν, ἔφη ὁ Ἰσχόμαχος.

Πῶς ἂν οὖν, ἔφην ἐγώ, τὰ μὲν ἀμφὶ τὸν σπόρον ἐπισταίμην, τὰ δ' ἀμφὶ τὴν φυτείαν οὐκ ἐπίσταμαι;

2 Οὐ γὰρ σύ, ἔφη ὁ Ἰσχόμαχος, ἐπίστασαι;

Πῶς; ἐγὼ ἔφην, ὅστις μήτ' ἐν ὁποίᾳ τῇ γῇ δεῖ φυτεύειν οἶδα μήτε ὁπόσον βάθος ὀρύττειν τῷ φυτῷ μήτε ὁπόσον πλάτος, μήτε ὁπόσον μῆκος τὸ φυτὸν ἐμβάλλειν μήτε ὅπως ἂν ἐν τῇ γῇ κείμενον τὸ φυτὸν μάλιστ' ἂν βλαστάνοι.

3 Ἴθι δή, ἔφη ὁ Ἰσχόμαχος, μάνθανε ὅ τι μὴ ἐπίστασαι. βόθρους μὲν γὰρ οἵους ὀρύττουσι τοῖς φυτοῖς οἶδ' ὅτι ἑώρακας, ἔφη.

Καὶ πολλάκις ἔγωγε, ἔφην.

Ἤδη τινὰ οὖν αὐτῶν εἶδες βαθύτερον τριπόδου;

l. 74 **οὔτε γεωργεῖν** del Hartmanus legitque *ἐδίδαξε γὰρ οὐδὲ ταῦτά με οὐδείς*, quod eodem redit

§ **10** l. 78 **καί** om Hn ‖ 79 *ἅ γε δὴ . . . τὰ μὲν γάρ* ci Jb (Hn om *γάρ*): **ἄγε δὴ . . . τὰ μὲν δή** Δ (Sl): verba **ἄγε δὴ . . . ἐμαυτὸν ἐπιστάμενος** damnant Le Sl HvHerwerden ut interpolatoris: prius *ἐπιστάμενος* del Sr, posterius Di (Jb Hn), utrumque servat GHermann ad Soph *Ant* 628

c. XIX § **1** l. 1 *ἔστιν* **AKL** (Sr Br Sa Sl): **ἔστι δ'** cet (Jb)

§ **2** l. 9 <*βόθρον*> *ὀρύττειν* ci Sr ‖ 10 *τὸ φυτόν* codd: del Sr (Jb Hn): **τῷ φυτῷ** ci Reisig (Bh Sl) ‖ 11 **ἐμβάλλειν** ci Di (Sl Jb Hn): *ἐμβαλεῖν* Δ ‖ *ἐάν* **H**[a]

§ **3** l. 13 *εἴ τι* ci Jb (Hn): **ὅ τι** v ‖ 14 **βόθρους** ci Di (Jb Hn): *βοθύνους* Δ (Sl) ‖ *τοῖς* <*ἀμπελίνοις*> *φύτοις* ci Jb cl § 12 (Hn)

Οὐδὲ μὰ Δί' ἔγωγ', ἔφην, [redacted]οδίου.

Τί δέ; τὸ πλάτος ἤδη τινὰ τριπόδου πλέον εἶδες;

Οὐδὲ μὰ Δί', ἔφην ἐγώ, διπόδου.

Ἴθι δή, ἔφη, καὶ τόδε ἀπόκριναί μοι· ἤδη τινὰ 4
εἶδες τὸ βάθος ἐλάττονα ποδιαίου;

Οὐδὲ μὰ Δί', ἔφην, ἔγωγε τριημιποδίου. καὶ γὰρ ἐξορύττοιτο ἂν σκαπτόμενα, ἔφην ἐγώ, τὰ φυτά, εἰ λίαν γε οὕτως ἐπιπολῆς πεφυτευμένα εἴη.

Οὐκοῦν τοῦτο μέν, ἔφη, ὦ Σώκρατες, ἱκανῶς 5
οἶσθα ὅτι οὔτε βαθύτερον πενθημιποδίου ὀρύττουσιν οὔτε βραχύτερον τριημιποδίου.

Ἀνάγκη γάρ, ἔφην ἐγώ, τοῦτο ὁρᾶσθαι οὕτω γε καταφανὲς ὄν.

Τί δέ; ἔφη, ξηροτέραν καὶ ὑγροτέραν γῆν 6
γιγνώσκεις ὁρῶν;

Ξηρὰ μὲν γοῦν μοι δοκεῖ, ἔφην ἐγώ, εἶναι ἡ περὶ τὸν Λυκαβηττὸν καὶ ἡ ταύτῃ ὁμοία, ὑγρὰ δὲ ἡ ἐν τῷ Φαληρικῷ ἕλει καὶ ἡ ταύτῃ ὁμοία.

Πότερα οὖν, ἔφη, ἐν τῇ ξηρᾷ ἂν βαθὺν 7
ὀρύττοις βόθρον τῷ φυτῷ ἢ ἐν τῇ ὑγρᾷ;

Ἐν τῇ ξηρᾷ νὴ Δί', ἔφην ἐγώ· ἐπεὶ ἔν γε τῇ ὑγρᾷ ὀρύττων βαθύν, ὕδωρ ἂν εὑρίσκοις καὶ οὐκ ἂν δύναιο ἔτι ἐν ὕδατι φυτεύειν.

Καλῶς μοι δοκεῖς, ἔφη, λέγειν. οὐκοῦν ἐπειδὰν ὀρωρυγμένοι ὦσιν οἱ βόθροι, ὁπηνίκα δεῖ τιθέναι ⸢ἐν⸣ ἑκατέρᾳ τὰ φυτὰ ἤδη εἶδες;

Μάλιστα, ἔφην ἐγώ. 8

l. 20 πλέον om H^a

§ 4 l. 24 ποδιαίου GKL (Sl Jb Hn): *διποδιαίου* cet ‖ 26 *σκαλλόμενα* ci Hartmanus

§ 5 l. 31 *τριημιπόδου* H^a ‖ 32 οὕτω γε ci Di (Sa Sl Jb): *γε οὕτω* Δ

§ 6 l. 36 *οὖν* F ‖ 37 ἡ ταύτῃ ὁμοία . . . l. 40 ὀρύττοις om H^a

§ 7 l. 43 ἐν ὕδατι om Hn ‖ 46 *ἑκατέρα* GKL: *ἑκάτερα* H^a cet (Sa): *ὁπότερα* <*ἐν*> *ἑκατέρᾳ* ci We (Sr Reisig Bh Sl): *κλώμενα* ci Jb (Hn)

Σὺ οὖν βουλόμενος ὡς τάχιστα φῦναι αὐτὰ πότερον ὑποβαλὼν ἂν τῆς γῆς τῆς εἰργασμένης οἴει τὸν βλαστὸν τοῦ κλήματος θᾶττον χωρεῖν διὰ τῆς μαλακῆς ἢ διὰ τῆς ἀργοῦ εἰς τὸ σκληρόν;

Δῆλον, ἔφην ἐγώ, ὅτι διὰ τῆς εἰργασμένης θᾶττον ἂν ἢ διὰ τῆς ἀργοῦ βλαστάνοι.

9 Οὐκοῦν ὑποβλητέα ἂν εἴη τῷ φυτῷ γῆ.

Τί δ' οὐ μέλλει; ἔφην ἐγώ.

Πότερα δὲ ὅλον τὸ κλῆμα ὀρθὸν τιθεὶς πρὸς τὸν οὐρανὸν βλέπον ἡγεῖ μᾶλλον ἂν ῥιζοῦσθαι αὐτὸ ἢ καὶ πλάγιόν τι ὑπὸ τῇ ὑποβεβλημένῃ γῇ θείης ἄν, ὥστε κεῖσθαι ὥσπερ γάμμα ὕπτιον;

10 Οὕτω νὴ Δία· πλείονες γὰρ ἂν οἱ ὀφθαλμοὶ κατὰ τῆς γῆς εἶεν· ἐκ δὲ τῶν ὀφθαλμῶν καὶ ἄνω ὁρῶ βλαστάνοντα τὰ φυτά· καὶ τοὺς κατὰ τῆς γῆς οὖν ὀφθαλμοὺς ἡγοῦμαι τὸ αὐτὸ τοῦτο ποιεῖν. πολλῶν δὲ φυομένων βλαστῶν <κατὰ> τῆς γῆς ταχὺ ἂν καὶ ἰσχυρὸν τὸ φυτὸν ἡγοῦμαι βλαστάνειν.

11 Κατὰ ταὐτὰ τοίνυν, ἔφη, καὶ περὶ τούτων γιγνώσκων ἐμοὶ τυγχάνεις. ἐπαμήσαιο δ' ἂν μόνον, ἔφη, τὴν γῆν ἢ καὶ σάξαις ἂν εὖ μάλα περὶ τὸ φυτόν;

Σάττοιμ' ἄν, ἔφην, νὴ Δί' ἐγώ. εἰ μὲν γὰρ μὴ σεσαγμένον εἴη, ὑπὸ μὲν τοῦ ὕδατος εὖ οἶδ' ὅτι πηλὸς ἂν γίγνοιτο ἡ ἄσακτος γῆ, ὑπὸ δὲ τοῦ ἡλίου ξηρὰ μέχρι βυθοῦ, ὥστε τὰ φυτὰ κίνδυνος [ὑπὸ μὲν τοῦ ὕδατος] σήπεσθαι μὲν δι' ὑγρότητα,

§ 8 l. 48 *φύναι* H^a || 49 *ἐπιβαλών* ci Sl || 51 διὰ τῆς μαλακῆς om Hn

§ 9 l. 55 *ἐπιβλητέα* ci Sl || 59 *ἐπιβεβλημένῃ* ci Sl

§ 10 l. 62 τῆς γῆς ACDFPH^a : *γῆς* v || 65 δέ Camerarius : *γάρ* ACDFPH^a : *γε* cet || *βλαστῶν τῆς γῆς* H^a cet : κατά add Sr (Sl Jb Hn)

§ 11 l. 68 κατά del Sr (Sl Jb Hn) || 72 εἰ μὲν γὰρ μὴ σεσαγμένον εἴη Δ : *ἢ = εἰ δὲ μή* ci Jb om *μὲν γὰρ μὴ σεσαγμένον εἴη* (Hn) || 76 ὑπὸ μὲν τοῦ ὕδατος del Sr (Jb Hn)

αὐαίνεσθαι δὲ διὰ ξηρότητα ἤγουν χαυνότητα τῆς γῆς, θερμαινομένων τῶν ῥιζῶν.

Καὶ περὶ ἀμπέλων ἄρα σύ γε, ἔφη, φυτείας, ὦ 12
Σώκρατες, τὰ αὐτὰ ἐμοὶ πάντα γιγνώσκων τυγχάνεις.

Ἦ καὶ συκῆν, ἔφην ἐγώ, οὕτως δεῖ φυτεύειν;

Οἶμαι δέ, ἔφη ὁ Ἰσχόμαχος, καὶ τἆλλα ἀκρόδρυα πάντα. τῶν γὰρ ἐν τῇ τῆς ἀμπέλου φυτείᾳ καλῶς ἐχόντων τί ἂν ἀποδοκιμάσαις εἰς τὰς ἄλλας φυτείας;

Ἐλάαν δὲ πῶς, ἔφην ἐγώ, φυτεύσομεν, ὦ Ἰσχό- 13
μαχε;

Ἀποπειρᾷ μου καὶ τοῦτο, ἔφη, μάλιστα πάντων ἐπιστάμενος. ὁρᾷς μὲν γὰρ δὴ ὅτι βαθύτερος ὀρύττεται τῇ ἐλάᾳ βόθρος· καὶ γὰρ παρὰ τὰς ὁδοὺς μάλιστα ὀρύττεται· ὁρᾷς δ᾽ ὅτι πρέμνα πᾶσι τοῖς φυτευτηρίοις πρόσεστιν· ὁρᾷς δ᾽, ἔφη, τῶν φυτῶν πηλὸν ταῖς κεφαλαῖς πάσαις ἐπικείμενον καὶ πάντων τῶν φυτῶν ἐστεγασμένον τὸ ἄνω.

Ὁρῶ, ἔφην ἐγώ, ταῦτα πάντα. 14

Καὶ ὁρῶν δή, ἔφη, τί αὐτῶν οὐ γιγνώσκεις; ἢ τὸ ὄστρακον ἀγνοεῖς, ἔφη, ὦ Σώκρατες, πῶς ἂν ἐπὶ τοῦ πηλοῦ ἄνω καταθείης;

Μὰ τὸν Δί᾽, ἔφην ἐγώ, οὐδὲν ὧν εἶπας, ὦ Ἰσχόμαχε, ἀγνοῶ. ἀλλὰ πάλιν ἐννοῶ τί ποτε, ὅτε πάλαι ἤρου με συλλήβδην εἰ ἐπίσταμαι φυτεύειν, οὐκ ἔφην. οὐ γὰρ ἐδόκουν ἔχειν ἂν εἰπεῖν οὐδὲν ᾗ δεῖ φυτεύειν· ἐπεὶ δέ με καθ᾽ ἓν ἕκαστον ἐπεχείρησας ἐρωτᾶν, ἀποκρίνομαί σοι, ὡς σὺ φῄς,

l. 77 ἤγουν χαυνότητα τ. γ. del Kerst (Di Sa Sl Jb Hn)

§ 12 l. 86 φυτείας om N

§ 13 l. 87 ἐλάαν Di (Jb): *ἐλαίαν* Δ (Hn) | 90 μὲν γὰρ δή ci HSt (Sa Sl Jb Hn): *μὲν γὰρ ἄν* Δ; de *ἄν* et *δή* saepissime confusis vide MSchanz disserentem in *Rheinisches Mus* xxxvi 2 | 94 πηλὸν . . . τῶν φυτῶν om H[a]

§ 14 l. 98 *ἔφη, ἀγνοεῖς* HN | 101 πάλιν Δ (Sa Sl Jb Hn): *πάλαι* ci Hindenburg | 105 ὡς σὺ φῄς om Hn

ἅπερ σὺ γιγνώσκεις ὁ δεινὸς λεγόμενος γεωργός.
15 Ἆρα, ἔφην, ὦ Ἰσχόμαχε, ἡ ἐρώτησις διδασκαλία
ἐστίν; ἄρτι γὰρ δή, ἔφην ἐγώ, καταμανθάνω ᾗ
με ἐπηρώτησας ἕκαστα· ἄγων γάρ με δι' ὧν ἐγὼ
ἐπίσταμαι, ὅμοια τούτοις ἐπιδεικνὺς ἃ οὐκ ἐνό-
μιζον ἐπίστασθαι ἀναπείθεις οἶμαι ὡς καὶ ταῦτα
ἐπίσταμαι.

16 Ἆρ' οὖν, ἔφη ὁ Ἰσχόμαχος, καὶ περὶ ἀργυρίου
ἐρωτῶν ἄν σε, πότερον καλὸν ἢ οὔ, δυναίμην ἄν
σε πεῖσαι ὡς ἐπίστασαι διαδοκιμάζειν τὰ καλὰ καὶ
τὰ κίβδηλα ἀργύρια; καὶ περὶ αὐλητῶν ἂν δυναί-
μην ἀναπεῖσαι ὡς ἐπίστασαι αὐλεῖν, καὶ περὶ
ζωγράφων καὶ περὶ τῶν ἄλλων τῶν τοιούτων;

Ἴσως ἄν, ἔφην ἐγώ, ἐπειδὴ καὶ γεωργεῖν ἀνέ-
πεισάς με ὡς ἐπιστήμων εἴην, καίπερ εἰδότα ὅτι
οὐδείς πώποτε ἐδίδαξέ με ταύτην τὴν τέχνην.

17 Οὐκ ἔστι ταῦτ', ἔφη, ὦ Σώκρατες· ἀλλ' ἐγὼ
καὶ πάλαι σοι ἔλεγον ὅτι ἡ γεωργία οὕτω φιλάν-
θρωπός ἐστι καὶ πραεῖα τέχνη ὥστε καὶ ὁρῶντας
καὶ ἀκούοντας ἐπιστήμονας εὐθὺς ἑαυτῆς ποιεῖν.
18 πολλὰ δ', ἔφη, καὶ <ἡ φύσις> αὐτὴ διδάσκει, ὡς
ἂν κάλλιστά τις αὐτῇ χρῷτο. αὐτίκα ἄμπελος
ἀναβαίνουσα μὲν ἐπὶ τὰ δένδρα, ὅταν ἔχῃ τι
πλησίον δένδρον, διδάσκει ἱστάναι αὐτήν· περι-
πεταννύουσα δὲ τὰ οἴναρα, ὅταν ἔτι αὐτῇ ἁπαλοὶ
οἱ βότρυες ὦσι, διδάσκει σκιάζειν τὰ ἡλιούμενα
19 ταύτην τὴν ὥραν· ὅταν δὲ καιρὸς ᾖ ὑπὸ τοῦ
ἡλίου ἤδη γλυκαίνεσθαι τὰς σταφυλάς, φυλλορ-
ροοῦσα διδάσκει ἑαυτὴν ψιλοῦν καὶ πεπαίνειν τὴν

l. 106 *ἅπερ* <*καὶ*> *σύ* ci Jb (Hn): *ἅπερ δή* **HN**
§ 15 l. 111 **ἀναπείθεις** ci Castal: *ἀναπισθεὶς* **A**: *ἀναπεισθεὶς* cet
§ 16 l. 115 **σε πεῖσαι . . . δυναίμην** om **H**ᵃ | 116 **ἂν** ci Wells (Di Sl Jb Hn): *μή* **Δ**: *δή* Voigtlaender (Sa): *μὴν δυναίμην ἂν πεῖσαί σε* ci Baeumlein: *δὴ δυναίμην ἂν* ci Hf
§ 17 l. 123 **καί** om **H**ᵃ
§ 18 l. 126 <**ἡ φύσις**> ci Jb | 128 **τι** om **GHKLN** | 129 **δένδρον** om Jb (Hn) | **αὐτήν L** (Sl Jb Hn): *αὑτήν* cet

ὀπώραν. διὰ πολυφορίαν δὲ τοὺς μὲν πέπονας
δεικνύουσα βότρυς, τοὺς δὲ ἔτι ὠμοτέρους φέρουσα
διδάσκει τρυγᾶν ἑαυτήν, ὥσπερ τὰ σῦκα συκάζουσι,
τὸ ὀργῶν ἀεί.

Ἐνταῦθα δὴ ἐγὼ εἶπον XX
Πῶς οὖν, ὦ Ἰσχόμαχε, εἰ οὕτω γε καὶ ῥᾴδιά ἐστι
μαθεῖν τὰ περὶ τὴν γεωργίαν καὶ πάντες ὁμοίως
ἴσασιν ἃ δεῖ ποιεῖν, οὐχὶ καὶ πάντες πράττουσιν
ὁμοίως, ἀλλ' οἱ μὲν αὐτῶν ἀφθόνως τε ζῶσι καὶ
περιττὰ ἔχουσιν, οἱ δ' οὐδὲ τὰ ἀναγκαῖα δύνανται
πορίζεσθαι, ἀλλὰ καὶ προσοφείλουσιν;

Ἐγὼ δή σοι λέξω, ὦ Σώκρατες, ἔφη ὁ Ἰσχό- 2
μαχος. οὐ γὰρ ἡ ἐπιστήμη οὐδ' ἡ ἀνεπιστημοσύνη
τῶν γεωργῶν ἐστιν ἡ ποιοῦσα τοὺς μὲν εὐπορεῖν,
τοὺς δὲ ἀπόρους εἶναι· οὐδ' ἂν ἀκούσαις λόγου, 3
ἔφη, οὕτω διαθέοντος ὅτι διέφθαρται ὁ οἶκος,
διότι οὐχ ὁμαλῶς ὁ σπορεὺς ἔσπειρεν, οὐδ' ὅτι
οὐκ ὀρθῶς τοὺς ὄρχους ἐφύτευσεν, οὐδ' ὅτι ἀγνοή-
σας τις τὴν φέρουσαν ἀμπέλους ἐν ἀφόρῳ ἐφύ-
τευσεν, οὐδ' ὅτι ἠγνόησέ τις, ὅτι ἀγαθόν ἐστι τῷ
σπόρῳ νεὸν προεργάζεσθαι, οὐδ' ὅτι ἠγνόησέ τις
ὡς ἀγαθόν ἐστι τῇ γῇ κόπρον μιγνύναι· ἀλλὰ 4
πολὺ μᾶλλόν ἐστιν ἀκοῦσαι Ἀνὴρ οὐ λαμβάνει
σῖτον ἐκ τοῦ ἀγροῦ· οὐ γὰρ ἐπιμελεῖται ὡς αὐτῷ
σπείρηται ἢ ὡς κόπρος γίγνηται. οὐδ' οἶνον ἔχει
ἀνήρ· οὐ γὰρ ἐπιμελεῖται ὡς φυτεύσῃ ἀμπέλους
οὐδὲ αἱ οὖσαι ὅπως φέρωσιν αὐτῷ. οὐδὲ ἔλαιον
οὐδὲ σῦκα ἔχει ἀνήρ· οὐ γὰρ ἐπιμελεῖται οὐδὲ
ποιεῖ ὅπως ταῦτα ἔχῃ. Τοιαῦτ', ἔφη, ἐστίν, ὦ 5
Σώκρατες, ἃ διαφέροντες ἀλλήλων οἱ γεωργοὶ

§ 19 l. 135 διὰ πολυφορίαν δέ om GHKLN
c. XX § 2 l. 8 *σοί γε* ACDMPH[a]
§ 3 l. 11 λόγου ἔφη H[a]: *ἔφη λόγου* v ‖ 13 ὁ σπορεύς v: *τις* ci Sl (Jb Hn) ‖ 15 *τὴν γῆν φέρουσαν ἀμπέλοις* Δ (Sa Sl): τὴν φέρουσαν ci Jb: *τὴν γ. τ. φέρουσαν* (vel *γῆν τὴν φ.*) ci Ed olim (Hn)
§ 4 l. 18 *τῇ κόπρον γῇ* H[a] ‖ 19 ἀνήρ ci Di (Sa Sl Jb Hn): *ἀνηρ* Δ ‖ 21 ἔχει ἀνήρ om Jb
§ 5 l. 26 ἀλλήλων v: *ἄλλοι ἄλλων* ci Hartmanus

διαφερόντως καὶ πράττουσι πολὺ μᾶλλον ἢ [οἱ]
6 δοκοῦντες σοφόν τι ηὑρηκέναι εἰς τὰ ἔργα. καὶ οἱ στρατηγοὶ ἔστιν ἐν οἷς τῶν στρατηγικῶν ἔργων οὐ γνώμῃ διαφέροντες ἀλλήλων οἱ μὲν βελτίονες οἱ δὲ χείρονές εἰσιν, ἀλλὰ σαφῶς ἐπιμελείᾳ. ἃ γὰρ καὶ οἱ στρατηγοὶ γιγνώσκουσι πάντες καὶ τῶν ἰδιωτῶν οἱ πλεῖστοι, ταῦτα οἱ μὲν ποιοῦσι τῶν
7 ἀρχόντων οἱ δ᾽ οὔ. οἷον καὶ τόδε γιγνώσκουσιν ἅπαντες, ὅτι διὰ πολεμίας πορευομένους βέλτιόν ἐστι τεταγμένους πορεύεσθαι οὕτως ὡς ἂν ἄριστα μάχοιντο, εἰ δέοι. τοῦτο τοίνυν γιγνώσκοντες οἱ
8 μὲν ποιοῦσιν οὕτως, οἱ δ᾽ οὐ ποιοῦσι. φυλακὰς ἅπαντες ἴσασιν ὅτι βέλτιόν ἐστι καθιστάναι καὶ ἡμερινὰς καὶ νυκτερινὰς πρὸ τοῦ στρατοπέδου. ἀλλὰ καὶ τούτου οἱ μὲν ἐπιμελοῦνται ὡς ἔχῃ
9 οὕτως, οἱ δ᾽ οὐκ ἐπιμελοῦνται. ὅταν τε αὖ διὰ στενοπόρων ἴωσι, οὐ πάνυ χαλεπὸν εὑρεῖν ὅστις οὐ γιγνώσκει ὅτι προκαταλαμβάνειν τὰ ἐπίκαιρα κρεῖττον ἢ μή; ἀλλὰ καὶ τούτου οἱ μὲν ἐπιμε-
10 λοῦνται οὕτω ποιεῖν, οἱ δ᾽ οὔ. ἀλλὰ καὶ κόπρον λέγουσι μὲν πάντες ὅτι ἄριστον εἰς γεωργίαν ἐστὶ καὶ ὁρῶσι δὲ αὐτομάτην γιγνομένην· ὅμως δὲ καὶ ἀκριβοῦντες ὡς γίγνεται, καὶ ῥᾴδιον ὂν πολλὴν ποιεῖν, οἱ μὲν καὶ τούτου ἐπιμελοῦνται ὅπως
11 ἀθροίζηται, οἱ δὲ παραμελοῦσι. καίτοι ὕδωρ μὲν ὁ ἄνω<θεν> θεὸς παρέχει, τὰ δὲ κοῖλα πάντα τέλματα γίγνεται, ἡ γῆ δὲ ὕλην παντοίαν παρέχει,

l. 27 post πράττουσι haec fere excidisse putat Sl :—τῇ γὰρ ἐπιμελείᾳ διαφέρουσι || οἱ del Sr (Kerst Di Sl Jb Hn)

§ 6 l. 31 χείρους H^a

§ 7 l. 36 τεταγμένους damnat Hartmanus

§ 8 l. 38 φυλακάς θ᾽ ci Sl || 40 πρός H^a

§ 9 l. 43 οὐ πάνυ χαλεπόν Δ (Bh Jb) : [οὐ] πάνυ χαλεπὸν ci HSt (Sa Sl Hn) : ἴωσί που, χαλεπὸν ci Jacobs *add Anim* in Athenae p. 227 probante Sr || 46 οὕτω ποιεῖν del HvHn (Hn)

§ 10 l. 46 ἀλλὰ καί Δ : οὕτω καί ci Jb || 50 καί om H^a

§ 11 l. 52 ὁ ἄνω<θεν> θεός ci Bn (Jb Hn) : ἄνωθεν ὁ θεός ci Sr (Sl) : θεὸς ἄνωθεν ci Jacobs *l.c.* p. 349 : ὁ ἄνω θεός Δ (Sa) || τὰ δὲ κοῖλα . . . παρέχει om H^a

καθαίρειν δὲ δεῖ τὴν γῆν τὸν μέλλοντα σπείρειν· ἃ δ᾽ ἐκποδὼν ἀναιρεῖται, ταῦτα εἴ τις ἐμβάλλοι εἰς τὸ ὕδωρ, ὁ χρόνος ἤδη αὐτὸς ἂν ποιοίη οἷς ἡ γῆ ἥδεται. ποία μὲν γὰρ ὕλη, ποία δὲ γῆ ἐν ὕδατι στασίμῳ οὐ κόπρος γίγνεται; καὶ ὁπόσα δὲ θεραπείας 12
δεῖται ἡ γῆ, ὑγροτέρα γε οὖσα πρὸς τὸν σπόρον ἢ ἁλμωδεστέρα πρὸς φυτείαν, καὶ ταῦτα γιγνώσκουσι μὲν πάντες καὶ ὡς τὸ ὕδωρ ἐξάγεται τάφροις καὶ ὡς ἡ ἅλμη κολάζεται μιγνυμένη πᾶσι τοῖς ἀνάλμοις [καὶ] ὑγροῖς τε καὶ ξηροῖς· ἀλλὰ καὶ τούτων ἐπιμελοῦνται οἱ μὲν οἱ δ᾽ οὔ. εἰ δέ 13
τις παντάπασιν ἀγνὼς εἴη τί δύναται φέρειν ἡ γῆ, καὶ μήτε ἰδεῖν ἔχοι καρπὸν μηδὲ φυτὸν αὐτῆς μήτε ὅτου ἀκούσαι τὴν ἀλήθειαν περὶ αὐτῆς ἔχοι, οὐ πολὺ μὲν ῥᾷον γῆς πεῖραν λαμβάνειν παντὶ ἀνθρώπῳ ἢ ἵππου, πολὺ δὲ ῥᾷον ἢ ἀνθρώπου; οὐ γὰρ ἔστιν ὅ τι ἐπὶ ἀπάτῃ δείκνυσιν, ἀλλ᾽ ἁπλῶς ἅ τε δύναται καὶ ἃ μὴ σαφηνίζει τε καὶ ἀληθεύει. δοκεῖ δέ μοι ἡ γῆ καὶ τοὺς κακούς τε κἀγαθοὺς 14
τῷ εὔγνωστα καὶ εὐμαθῆ πάντα παρέχειν ἄριστα ἐξετάζειν. οὐ γὰρ ὥσπερ τὰς ἄλλας τέχνας τοῖς μὴ ἐργαζομένοις ἔστι προφασίζεσθαι ὅτι οὐκ ἐπίστανται· γῆν δὲ πάντες ἴσασιν ὅτι εὖ πάσ-

§ **12** l. 56 **ποιοίη** Cob : *ποιοῖ* **Δ** ‖ 58 *ὁπόσης* ci HSt : *πόσα μέν* **H**ᵃ ‖ 59 **γε** ci HSt : *τέ* **H**ᵃ : *τε* cet (Bh cl *Mem* I 7, 3) ‖ 62 *οἷς* ci Jb (Hn) ‖ **πᾶσι . . . ξηροῖς** om Jb (Hn) ‖ 63 **καί** del Jacobs (Sr Sa Sl)

§ **13** l. 65 *ἀγνοοίη* frustra ci Cob (Hn) ‖ 68 **μέν** om **H**ᵃ

§ **14** l. 72 *τοὺς κακοὺς* <*καὶ τοὺς καλούς*> *τε κἀγαθούς* ci Jb : *τούς τε καλοὺς καὶ τ. κ. κἀγ* Hn ‖ 74 post **τέχνας** Sl tale quid excidisse censet : *ὥσπερ* <*τοῖς*> *τὰς ἄλλας τέχνας* <*μὴ ἐπιτηδεύουσιν οὕτω*> ‖ 75 **προφασίζεσθαι** CDHN (Jb Hn) : *προφασίσασθαι* **H**ᵃ cet (Sa Sl) ‖ post **ἐπίστανται** lacunam indicavit Heindorf, qui *ὅπως ἀποβήσεται* vel simile quid excidisse statuit. Schenkelio multo plura videntur interiisse, quorum haec fere fuerit sententia : *num ea quam exercent ars dignum labore quaestum* (*ἀνυτικὴν χρημάτων* § 22) *sit relatura ; num in ceteris artibus de ea re licet sane dubitare.* Totum locum l. 76 **γῆν δέ** ad l. 77 **εὖ ποιεῖ** del Jb 'comme interrompant la suite des idées' (Hn) ‖ *οἴδασιν* **Δ** ‖ *παρέχουσα* tacite Sl

15 χουσα εὖ ποιεῖ· ἀλλ' ἡ ἐν γεωργίᾳ <ἀργία> ἐστὶ
σαφὴς ψυχῆς κατήγορος κακῆς. ὡς μὲν γὰρ ἂν
δύναιτο ἄνθρωπος ζῆν ἄνευ τῶν ἐπιτηδείων οὐδεὶς
τοῦτο αὐτὸς αὑτὸν πείθει· ὁ δὲ μήτε ἄλλην τέχνην
χρηματοποιὸν ἐπιστάμενος μήτε γεωργεῖν ἐθέλων
φανερὸν ὅτι κλέπτων ἢ ἁρπάζων ἢ προσαιτῶν
διανοεῖται βιοτεύειν, ἢ παντάπασιν ἀλόγιστός ἐστι.
16 μέγα δὲ ἔφη διαφέρειν εἰς τὸ λυσιτελεῖν γεωργίαν
καὶ μὴ λυσιτελεῖν, ὅταν ὄντων ἐργαστήρων καὶ
πλεόνων <καὶ μειόνων> ὁ μὲν ἔχῃ τινὰ ἐπι-
μέλειαν, ὡς τὴν ὥραν αὐτῷ ἐν τῷ ἔργῳ οἱ ἐργά-
ται ὦσιν, ὁ δὲ μὴ ἐπιμελῆται τούτου. ῥᾳδίως
γὰρ εἷς παρὰ τοὺς δέκα ἀνὴρ διαφέρει τῷ ἐν ὥρᾳ
ἐργάζεσθαι, καὶ ἄλλος γε ἀνὴρ διαφέρει τῷ πρὸ
17 τῆς ὥρας ἀπιέναι. τὸ δὲ δὴ ἐᾶν ῥᾳδιουργεῖν δι'
ὅλης τῆς ἡμέρας τοὺς ἀνθρώπους ῥᾳδίως τὸ ἥμισυ
18 διαφέρει τοῦ ἔργου παντός. ὥσπερ καὶ ἐν ταῖς
ὁδοιπορίαις παρὰ στάδια διακόσια ἔστιν ὅτε τοῖς
ἑκατὸν σταδίοις διήνεγκαν ἀλλήλων ἄνθρωποι τῷ
τάχει, ἀμφότεροι καὶ νέοι ὄντες καὶ ὑγιαίνοντες,
ὅταν ὁ μὲν πράττῃ ἐφ' ὅπερ ὥρμηται, βαδίζων, ὁ
δὲ ῥᾳστωνεύῃ τῇ ψυχῇ καὶ παρὰ κρήναις καὶ ὑπὸ
σκιαῖς ἀναπαυόμενός τε καὶ θεώμενος καὶ αὔρας
19 θηρεύων μαλακάς. οὕτω δὲ καὶ ἐν τοῖς ἔργοις
πολὺ διαφέρουσιν εἰς τὸ ἀνύτειν οἱ πράττοντες
ἐφ' ὅπερ τεταγμένοι εἰσί, καὶ οἱ μὴ πράττοντες

§ **15** l. 77 *ἀντευποιεῖ* ci Cob; cl c. 5, 12 ‖ ἀργία ci Jacobsius (Sl Jb Hn): *ἀλλ' ἡ γεωργία* (re pro eiusdem effectu posita) CD (Sa): ἀλλ' ἡ ἐν γεωργίᾳ cet ‖ 82 *φανερός* ci Jb

§ **16** l. 85 λυσιτελεῖν om Jb (Hn) ‖ 86 καὶ μειόνων add Hertlein *Coni* I 11 cl *Cyr* VIII i 4 (Sl Jb Hn) ‖ 87 *αὐτῷ ἔργῳ οἱ ἐράται* H^a ‖ 89 *ἀνὴρ εἷς παρὰ τοὺς δέκα* v: εἷς π. τ. δ. ἀνὴρ H^a ‖ 90 *τῷ* <*μή*> ci Leonel (Sl)

§ **17** l. 91 τὸ δὲ δὴ ἐᾶν Δ: *τῷ δὲ δὴ ἐᾶν* ci Jb

§ **18** l. 95 τῷ τάχει om **HN** (Sl Jb) ‖ 97 *πράσσειν* H^a ‖ ἐφ' ὅπερ ci HSt (Sl Jb Hn): *ἐφ' ᾧπερ* Δ ‖ βαδίζων del Cob (Jb): Buechenschuetzius opposito ἀναπαυόμενος tuetur

§ **19** l. 101 *ἀνύτειν* <*τι*> ci Jb (Hn): *ἀνύτειν* Cob

ἀλλ' εὑρίσκοντες προφάσεις τοῦ μὴ ἐργάζεσθαι
καὶ ἐώμενοι ῥᾳδιουργεῖν. τὸ δὲ δὴ καλῶς καὶ τὸ 20
κακῶς ἐργάζεσθαι ἢ ἐπιμελεῖσθαι ταῦτα δὴ τοσοῦ-
τον διαφέρει ὅσον ἢ ὅλως ἐργάζεσθαι ἢ ὅλως ἀργὸν
εἶναι. <οἷον> ὅταν σκαπτόντων, ἵνα ὕλης καθαραὶ
αἱ ἄμπελοι γένωνται, οὕτω σκάπτωσιν ὥστε πλείω
καὶ καλλίω τὴν ὕλην γίγνεσθαι πῶς οὕτως οὐκ
ἀργὸν ἂν φήσαις εἶναι; τὰ οὖν συντρίβοντα τοὺς 21
οἴκους πολὺ μᾶλλον ταῦτά ἐστιν ἢ αἱ λίαν ἀν-
επιστημοσύναι. τὸ γὰρ τὰς μὲν δαπάνας χωρεῖν
ἐντελεῖς ἐκ τῶν οἴκων, τὰ δὲ ἔργα μὴ τελεῖσθαι
λυσιτελούντως πρὸς τὴν δαπάνην, ταῦτα οὐκέτι
δεῖ θαυμάζειν ἐὰν ἀντὶ τῆς περιουσίας ἔνδειαν
παρέχηται. τοῖς γε μέντοι ἐπιμελεῖσθαι δυναμέ- 22
νοις καὶ συντεταμένως γεωργοῦσιν ἀνυτικωτάτην
χρημάτισιν ἀπὸ γεωργίας καὶ αὐτὸς ἐπετήδευσε
καὶ ἐμὲ ἐδίδαξεν ὁ πατήρ. οὐδέποτε γὰρ εἴα
χῶρον ἐξειργασμένον ὠνεῖσθαι, ἀλλ' ὅστις ἢ δι'
ἀμέλειαν ἢ δι' ἀδυναμίαν τῶν κεκτημένων καὶ
ἀργὸς καὶ ἀφύτευτος εἴη, τοῦτον ὠνεῖσθαι παρῄνει.
τοὺς μὲν γὰρ ἐξειργασμένους ἔφη καὶ πολλοῦ ἀρ- 23
γυρίου γίγνεσθαι καὶ ἐπίδοσιν οὐκ ἔχειν· τοὺς δὲ
μὴ ἔχοντας ἐπίδοσιν οὐδὲ ἡδονὰς ὁμοίας ἐνόμιζε
παρέχειν, ἀλλὰ πᾶν κτῆμα καὶ θρέμμα τὸ ἐπὶ τὸ
βέλτιον ἰὸν τοῦτο καὶ εὐφραίνειν μάλιστα ᾤετο.
οὐδὲν οὖν ἔχει πλείονα ἐπίδοσιν ἢ χῶρος ἐξ ἀργοῦ
πάμφορος γιγνόμενος. εὖ γὰρ ἴσθι, ἔφη, ὦ Σώ- 24
κρατες, ὅτι τῆς ἀρχαίας τιμῆς πολλοὺς πολλα-
πλασίου χώρους ἀξίους ἡμεῖς ἤδη ἐποιήσαμεν.

§ 20 l. 104 *τὸ δὲ δὴ καὶ τὸ καλῶς ἐργάζεσθαι* Δ : *καὶ τό* del Sr (Sa Sl) : *τὸ δὲ δὴ καλῶς ἐργάζεσθαι ἢ καλῶς ἐπιμελεῖσθαι καὶ τὸ καλῶς* Jb (Hn) | 105 *τοῦτο* H[a] | 107 οἷον add Ze (Sl Jb Hn) | *τὸ σκαλλόντων* ci Hartmanus | 108 σκάπτωσιν Δ (Sl) : *σκάπτειν* ci Jb : *σκάλλειν* Hartmanus | 109 καλλίω v : *μὴ μείω* ci Hn | οὕτως del Jb (Hn) : *τοῦτο* ci Sr (Sl)
§ 21 l. 110 *ἀργεῖν* ci Hn | *ἐπιτρίβοντα* ci Cob (Hn)
§ 22 l. 117 συντεταμένως ci HSt (Sa Sl Jb Hn) : *συντεταμένοις* GK, *συντεταγμένοις* H[a] cet | 118 *ἐπετήδευε* ci Hn
§ 23 l. 128 οὐδὲν οὖν . . . γιγνόμενος om Hn

καὶ τοῦτο, ὦ Σώκρατες, ἔφη, οὕτω μὲν πολλοῦ
ἄξιον τὸ ἐνθύμημα, οὕτω δὲ ῥᾴδιον καὶ μαθεῖν,
ὥστε νυνὶ ἀκούσας σὺ τοῦτο ἐμοὶ ὁμοίως ἐπιστά-
25 μενος ἄπει, καὶ ἄλλον διδάξεις, ἐὰν βούλῃ. καὶ ὁ
ἐμὸς δὲ πατὴρ οὔτε ἔμαθε παρ' ἄλλου τοῦτο οὔτε
μεριμνῶν ηὗρεν, ἀλλὰ διὰ τὴν φιλογεωργίαν καὶ
φιλοπονίαν ἐπιθυμῆσαι ἔφη τοιούτου χώρου ὅπου
26 ἔχοι ὅ τι ποιοίη ἅμα καὶ ὠφελούμενος ἥδοιτο. ἦν
γάρ τοι, ἔφη, ὦ Σώκρατες, φύσει, ὡς ἐμοὶ δοκεῖ,
φιλογεωργότατος Ἀθηναίων ὁ ἐμὸς πατήρ.

Καὶ ἐγὼ μέντοι ἀκούσας τοῦτο ἠρόμην αὐτόν·
Πότερα δέ, ὦ Ἰσχόμαχε, ὁπόσους ἐξειργάσατο
χώρους ὁ πατὴρ πάντας ἐκέκτητο ἢ καὶ ἀπεδίδοτο,
εἴ <τις> πολὺ ἀργύριον εὑρίσκοι;

Καὶ ἀπεδίδοτο νὴ Δί', ἔφη ὁ Ἰσχόμαχος· ἀλλὰ
ἄλλον τοι εὐθὺς ἀντεωνεῖτο, ἀργὸν δέ, διὰ τὴν
φιλεργίαν.

27 Λέγεις, ἔφην ἐγώ, ὦ Ἰσχόμαχε, τῷ ὄντι φύσει
τὸν πατέρα φιλογέωργον εἶναι οὐδὲν ἧττον ἢ οἱ
ἔμποροι φιλόσιτοί εἰσι. καὶ γὰρ οἱ ἔμποροι διὰ
τὸ σφόδρα φιλεῖν τὸν σῖτον, ὅπου ἂν ἀκούσωσι
πλεῖστον εἶναι, ἐκεῖσε πλέουσιν ἐπ' αὐτὸν καὶ
Αἰγαῖον καὶ Εὔξεινον καὶ Σικελικὸν πόντον πε-
28 ρῶντες· ἔπειτα δὲ λαβόντες ὁπόσον δύνανται πλεῖ-
στον ἄγουσιν αὐτὸν διὰ τῆς θαλάττης, καὶ ταῦτα
εἰς τὸ πλοῖον ἐνθέμενοι, ἐν ᾧπερ αὐτοὶ πλέουσι.
καὶ ὅταν δεηθῶσιν ἀργυρίου, οὐκ εἰκῇ αὐτὸν ὅποι
ἂν τύχωσιν ἀπέβαλον, ἀλλ' ὅπου ἂν ἀκούσωσι

l. 133 *καὶ ῥᾴδιον μαθεῖν* **F**, *καὶ μαθεῖν ῥᾴδιον* **HKLN** (Sl) : **ῥᾴδιον καὶ μαθεῖν** cet (Jb Hn) ‖ 134 *νῦν <πρῶτον>* olim litera *a* designatum ci Hartmanus

§ **25** l. 138 *χωρίου* **KL** ‖ **ὅπου** = *ἐν ᾧ* ci Jb (Hn) : *ὅπως* **v** ‖ 139 *ἔχῃ* **H**[a] ‖ **ποιοίη** ci Cob (Sa Sl Jb Hn) : *ποιῇ* vel *ποιεῖ* codd

§ **26** l. 145 **εἴ <τις> π. ἀ. εὑρίσκοι** ci Jb (Hn) ‖ 147 **διὰ τὴν φιλεργίαν** om Hn

§ **27** l. 154 **καὶ Εὔξεινον** om **H**[a] ‖ post **περῶντες** **H**[a] habet *ἢ καὶ Ἀδρίαν καὶ ἐς ἄλλας*

§ **28** l. 156 *ἄγονται* **H** ‖ **καὶ ταῦτα . . πλέουσι** om HvHn (Hn) ‖ 158 *ὅπου* **H**[a] ‖ 159 *ὅποι* ci WDi (Jb)

τιμᾶσθαί τε μάλιστα τὸν σῖτον καὶ περὶ πλείστου αὐτὸν ποιῶνται οἱ ἄνθρωποι, τούτοις αὐτὸν ἄγοντες παραδιδόασι. καὶ ὁ σὸς δὲ πατὴρ οὕτω πως ἔοικε φιλογέωργος εἶναι.

Πρὸς ταῦτα δὲ εἶπεν ὁ Ἰσχόμαχος

Σὺ μὲν παίζεις, ἔφη, ὦ Σώκρατες· ἐγὼ δὲ καὶ 29 φιλοικοδόμους νομίζω οὐδὲν ἧττον οἵτινες ἂν ἀποδιδῶνται ἐξοικοδομοῦντες τὰς οἰκίας, εἶτ' ἄλλας οἰκοδομῶσι.

Νὴ Δία, ἐγὼ δέ γέ σοι, ἔφην, ὦ Ἰσχόμαχε, ἐπομόσας λέγω ἦ μὴν πιστεύειν σοι φύσει [νομίζειν] φιλεῖν ταῦτα πάντας, ἀφ' ὧν ἂν ὠφελεῖσθαι νομίζωσιν. Ἀτὰρ ἐννοῶ γε, ἔφην, ὦ Ἰσχόμαχε, ὡς εὖ XXI τῇ ὑποθέσει ὅλον τὸν λόγον βοηθοῦντα παρέσχησαι. ὑπέθου γὰρ τὴν γεωργικὴν τέχνην πασῶν εἶναι εὐμαθεστάτην, καὶ νῦν ἐγὼ ἐκ πάντων ὧν εἴρηκας τοῦθ' οὕτως ἔχειν παντάπασιν ὑπὸ σοῦ ἀναπέπεισμαι.

Νὴ Δί', ἔφη ὁ Ἰσχόμαχος, ἀλλὰ τόδε τοι, ὦ 2 Σώκρατες, τὸ πάσαις κοινὸν ταῖς πράξεσι καὶ γεωργικῇ καὶ πολιτικῇ καὶ οἰκονομικῇ καὶ πολεμικῇ τὸ ἀρχικὸν εἶναι, τοῦτο δὴ συνομολογῶ σοὶ ἐγὼ πολὺ διαφέρειν γνώμῃ τοὺς ἑτέρους τῶν ἑτέρων· οἷον καὶ ἐν τριήρει, ἔφη, ὅταν πελαγίζωσι, 3 καὶ δέῃ περᾶν ἡμερινοὺς πλοῦς ἐλαύνοντας, οἱ μὲν τῶν κελευστῶν δύνανται τοιαῦτα λέγειν καὶ ποιεῖν, ὥστε ἀκονᾶν τὰς ψυχὰς τῶν ἀνθρώπων ἐπὶ τὸ ἐθελοντὰς πονεῖν, οἱ δὲ οὕτως ἀγνώμονές εἰσιν,

l. 160 τε et καὶ περὶ πλείστου . . . ἄνθρωποι del Jb
§ 29 l. 168 οἰκοδομῶσι ci Voigtlaender (Sa Sl Jb): *οἰκοδομῶνται* Hn: *οἰκοδομοῦσι* Δ ‖ post haec lacunam ponit Hn: neque enim sequi aliud genus hominum quod his opponatur ‖ 170 νομίζειν del Bremi (Di Sa Sl Jb Hn): *νομίζων* ci Steger ‖ 171 ἀφ' K (HSt Sa Sl Jb Hn): *ὑφ'* ACDPH[a], *ἐφ'* cet
c. XXI § 2 l. 11 γνώμῃ post *τὸ ἀρχικὸν εἶναι* transposuit Jb cl l. 51 (Hn)
§ 3 l. 13 *περᾶναι* ci Steger ‖ ἡμερινούς HSt (Sa Sl): *ἡμερησίους* ci Cob (Jb Hn): *ἡμερίους* Δ ‖ 15 τό HN: *τῷ* H[a] cet ‖ 16 ποιεῖν H[a]

ὥστε πλεῖον ἢ ἐν διπλασίῳ χρόνῳ τὸν αὐτὸν ἀνύτουσι πλοῦν. καὶ οἱ μὲν ἱδροῦντες ἐκβαίνουσιν ἐπαινοῦντες ἀλλήλους, ὅ τε κελεύων καὶ οἱ πειθόμενοι, οἱ δὲ ἀνιδρωτὶ ἥκουσι μισοῦντες τὸν
4 ἐπιστάτην καὶ μισούμενοι. καὶ τῶν στρατηγῶν ταύτῃ διαφέρουσιν, ἔφη, οἱ ἕτεροι τῶν ἑτέρων· οἱ μὲν γὰρ οὔτε πονεῖν ἐθέλοντας οὔτε κινδυνεύειν παρέχονται, πείθεσθαί γε οὐκ ἀξιοῦντας οὐδ' ἐθέλοντας ὅσον ἂν μὴ ἀνάγκη ᾖ, ἀλλὰ καὶ μεγαλυ-
5 νομένους ἐπὶ τῷ ἐναντιοῦσθαι τῷ ἄρχοντι· οἱ δὲ αὐτοὶ οὗτοι οὐδ' αἰσχύνεσθαι ἐπισταμένους παρέχουσιν, ἤν τι τῶν αἰσχρῶν συμβαίνῃ. οἱ δ' αὖ θεῖοι καὶ ἀγαθοὶ καὶ ἐπιστήμονες ἄρχοντες τοὺς αὐτοὺς τούτους, πολλάκις δὲ καὶ ἄλλους παραλαμβάνοντες, αἰσχυνομένους τε ἔχουσιν αἰσχρόν τι ποιεῖν καὶ πείθεσθαι οἰομένους βέλτιον εἶναι, καὶ ἀγαλλομένους τῷ πείθεσθαι ἕνα ἕκαστον καὶ σύμπαντας πονεῖν ὅταν δεήσῃ, οὐκ ἀθύμως πο-
6 νοῦντας. ἀλλ' ὥσπερ ἰδιώταις ἔστιν οἷς ἐγγίγνεται φιλοπονία τις, οὕτω καὶ ὅλῳ τῷ στρατεύματι ὑπὸ τῶν ἀγαθῶν ἀρχόντων ἐγγίγνεται καὶ τὸ φιλοπονεῖν καὶ τὸ φιλοτιμεῖσθαι ὀφθῆναι καλόν
7 τι ποιοῦντας ὑπὸ τοῦ ἄρχοντος. πρὸς ὅντινα δ' ἂν ἄρχοντα διατεθῶσιν οὕτως οἱ ἑπόμενοι, οὗτοι δὴ ἐρρωμένοι γε ἄρχοντες γίγνονται, οὐ μὰ Δί' οὐχ οἳ ἂν αὐτῶν ἄριστα τὸ σῶμα τῶν στρατιωτῶν

l. 18 *ἀνύτουσι* Cob ‖ **ἱδροῦντες ἐκβαίνουσιν ἐπαινοῦντες** ci Ed : *ἱδροῦντες καὶ ἐπαινοῦντες . . . ἐκβαίνουσιν* Δ (Sa Sl) ‖ 20 *οἱ δέ* ci Jb (Hn) : **οἱ δέ** Δ

§ 4 l. 22 **ἔφη οἱ ἕ. τῶν ἑ.** H[a] ‖ 23 **οὔτε κινδυνεύειν . . . ἐθέλοντας** om H[a] ‖ 24 **πείθεσθαί γε** (*quippe*) ci Jb (Hn) : *πείθεσθαί τε* vulgo ‖ **οὐδ' ἐθέλοντας** delevit Cobetus ut interpretamentum praecedentium **οὐκ ἀξιοῦντας** (Hn)

§ 5 l. 28 **τῶν αἰσχρῶν** om Jb (Hn) ‖ 30 **ἄλλους** < *ἥττους* > ci Jb ‖ 31 *παρέχουσιν* ci Cob (Hn) ‖ 34 **πονεῖν** del Cob (Hn) ‖ **πονοῦντας** HN : *ποιοῦντες* A, *πονοῦντες* H[a] cet

§ 6 l. 36 *ἐθελοπονία* ci Di ‖ 37, l. 38 **τό** om H[a]

§ 7 l. 40 **οὗτοι** HSt : *οὕτω* Δ ‖ 42 **τῶν στρατιωτῶν** susp Sl

ἔχωϲι καὶ ἀκοντίζωϲι καὶ τοξεύωϲιν ἄριϲτα καὶ
ἵππον ἄριϲτον ἔχοντεϲ ὡϲ ἱππικώτατα ἢ πελτα-
ϲτικώτατα προκινδυνεύωϲιν, ἀλλ' οἳ ἂν δύνωνται
ἐμποιῆϲαι τοῖϲ ϲτρατιώταιϲ ἀκολουθητέον εἶναι
καὶ διὰ πυρὸϲ καὶ διὰ παντὸϲ κινδύνου, τούτουϲ 8
δὴ δικαίωϲ ἄν τιϲ καλοίη μεγαλογνώμοναϲ, ᾧ ἂν
ταὐτὰ γιγνώϲκοντεϲ πολλοὶ ἕπωνται, καὶ μεγάλῃ
χειρὶ εἰκότωϲ <ἂν> οὗτοϲ λέγοιτο πορεύεϲθαι οὗ
ἂν τῇ γνώμῃ πολλαὶ χεῖρεϲ ὑπηρετεῖν ἐθέλωϲι,
καὶ μέγαϲ τῷ ὄντι οὗτοϲ ἀνὴρ ὃϲ ἂν μεγάλα
δύνηται γνώμῃ διαπράξαϲθαι μᾶλλον ἢ ῥώμῃ.
οὕτω δὲ καὶ ἐν τοῖϲ ἰδίοιϲ ἔργοιϲ, ἄν τε ἐπίτροποϲ 9
ᾖ ὁ ἐφεϲτηκὼϲ ἄν τε καὶ ἐπιϲτάτηϲ, ὃϲ ἂν δύνηται
προθύμουϲ καὶ ἐντεταμένουϲ παρέχεϲθαι εἰϲ τὸ
ἔργον καὶ ϲυνεχεῖϲ, οὗτοι δὴ οἱ ἀνύτοντέϲ εἰϲιν
ἐπὶ τἀγαθὰ καὶ πολλὴν τὴν περιουϲίαν ποιοῦντεϲ.
τοῦ δὲ δεϲπότου ἐπιφανέντοϲ, ὦ Σώκρατεϲ, ἔφη, 10
ἐπὶ τὸ ἔργον, ὅϲτιϲ δύναται καὶ μέγιϲτα βλάψαι
τὸν κακὸν τῶν ἐργατῶν καὶ μέγιϲτα τιμῆϲαι τὸν
πρόθυμον, εἰ μηδὲν ἐπίδηλον ποιήϲουϲιν οἱ ἐργάται,
ἐγὼ μὲν αὐτὸν οὐκ ἂν ἀγαίμην, ἀλλ' ὃν ἂν ἰδόντεϲ
κινηθῶϲι καὶ μένοϲ ἑκάϲτῳ ἐμπέϲῃ τῶν ἐργατῶν
καὶ φιλονικία πρὸϲ ἀλλήλουϲ καὶ φιλοτιμία κρατι-
ϲτεῦϲαι ἑκάϲτῳ, τοῦτον ἐγὼ φαίην ἂν ἔχειν τι
ἤθουϲ βαϲιλικοῦ. καὶ ἔϲτι τοῦτο μέγιϲτον, ὡϲ 11

l. 47 καὶ διὰ παντὸϲ κινδύνου del Cob (Sl Jb Hn)

§ 8 l. 48 ᾧ ἂν ταὐτὰ γιγνώϲκοντεϲ πολλοὶ ἕπωνται del Jb (Hn) | 49 ταὐτά ci HSt (Sl) : *ταῦτα* Δ (Sa) | 50 ἄν addidit Cob (Jb Hn) | οὗτοϲ F Ven, *οὕτως* M (corr *οὗτος*) H^a cet, om O | 52 οὗτοϲ ἀνήρ ci Mehler (Sl Jb) : *οὗτος ἂν εἴη* ci Cob (Hn) : *οὗτος ἀνήρ* Δ (Sa)

§ 9 l. 57 *ἀνύτοντες* ci Cob

§ 10 l. 59 δέ ci Castal, *τε* N, *γε* H^a cet | *ἐπιφανέντος αὐτοῦ* H^a | 60 μέγιϲτα GHKNH^a (Sl Jb Hn) : *μεγίστως* cet | 61 τὸν κακόν ci Brodaeus (Sl Jb Hn) : *τῶν κακῶν* Δ | et 64 τῶν ἐργατῶν om Jb (Hn) | 65 φιλονικία A (Sl Jb Hn) : *φιλονεικία* H^a cet (Sa) | *κρατιστοῦσαι* ACDPH^a : *κρατίστη οὖσα* cet (Sa Jb) : κρατιϲτεῦϲαι ci Hf (Sl Hn) | 66 ἑκάϲτῳ del Sr : *παρ' αὐτῷ* reponit censor ed Sr Lipsiensis | *τούτων* H^a

ἐμοὶ δοκεῖ, ἐν παντὶ ἔργῳ ὅπου τι δι' ἀνθρώπων πράττεται, καὶ ἐν γεωργίᾳ δέ. οὐ μέντοι μὰ Δία τοῦτό γε ἔτι ἐγὼ λέγω, ἰδόντα μαθεῖν εἶναι, οὐδ' ἅπαξ ἀκούσαντα, ἀλλὰ καὶ παιδείας δεῖν φημι τῷ ταῦτα μέλλοντι δυνήσεσθαι καὶ φύσεως ἀγαθῆς
12 ὑπάρξαι καὶ τὸ μέγιστον δὴ θεῖον γενέσθαι. οὐ γὰρ πάνυ μοι δοκεῖ ὅλον τουτὶ τὸ ἀγαθὸν ἀνθρώπινον εἶναι, ἀλλὰ θεῖον, τὸ ἐθελόντων ἄρχειν· σαφῶς δὲ δίδοται τοῖς ἀληθινῶς σωφροσύνῃ τετελεσμένοις. τὸ δὲ ἀκόντων τυραννεῖν διδόασιν, ὡς ἐμοὶ δοκεῖ, οὓς ἂν ἡγῶνται ἀξίους εἶναι βιοτεύειν ὥσπερ ὁ Τάνταλος ἐν Ἅιδου λέγεται τὸν ἀεὶ χρόνον διατρίβειν φοβούμενος μὴ δὶς ἀποθάνῃ.

§ **11** l. 70 **ἔτι** H : *ὅτι* H[a] cet ‖ 71 *παιδείαν* ci Hn ‖ 72 *φύσιν ἀγαθήν* ci Sr (Hartmanus)

§ **12** l. 75 **ἀλλὰ θεῖον** damnat Hartmanus ‖ 76 *σαφῶς φείδονται* codd (Sl Hn), pro quo **σαφῶς δὲ δίδοται** ci HSt (Sa) : *οὗ σαφῶς φείδονται*, 'chose que (les dieux) épargnent c'est-à-dire réservent pour' etc ci Jb : *<τοῦτο μὲν γὰρ ὑπὸ τῶν θεῶν> σαφῶς δίδοται* ci Sl

EXPLICIT TEXTUS

COMMENTARY

ON THE

OECONOMICUS OF XENOPHON

NOTES

The *Oeconomicus* comprises two separate Dialogues. The First, which forms the framework of the treatise and furnishes the general Introduction to the subject, is between Socrates and Critobulus (c. 1–c. 6). The Second purports to be a recapitulation of one which Socrates himself once held with Ischomachus, an Athenian gentleman (c. 7–c. 21). In the former Socrates is the instructor: in the latter, he is the listener, while Ischomachus gives him instruction in domestic economy and agriculture. Ischomachus also in his turn in the course of the dialogue quotes parts of a conversation between himself and his wife on household management and other subjects.

The Author's report of a Dialogue which he once heard between Socrates and Critobulus

CHAPTER I

Socrates explains to Critobulus that economy is as much a science as medicine and architecture: and that this science consists in the management of property, which rightly understood means all that is of use to a properly constituted man, but valueless to those who are slaves to their passions.

§ 1 l. 1. **ἤκουσα δέ ποτε αὐτοῦ**: the *Οἰκονομικός* (*sc.* λόγος) 1
i.e. 'Theory of Household and Estate management' (or, if we understand ἀνήρ, 'Economist') is considered by C. Schenkl

(*Xenophon Studien* II 144), Delbrück (*Xenophon* p. 59 n. 10) and others to have formed originally part of a complete work—which included the *Memorabilia* and the *Symposion*—intended to vindicate the memory of Socrates against his traducers, and especially against the sophist Polycrates in answer to a treatise by him, entitled Κατηγορία Σωκράτους (Cobet *NL* 661 681), which had a certain reputation in the first part of the fourth century B.C. This, they say, will account for the abrupt commencement of the present dialogue, which is assumed to be a continuation of the *Memoirs* and for the use of αὐτοῦ to indicate Socrates. A. Roquette disagrees with their conclusions (*de Xen. vita* pp. 73 f), and he is supported by Büchsenschütz, Breitenbach and Blass.

2. **τοιάδε**, 'as follows'; *τοιαῦτα* or *ταῦτα* would refer to something preceding.

3. **ὦ Κριτόβουλε**: 'Critonis filius erat Critobulus, patri similis, simplex et bonus; corporis tamen flore quam acumine ingenii commendatior. Divitiis et forma supra modum gaudebat, cf. *Oec.* c. 2, 1, *Symp.* c. 3, 7, c. 4, 10 sqq., non quo propter ista superbiret, sed plane puer exsultaret et lasciviret. Hinc interdum pueriliter petulans pauperem et deformem Socratem cavillatur: cf. *Oec.* c. 2, 3. *Symp.* c. 4, 19. Non erat ad philosophiam aptus, neque adeo Crito efficere potuit, ut in interiorem Socratis familiaritatem et disciplinam admitteretur: cf. Plat. *Euthydem.* p. 306 D. Uxorem duxerat *Symp.* c. 2, 3 quam tamen neglegebat, unde Socrates ad ipsum *Oec.* c. 3, 12 ἔστι δὲ ὅτῳ ἐλάσσονα διαλέγῃ ἢ τῇ γυναικί; cui ille εἰ δὲ μή, οὐ πολλοῖς γε: et in amorem pronior, rem familiarem satis amplam se habere existimans non curabat. Socrates *Oec.* c. 2, 7 ὁρῶ σε οἰόμενον πλουτεῖν καὶ ἀμελῶς μὲν ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα, παιδικοῖς δὲ πράγμασι προσέχοντα τὸν νοῦν, ὥσπερ ἐξόν σοι. Non sine causa igitur Aeschines Socraticus eum ἐν τῷ Τηλαυγῇ notavit ἐπ' ἀμαθίᾳ καὶ ῥυπαρότητι βίου, Athenae. V c. 62 p. 220. Cliniam, Alcibiadis fratrem patruelem, insano amore deperibat. Exclamat *Symp.* c. 4, 12 νῦν γὰρ ἐγὼ Κλεινίαν ἥδιον μὲν θεῶμαι ἢ τἆλλα πάντα τὰ ἐν ἀνθρώποις καλά· τυφλὸς δὲ τῶν ἄλλων ἁπάντων μᾶλλον δεξαίμην ἂν εἶναι ἢ (Κλεινίου) ἑνὸς ὄντος. ἄχθομαι δὲ καὶ νυκτὶ καὶ ὕπνῳ, ὅτι ἐκεῖνον οὐχ ὁρῶ, ἡμέρᾳ δὲ καὶ ἡλίῳ τὴν μεγίστην χάριν οἶδα, ὅτι μοι Κλεινίαν ἀναφαίνουσιν, cf. §§ 21 sqq. Crito igitur de filio sollicitus Socrati ipsum commisit curandum, *ibid.* § 24, a quo, cum Cliniam exosculatus esset, monetur et reprehenditur *Mem.* I iii 10; cf. *Symp.* c. 4, 25. Non sine causa eum potissimum de amicis deligendis et conciliandis admonet Socrates *Mem.* II vi, quippe qui facillime a malis amicis corrumperetur: et de re familiari tuenda et augenda cum eo prae ceteris omnibus in *Oeconomico* disserit, quod sibi bona superesse putaret, neque in aliis quaerendis operam esse ponendam: unde Socrates c. 2, 7 οἰκτείρω σε, μή τι ἀνήκεστον κακὸν πάθῃς καὶ εἰς πολλὴν ἀπορίαν καταστῇς. Ceterum verus ipsius et constans in Socratem amor (*Mem.* I ii 48) cuius fuit cum patre fideiussor (Plato *Apol.* p. 38) et quem nec morientem deserere sustinuit, *Phaed.* p. 59.' C. G. Cobet *Prosopographia Xenophontea* pp. 58–59.

ἆρά γε: the *γε* serves to emphasize the question, 'is it not true that?' So c. 7, 38; c. 17, 8; *Mem.* I v 4, III ii 1, viii 3, Aristoph. *Av.* 1220.

4. **ἐπιστήμης τινός**, 'a branch of knowledge.'

5. **ἡ χαλκευτική** sc. *τέχνη*, *ars ferraria*, 'smiths' work.' **ἡ τεκτονική**, *ars fabrilis* or *tignaria*, 'carpentry,' joiners' work. Cp. *Mem.* I i 7 *τεκτονικὸν ἢ χαλκευτικόν*, Plat. *Prot.* 324 E *οὐ τεκτονικῇ οὐδὲ χαλκείᾳ*.

6. **ἔμοιγε δοκεῖ** sc. *ἡ οἰκονομία ὄνομα εἶναι ἐπιστήμης τινος.* Observe that *δοκεῖ* marks an opinion; *φαίνεται* (§ 11) a certainty.

§ 2 l. 7. **ἦ** interrogative, where a special interest is felt by the questioner in the answer which he expects; **καί** is prospective and repeated before **τῆς οἰκονομίας**. **ἔχοιμεν ἂν εἰπεῖν**, 'we could tell,' the protasis 'if we would' being suppressed; this is usually called the potential optative, G. *MT.* § 235, *Gr.* §§ 1327 f. Cp. § 3 l. 15.

8. **ὅ τι ἔργον ἑκάστης**, 'what the business or function of each is.'

9. **αὐτῆς** must be considered as in apposition to **τῆς οἰκονομίας** to which it is added *ex abundanti* for the sake of greater clearness, unless we take **τῆς οἰκονομίας** as put freely for *περὶ τῆς οἰ.* 'in the case of household management,' as contrasted with *τούτων τῶν τεχνῶν*, as in c. 3, 11; c. 11, 11. Such pronominal resumption is grammatically a pleonasm, but not rhetorically. See Ridd. *Dig. Plat. Id.* § 222, 8, Stallbaum ad Plat. *Symp.* 195 A.

10. **γοῦν**, 'at any rate,' as l. 30. **οἰκονόμου ἀγαθοῦ εἶναι**, as § 15 l. 107 n. The infinitive **εὖ οἰκεῖν** may be regarded either as the subject nominative of **δοκεῖ** or the subject accusative of **εἶναι**, according as **δοκεῖ** is taken personally or impersonally.

11. **οἰκεῖν**, 'to rule,' 'administer,' mostly with modal adverb. Cp. *Mem.* I i 7 *τοὺς μέλλοντας οἴκους τε καὶ πόλεις καλῶς οἰκήσειν*, ii 64, Plat. *Men.* p. 71 E, *Legg.* VI 779 C. It is used also reflexively of 'cities administering their own affairs,' as in *Hell.* IV viii 5, Plato *Rep.* 543 A *τῇ μελλούσῃ ἄκρως οἰκεῖν πόλει* i.e. 'to be perfectly governed.'

§ 3 l. 12. **ἦ καὶ τὸν ἄλλου γε**, '(is it his business to manage well) that of *another* also?'

14. **ὁ . . ἐπιστάμενος**, G. *Gr.* § 1560, 1. Notice that **μέν** is without its proper correlative. See Gr. Ind. *s.v.*

16. **ὅ τιπερ** sc. *δύναται ἐργάζεσθαι*, 'just as,' 'exactly what'; cp. *Hier.* c. 11, 14 *νόμιζε τοὺς παῖδας ὅ τιπερ τὴν σὴν ψυχήν.* **καὶ ὁ οἰκονομικός γ' ἂν ὡσαύτως** sc. *δύναιτο ἂν εὖ οἰκεῖν τὸν ἄλλον οἶκον ὥσπερ τὸν ἑαυτοῦ;* or *ἐργάζεσθαι ἄλλῳ ὅ τιπερ καὶ ἑαυτῷ;* the answer is in the affirmative, **ἔμοιγε δοκεῖ**. For

οἰκονομικός as)(πολιτικός, cp. *Cyr.* II ii 14, Plat. *Alc.* I 133 E.

2 § 4 l. 19. **ἔστιν ἄρα . . μισθοφορεῖν**, 'is it, then, possible for a man having a practical knowledge of this art, even if he should have no property actually of his own, to earn wages for managing the house of another as he would do for building it?' Cp. c. 2, 12.

20. **ἐπισταμένῳ . . οἰκονομοῦντα**: for the construction, cp. c. 6, 16; c. 11, 23, *Hier.* 2, 8 τοῖς ἰδιώταις ἔξεστιν ὅποι ἂν βούλωνται πορεύεσθαι μηδὲν φοβουμένους, *Cyr.* II i 15 ἔξεστιν ὑμῖν λαβόντας ὅπλα ἐμβαίνειν, and see G. *Gr.* § 928, 1.

23. **καὶ . . γε**, 'aye and.'

24. **φέροι τἄν** *i.e.* τοι ἄν, 'he would certainly earn.' 'Qui stipendium aut mercedem accipit sive publice sive privatim dicitur constanter ab omnibus *μισθὸν φέρειν*, non *φέρεσθαι* (cf. *Anab.* I iii 21; VII vi 7); *φέρεσθαι μισθόν* si diceretur Graece, de eo diceretur qui acceptam mercedem secum auferret.' Cobet *NL.* p. 568. **παραλαβών**, 'taking over,' 'succeeding to the management of.' Aristoph. *Eccl.* 107 παραλαβεῖν τῆς πόλεως τὰ πράγματα.

25. **τελεῖν ὅσα δεῖ**, 'to pay all outgoings.' **περιουσίαν**, 'a surplus,' c. 2, 10; c. 21, 9.

§ 5 l. 27. **οἶκος** emphatic by its position. **ὅπερ οἰκία**, 'just the same thing as a dwelling-house,' 'a dwelling-house and no more,' § 7; c. 2, 12; c. 17, 8. The sentence would be in full ἆρα οἶκος δοκεῖ ἡμῖν εἶναι ὅπερ οἰκία ἐστίν;

28. **ὅσα τις ἔξω τῆς οἰκίας κέκτηται**: see Gr. Ind. *s.v.* οἶκος. So οἴκου ὀρφανικοῦ, 'an orphan's estate' Aristot. Ἀθ. πολ. c. 56, 6 where Sandys compares Dem. *or.* 27 § 15 οἶκον μισθοῦν, 'to let the orphan's estate.'

29. **τοῦ οἴκου**, predicate possessive or partitive genitive. For **ταῦτα**, see n. to c. 2, 16.

31. **μηδέ**, *ne . . quidem.* **τῇ αὐτῇ . . τῷ κεκτημένῳ**, 'in the same city-state . . as the proprietor thereof' (c. 20, 22), dat. of likeness, G. *Gr.* § 1178 N; cp. c. 7, 8; c. 16, 7. For the pr. ind. in the apodosis (**δοκεῖ εἶναι**) containing a general statement, and the opt. in protasis adding a remote future condition where we should expect a general present supposition (εἰ μηδὲ . . ἐστί), see G. *MT.*[2] § 501 (*c*) and cp. § 18.

§ 6 l. 34. **ἔνιοι** *sc.* κέκτηνται.

37. **μεντἄν**, crasis of μέντοι ἄν, as c. 11, 4.

38. **τούτου**, 'for this' *sc.* τοῦ τοὺς ἐχθροὺς αὔξειν, 'adding to

(the number of) his enemies.' **προςέτι**, 'further.' Lat. *ultro*; the meaning being if, so far from being a loser, he should be a winner thereby in adding to his possessions.

§ 7 l. 40. **ὅτι**, '(I ask the question) because' etc. Cp. *Cyr.* VI iii 20 *οἱ δ' Αἰγύπτιοι, ἔφη, πῶς εἰσι τεταγμένοι; ὅτι εἶπας κτλ.*, *ib.* IV v 11, VII i 42, Plato *Rep.* 343 A.

41. **κτῆσις**, collective in its Homeric sense 'acquisitions,' 'possessions.' Cp. Soph. *El.* 1290 *πατρῴαν κτῆσιν δόμων*, Aristot. *Pol.* 1309ᵃ, 15 *τὰς κτήσεις μὴ ποιεῖν ἀναδάστους.*

42. **γε**, restrictive of preceding statement.

43. **εἴ τι** *i.q.* *ὅ τι*, as *siquid* for *quidquid* in Latin; c. 9, 9. With **κακόν** supply *κέκτηται.* **κτῆμα** not to be taken with *τοῦτο*, being predicate.

45. **σὺ δ' ἔοικας . . καλεῖν**, 'but it looks as if you called.' The *δέ* here marks an objection.

47. **πάνυ μὲν οὖν** *sc.* *καλῶ*, 'most certainly I do.' See n. 3 to c. 7, 8. **δέ γε**, when used in continuation of a statement, serve to complete or enforce it; when by a second speaker in response, they mark exception to or correction of what has been said by the previous speaker. See c. 17, 7, 8; c. 20, 29. **ζημίαν νομίζω** *sc.* *εἶναι*, a common omission with verbs of thinking, speaking, and the like.

48. **χρήματα** denotes wealth or property which you can use and enjoy directly, which does you direct service; *κτήματα* merely 'possessions.'

Cp. Aristot. *Rhet.* I v 7 *τὸ πλουτεῖν ἐστὶν ἐν τῷ χρῆσθαι μᾶλλον ἢ ἐν τῷ κεκτῆσθαι· καὶ γὰρ ἡ ἐνέργειά ἐστι τῶν τοιούτων καὶ ἡ χρῆσις πλοῦτος*, Isocr. *Dem.* § 28 *ἔστι χρήματα μὲν τοῖς ἀπολαύειν ἐπισταμένοις, κτήματα δὲ τοῖς κτᾶσθαι δυναμένοις.* Teles ap. Stob. *Anth.* 97, 31 (III p. 213 ed. Mein.) *οἱ ἀρχαῖοι ἔλεγον τῶν ἀνθρώπων οὓς μὲν χρήματα ἔχειν οὓς δὲ κτήματα· οὓς μὲν γὰρ χρῆσθαι τοῖς ὑπάρχουσιν οὓς δὲ μόνον κεκτῆσθαι οὔτε ἑαυτοῖς οὔτε ἄλλοις μεταδιδόντας καὶ προιεμένους.*

§ 8 l. 49 **κἄν**, crasis of *καὶ ἐάν*: **ἄρα**, 'consequently.' For **γε**, see § 3. **πριάμενος**: see Gr. Ind. *s.v.* *πρίασθαι.*

50. **καταπίπτων**, 'falling off'; cp. *Anab.* III ii 19. **ἀπ' αὐτοῦ** with **λαμβάνῃ** as Plat. *Apol.* p. 25 E *κακόν τι λαβεῖν ἀπ' αὐτοῦ.*

51. **λαμβάνῃ**, not once only but several times: hence the present tense. **οὐ χρήματα αὐτῷ ἐστιν ὁ ἵππος**, 'his horse is no property to him; is it not so?'

52. **εἴπερ . . γε**, 'on the assumption that,' or 'seeing that' of a thing believed to be correctly assumed. **ἀγαθόν** in reference to *ὅ τι γέ τις ἀγαθὸν κέκτηται* l. 42.

53. **οὐδέ**, *ne . . quidem*, 'no more,' 'not either,' 'and in the same way not.' **ἀνθρώπῳ . . ὅστις**, 'to any man who.'

54. **ὥστε ζημιοῦσθαι ἐργαζόμενος**, 'so as to lose by the cultivation of it.' See c. 16, 9 n.

56. **οὐδὲ μέντοι**, the negative of *καὶ μέντοι*, confirms the statement of the previous speaker. See n. to c. 7, 35; Gr. Ind. *s.v.* *μέν* III 2.

57. **πεινῆν παρασκευάζει** *sc.* *αὐτόν*, 'causes him to starve'; cp. Aristot. *Pol.* 1337^b, 12 *τὰς τοιαύτας τέχνας ὅσαι παρασκευάζουσι τὸ σῶμα χεῖρον διακεῖσθαι βαναύσους καλοῦμεν*. On the contraction of *πεινάω*, see G. *Gr.* § 496.

§ 9 l. 59. **οὐδὲ τὰ πρόβατα**, *ne oves quidem*, repeats *καὶ τὰ π.* in its negative aspect. The sentence **τὸ μὴ . . χρῆσθαι** stands as a single noun as the object of the preposition **διά**, G. *MT.*^{2} § 806, *Gr.* § 1555.

61. **οὔκουν ἔμοιγε δοκεῖ** *sc.* *τὰ πρόβατα χρήματα τούτῳ εἶναι ἄν*, 'I certainly think not.' Observe the difference of accent in *οὔκουν*, a strong negative, and in *οὐκοῦν*, *itaque*, *ergo* ll. 33, 58, in which the negative force disappears. The former occurs five times, the latter twenty-five times in this dialogue.

62. **χρήματα ἡγεῖ**, 'you reckon as property'; see n. to l. 48.

63. **οὐ** is to be taken closely with **χρήματα**, 'no property.'

64. **οὕτως** *sc.* *ἔχει*, 'it is as you say,' 'just so.' Cp. c. 19, 10.

§ 10 l. 65. **ταὐτὰ . . ὄντα**, 'although they are the same,' refers to the implied general subject of *ἐστί*, 'objects,' 'things.'

67. **ὥσπερ γε**, 'as for instance,' c. 15, 10.

68. **ἀξίως λόγου**, 'in a manner worth mentioning,' 'tolerably well,' c. 3, 16.

69. **οὐδὲν μᾶλλον ἢ . . λίθοι**, 'are no more goods than worthless pebbles are goods.' Cp. *Vect.* c. 4, 45 *ἀργυρίτιδος κρατήσαντες τί ἂν μᾶλλον ἢ λίθοις ἔχοιεν χρῆσθαι;*

70. **εἰ μὴ ἀποδιδοῖτό γε**, 'unless, indeed, he were to *sell* them,' an exception appended by way of afterthought. See n. to § 5 l. 31.

§ 11 l. 72. **μὴ ἀποδιδομένοις**, 'if they don't sell them.' *μή* can only be used with the participle, at least in classical Greek, when it bears a c o n c e s s i v e meaning. G. *Gr.* § 1612.
οὔ *sc.* *χρήματά εἰσι*. It is accented because at the end of a clause, as c. 11, 8; c. 20, 6.

73. **αὐτοῖς** *sc.* *τοῖς αὐλοῖς*.

74. **δι' ὁμολογουμένων χωρεῖ**, 'is progressing consistently.'

76. **μὴ πωλούμενοι**, 'if they be not sold'; but in c. 2, 3 4
πωλούμενα means 'offered for sale.'

77. **οὐδέν**, adverbial accusative qualifying **χρήσιμοι**, 'not at all,' like *nihil* for *non* and old English 'nothing' and 'naught' for 'not.' So c. 2, 1, 2; c. 11, 23.

78. **χρήματα** *sc. εἰσί.*

§ **12** l. 80. **ἤν ἐπίστηταί γε πωλεῖν**, 'yes (they are property), provided that he (the owner) knows how to sell them.'
αὖ, 'again,' 'further.'

81. **πρὸς τοῦτο ᾧ μὴ ἐπίσταιτο χρῆσθαι**, 'in exchange for a thing which he did not know what to do with.' For this use of **πρός**, cp. Menander *Fr. inc.* 214 ed. Mein. (*Fr.* 828 ed. Kock) Θρᾷξ *εὐγενὴς εἰ πρὸς ἅλας ἠγορασμένος*, Theophr. *HPl.* IX 6, 4 *πωλεῖσθαι πρὸς ἀργύριον*, Dem. *or.* LV § 32 *ἀποδόμενος ἢ πρὸς ἕτερα χωρία ἀλλαξάμενος.* **ἐπίσταιτο**, optative by assimilation to *πωλοίη*. G. *Gr.* § 1439.

82. **κατά γε τὸν σὸν λόγον**, 'according to your reasoning, at least.' 83. **λέγειν ἔοικας**, 'your argument, methinks, is.'

§ **13** l. 86. **καὶ σὺ δέ**: *δέ* is here the connecting particle, while *καί* emphasizes the word to which it is prefixed, 'and you also.' Cp. § 20, c. 4, 1 and see Gr. Ind. *s.v. καί.*

87. **ἀφ' ὧν . . χρήματα εἶναι**, 'that (only) those things from which one may derive benefit, are goods.' The subject of *εἶναι* is the implied antecedent of *ὧν*. For *ὠφελεῖσθαι ἀπό τινος*, see n. to § 15.

88. **γοῦν**: see Gr. Ind. *s.v.* **ὥστε . . κάκιον τὸ σῶμα ἔχοι**, 'so as to be in a worse condition of body.' The mood of the *ὥστε* clause is assimilated to that of the protasis, *ὥστε* having apparently the force of a conditional relative. Cp. *Cyr.* V v 30 *εἴ τις τὴν γυναῖκα τὴν σὴν οὕτω θεραπεύσειεν ὥστε φιλεῖν αὐτὴν μᾶλλον ποιήσειεν ἑαυτὸν ἢ σέ, ἆρ' ἄν σε εὐφράναι;* iii 47 *εἰ ὁ στρατηγὸς οὕτως ἠλίθιος ἔσοιτο ὥστε οὐκ εἴσοιτο.* See G. *MT.*[2] § 604.

89. **οἷον**, 'for example,' c. 9, 9; c. 17, 3 etc.

90. **κάκιον** is here an adverb, *τὸ σῶμα* and *τὴν ψυχήν* being accusatives of respect after *ἔχοι*, *sc. habeat*, not objectives. Note the *anaphora κάκιον μὲν . . κάκιον δὲ . . κάκιον δέ*: there are a score such in this dialogue.

91. **ἔτι**, 'any longer,' 'after that,' c. 2, 15.

92. **εἰ μή πέρ γε . . φήσομεν**, 'unless indeed we are to

say.' Cp. c. 7, 17, Aristoph. *Nub.* 1183 f πῶς γάρ, εἰ μή πέρ γ' ἅμα | αὐτὴ γένοιτ' ἂν γραῦς τε καὶ νέα γυνή; and (without γε) *Lysistr.* 629 οἷσι πιστὸν οὐδὲν εἰ μή περ λύκῳ κεχηνότι. So in Lat. *nisi vero* is used to introduce a statement which the writer wishes to stamp as absurd. **τὸν ὑοσκύαμον καλούμενον**, 'the so-called henbane,' Fr. *jusquiame*, one of the family of *Solanaceae*, 'nightshade,' which contains fifteen varieties, all poisonous and narcotics.

93. **ὑφ' οὗ . . παραπλῆγες γίγνονται**, 'under the influence of which they become mad.' For ὑπό used of a thing after a quasi-passive, cp. c. 3, 5 ἀπολωλέναι ὑπὸ γεωργίας, c. 17, 10; c. 21, 6.

§ 14 l. 95. **μὲν δή**: see Gr. Ind. *s.v.* μέν II B.

96. **οὕτω πόρρω ἀπωθείσθω**, 'let it be put so far away (out of consideration).' Others, as Breitenbach, take ἀπωθ. for middle, the subject being τις. The 3rd pers. imper. is so used by Plato in stating a postulate, as *Rep.* VIII 553 A.

97. **οἱ φίλοι . . τί φήσομεν αὐτούς**: a rhetorical anacoluthon, when a *nominativus pendens* stands emphatically at the head of a sentence, as its fundamental subject, though not comprised in its general structure, as in *Hier.* c. 4, 6 ὥσπερ οἱ ἀθληταί, οὐχ ὅταν ἰδιωτῶν γένωνται κρείττονες, τοῦτ' αὐτοὺς εὐφραίνει.

100. **χρήματα** sc. φήσομεν αὐτοὺς εἶναι.

101. **ἤν . . γε**, 'if so be that.'

§ 15 l. 104. **τῷ δυναμένῳ ἀπὸ τῶν ἐχθρῶν ὠφελεῖσθαι**, 'to any one who can derive benefit from his enemies.' ὑπό would imply beneficial agency exerted in a direct manner, whereas ἀπό refers to that exerted indirectly. Cp. c. 20, 29, *Cyr.* I i 2 χαλεπώτεραί εἰσιν αἱ ἀγέλαι πᾶσι τοῖς ἀλλοφύλοις ἢ τοῖς ἄρχουσί τε καὶ ὠφελουμένοις ἀπ' αὐτῶν. Plutarch in his treatise πῶς ἄν τις ἀπ' ἐχθρῶν ὠφελοῖτο, *Mor.* p. 86 C, refers to the present passage: δοκεῖ μοι περὶ ἐχθρῶν τῷ πολιτικῷ προσήκειν τοῦ Ξενοφῶντος ἀκηκοέναι μὴ παρέργως εἰπόντος, ὅτι τοῦ νοῦν ἔχοντός ἐστι καὶ ἀπὸ τῶν ἐχθρῶν ὠφελεῖσθαι. Cp. *de rect. rat. aud.* c. 6, p. 40 C Ξενοφῶν φησι τοὺς οἰκονομικοὺς καὶ ἀπὸ τῶν φίλων ὀνίνασθαι καὶ ἀπὸ τῶν ἐχθρῶν.

5 107. **οἰκονόμου ἐστὶν ἀγαθοῦ**, 'it is the business of a good manager,' predicate possessive genitive implying duty, as § 2 l. 10. See G. *Gr.* § 1094, HA. *Gr.* § 732 c.

110. **ἰσχυρότατά γε**, *maxime vero*, 'yes, most decidedly': ἰσχυρῶς is often used in the sense of *vehementer*, *valde*, 'exceedingly,' to qualify verbs or adjectives.

Cobet, who is followed by Schenkl and Graux, is of opinion that there is here a considerable gap in the text. Socrates should explain in the lost portion how one may derive benefit from one's enemies: it is not only in making war upon them that we may do so.

112. **καὶ γὰρ δή**, 'for, of course,' 'as a matter of fact,' c. 7, 3; c. 15, 11; c. 16, 7. **ὅσοι μὲν . . ὅσοι δέ**, § 13 note.

113. **ἰδιωτῶν**, 'persons in a private station,' here)(*τυράννων* as in *Hier.* c. 4, 9.

The exact import of *ἰδιώτης*—which is a negative term—depends on the context. Like our word 'layman,' it means 'a non-professional man'; thus it is opposed to 'a trained athlete' (*Mem.* III vii 7), to 'a seer' (*Anab.* VI i 31), to 'a physician' (Thuc. II 48, 2. Plat. *Rep.* 389 B), to 'a poet' (Plat. *Symp.* 178), to 'a musician' (*Prot.* 327 C), to 'a *ῥήτωρ*' (Aeschin. *Tim.* 2), to 'a military officer,' when it means 'a private soldier,' as c. 20, 6.

ηὐξημένοι εἰσί, 'have been aggrandised.' **ἀπό**, 'by means of,' c. 5, 13; c. 9, 15; c. 20, 22.

§ **16** l. 115. **ἀλλὰ γάρ**: see on c. 11, 11. **τὰ μέν** = *ταῦτα μέν*. See Gr. Ind. *s.v.* ὁ I.

116. **ἐκεῖνο**, *illud*, 'with reference to what follows,' as c. 7, 13; c. 15, 1.

117. **ἐπιστήμας**, 'qualifications,' 'endowments.'

118. **μέν**, 'although.' **ἀφορμάς**, 'means to start with' (as stock-in-trade, capital to carry on a business), hence generally 'resources,' 'opportunities,' referred to below l. 123 as **τὰ κτήματα**.

120. **ταῦτα . . ποιεῖν**, 'to do so,' *sc. ἐργαζόμενοι αὔξειν τοὺς οἴκους.* See Gr. Ind. *s.v.* *ποιεῖν* B 4. **διὰ τοῦτο** *sc. διὰ τὸ μὴ θέλειν ταῦτα ποιεῖν.*

122. **ἄλλο τι ἤ**, 'is it anything else than?' 'is it not the case that?' is used as a direct adverbial interrogative, G. *Gr.* § 1604, Ridd. *Dig. Pl. Id.* § 22. **αὖ**, *item*.

§ **17** l. 126. (**περὶ**) **καὶ πάνυ εὐπατριδῶν ἐνίων γε**: in full *διαλέγομαι περὶ ἐνίων γε δοκούντων εἶναι καὶ πάνυ εὐπατριδῶν*, 'I am talking of those of whom some at least are reputed to be of quite the highest rank.' At Athens in the olden times the population was divided into *εὐπατρίδαι*, 'nobles,' *γεωμόροι*, 'small landed proprietors,' and *δημιουργοί*, 'artisans.' For *καὶ πάνυ*, see Gr. Ind. *s.v.* *καί* B.

128. **τοὺς μὲν . . τοὺς δέ**, in partitive apposition to *οὓς*, as c. 17, 2; c. 19, 19.

τοὺς μὲν πολεμικάς, τοὺς δὲ καὶ εἰρηνικὰς ἐπιστήμας ἔχοντας, 'possessing skill, in the arts of war, some in those of peace.' There are so many instances of the use of the double or cumulative *καί* in bimembral clauses that, although here the *καί* before *πολεμικάς* is omitted in some MSS, Breitenbach and Sauppe, after Hertlein *Obs. in Hist. gr.* 2, 16, have restored it to the text. Cp. c. 14, 4, c. 18, 10, *Hell.* IV i 15 *θῆραι αἱ μὲν καὶ ἐν περιειργμένοις παραδείσοις, αἱ δὲ καὶ ἐν ἀναπεπταμένοις τόποις πάγκαλαι*, *An.* II i 22, IV i 14 *τὰ μέν τι καὶ μαχόμενοι τὰ δὲ καὶ ἀναπαυόμενοι* (where, however, Arnold Hug omits the former *καί* and Rehdantz the latter also), *Cyr.* I v 3, II ii 17, III iii 67, V iv 8, VII i 29, *de re eq.* c. 1, 12, *Mem.* I vi 3, III v 13; and see Stallb. on Plat. *Apol.* 22 D.

129. **ἐπιστήμας . . ἐργάζεσθαι**: cp. c. 3, 16; c. 4, 3; c. 7, 20; c. 18, 9; c. 20, 14.

130. **ὡς μὲν ἐγὼ οἶμαι** refers to **δι' αὐτὸ τοῦτο**, 'for this very reason, as I think, that they are without masters to control them.' For the *μέν* (*solitarium*) without correlative, see Gr. Ind. *s.v.* *μέν* B.

§ 18 l. 132. **καὶ πῶς ἂν . . οὐκ ἔχοιεν**, 'but how, pray, can they be (said to be) without masters?' For the use of a potential optative in apodosis with ind. pres. in the protasis, see G. *MT.*² § 501. For *καὶ πῶς*, see Gr. Ind. *s.v.* *καί* A III.

133. **εὐχόμενοι . . ἔπειτα κωλύονται**, 'in spite of their wish to succeed and their eagerness to do what they may get good from (*not* 'their desire to do good service to the best of their power') they are after all prevented from so doing by their rulers.' On the adjunct *ἔπειτα*, emphasizing the antithesis between the participial clause and the verb, see G. *MT.*² § 856.

134. **ἔχοιεν**, optative in a final relative clause expressing purpose, G. *MT.*² § 564.

135. **ποιεῖν ταῦτα**, as above l. 120.

6 137. **ἄρχουσιν αὐτῶν**: G. *Gr.* § 1120.

§ 19 l. 139. **ὅτι πονηρότατοί γ' εἰσὶν οὐδὲ σὲ λανθάνουσιν**, 'you also do not fail to perceive that they are very bad rulers indeed.' The personal for the impersonal construction *οὐδὲ σὲ λανθάνει ὅτι πονηρότατοί εἰσιν* as l. 145; cp. *Mem.* III v 24 *οὐ λανθάνεις με . . ὅτι ταῦτα λέγεις.*

140. **εἴπερ . . γε**, l. 52 n. **πονηρίαν**, predicate.

141. **μαλακίαν ψυχῆς**, 'moral weakness')(*καρτερίαν.*

§ 20 l. 142. **καὶ . . δέ**, § 13 l. 86 n.

143. **κυβεῖαι**, 'playing with dice,' 'gambling.' See n. to l. 153.

144. **ἀνωφελεῖς ἀνθρώπων ὁμιλίαι**, 'keeping bad company': *ἀνωφελής* means (1) 'of no use,' as l. 121, (2) 'pernicious,' as c. 13, 12, *Mem.* II vi 4. **προϊόντος**, c. 7, 42.

145. **καταφανεῖς γίγνονται ὅτι**: see n. to l. 139.

146. **λῦπαι ἄρα ἦσαν**, 'they are really (not pleasures as they pretended to be and the victims of their deception thought they were but) pains.' This use of *ἄρα* with past tenses of verbs and particularly the imperfect of *εἶναι* to express the feeling that the state of the case is different from our antecedent notion of it, is very familiar in Aristophanes and Plato; cp. c. 6, 16, c. 11, 5.

147. **περιπεπεμμέναι**, from *περιπέττειν*, 'to crust or cover all over,' hence 'to cook up,' 'gloss over,' 'disguise.' Cp. Aristoph. *Plut.* 159 *ὀνόματι περιπέττουσι τὴν πονηρίαν*, Plato *Legg.* 886 E *λόγοισι . . ταῦτα εὖ πως ἐς τὸ πιθανὸν περιπεπεμμένα.* **διακωλύουσιν αὐτοὺς . . κρατοῦσαι**, 'keep them away from, prevent them effectually from engaging in, profitable occupations by the mastery they exercise over them.' For *ἀπό*, cp. c. 12, 14, *Cyr.* III iii 51 *τὰς ψυχὰς τῶν ἀκουόντων ἀπὸ τῶν αἰσχρῶν κωλῦσαι.* Cicero may have been thinking of this passage when he wrote *de off.* II 10, 37 *voluptates, blandissumae dominae, maioris partis animos a virtute detorquent.*

§ 21 l. 150 **μέν**, 'although,' answers to **ὅμως δέ.** **καὶ πάνυ σφοδρῶς πρὸς τὸ ἐργάζεσθαι ἔχουσι**, 'are right earnestly disposed, most zealously inclined, to exert themselves.' On *ἔχειν* with modal adverb and *πρός*, see my n. to Plutarch's *Them.* c. 2, 6 and Gr. Ind. *s.v.* *ἔχειν* B 2.

151. **μηχανᾶσθαι προσόδους**, 'to contrive (means of raising), to procure, an income.' Cp. c. 2, 7 *ἀμελῶς ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα*, *Cyr.* I vi 10 *μηχανᾶσθαι προσόδου πόρον*, *Lac. resp.* c. 2, 7 *ἐφῆκεν αὐτοῖς μηχανᾶσθαι τὴν τροφήν.* The plural *πρόσοδοι* is more frequently applied to the public revenues.

152. **τοὺς οἴκους κατατρίβουσι**, 'fritter away their estates.' Cp. *Cyr.* VIII iv 36.

153. **ἀμηχανίαις συνέχονται**, 'are constrained by want of means,' 'involved in difficulties.'

Xenophon is fond of using such plurals of abstract nouns in a concrete sense, distributively. Thus we find *ἀνεπιστημοσύναι* c. 20, 21, *λαγνεῖαι*, *κυβεῖαι* c. 1, 20, *λιχνεῖαι*, *οἰνοφλυγίαι* c. 1, 22, *ἀγνωμοσύναι* *An.* II v 6, *ἀθυμίαι* *Mem.* IV ii 17, *ἀνάγκαι* *An.* IV v 15, *Mem.* I i 11, *ἀπορίαι* *An.* III i 26, *ἀφορίαι* *Vect.* c. 4, 9 (dub.), *γεωργίαι* *Cyr.* IV iii 12, *δουλεῖαι* VI i 25 (dub.), *ἐπιμέλειαι* *Vect.* c. 3, 6, *Hier.* c. 9, 1, 11, *ἔρωτες* *Mem.* I ii 22, *ἡλικίαι* *Hell.* VI i 5, *θάνατοι* *Ven.* c. 12, 13, *Ages.* c. 1, 27, *μεγέθη* *Ven.* c. 4, 1, *ῥῶμαι* *Cyr.* III iii 19, *ὑποψίαι* *An.* II v 1, *φλυαρίαι* I iii 18, *φόβοι* IV i 23, *ἀπειροκαλίαι* *Cyr.* I ii 2, *εὐθυμίαι* I iii 12. Isocrates has a similar partiality for such plurals. See Rehdantz *Ind. Dem.* *s.v.* PLURAL.

συνέχειν is not used in this sense except in the passive by classical writers; Herod. VI 12, 3 *ἡμῖν γε κρέσσον τὴν μέλλουσαν δουληίην ὑπομεῖναι μᾶλλον ἢ τῇ παρεούσῃ συνέχεσθαι*, Thuc. III 98, 1 *ἐπὶ πολὺ τῷ αὐτῷ πόνῳ ξυνεχόμενοι*, II 49, 5 *τῇ δίψῃ ἀπαύστῳ ξυνεχόμενοι*, Aristoph. *Eccles.*

1096 ἑνὶ γὰρ ξυνέχεσθαι κρεῖττον ἢ δυοῖν κακοῖν, Dem. *de f. l.* § 177 οἵοις κακοῖς καὶ πράγμασι συνειχόμην, Isocr. *Phil.* § 7 συνέχεσθαι τοῖς κακοῖς τοῖς διὰ τὸν πόλεμον γιγνομένοις. Plato *Theaet.* 512 A ἀνιάτοις νοσήμασι συνεχόμενος, *Soph.* 250 D πάσῃ συνεσχόμεθα ἀπορίᾳ.

§ **22** l. 154. **καὶ οὗτοι**, 'these also,' like those others. On the apposition *οἱ μὲν . . οἱ δέ* which follows, see n. on § 17.

155. Philodemus in his Book περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν (p. 43 ed. Goettling 1830) evidently refers to the present passage: καὶ δεσπότας ἔχειν τινας τὰς κωλυούσας κακίας καὶ πονηροτάτους, ἀργίαν ψυχῆς καὶ ἀμέλειαν καὶ κυβείαν καὶ καχομιλίαν, καὶ τούτους ἐργαζομένους καὶ μηχανωμένους προσόδους, κατατρίβοντας δὲ τοὺς οἴκους ἕνεκα τῆς τῶν δεσποτῶν λαγνείας καὶ λιχνείας καὶ οἰνοφλυγίας καὶ φιλοτιμίας, οἷς χρὴ μάχεσθαι μᾶλλον ἢ πολεμίοις.

λιχνειῶν (λείχειν), 'gluttony,' 'greediness in eating and drinking'; Fr. *gourmandise.* Plato *Rep.* VII 519 B *ἐδωδαῖς τε καὶ τοιούτων ἡδοναῖς τε καὶ λιχνείαις.*

156. **λαγνειῶν**, 'lust,' 'lechery.' Cp. Plat. *Timaeus Locr.* p. 103 A *μελαγχολίας καὶ λαγνείας λαβροτάτας.* **οἰνοφλυγιῶν** (οἶνος, φλύειν, 'to boil over'), 'drunkenness.' **φιλοτιμιῶν**, 'ambition,' Plat. *Rep.* VIII p. 548 C *φιλονεικίαι καὶ φιλοτιμίαι.*

157. **ἃ οὕτω χαλεπῶς ἄρχει**, 'passions which exercise such cruel sway.' The antecedent substantives being all feminine, *αἵ* might have been used, but a neuter relative is preferred in referring to a number of inanimate antecedents, even when they are all masculine or all feminine. Cp. *Cyr.* I iii 2 *κεκοσμημένον ὀφθαλμῶν ὑπογραφῇ καὶ χρώματος ἐντρίψει καὶ κόμαις προσθέτοις, ἃ δὴ νόμιμα ἦν ἐν Μήδοις.*

158. **ὧν ἂν ἐπικρατήσωσιν**, 'whomsoever they once get into their power,' ingressive aorist. Observe the change of number from *ἄρχει.*

160. **φέρειν ἃ ἂν αὐτοὶ ἐργάσωνται κτλ.**, 'to bring (as a tribute) whatever they may have gained by their personal exertions and to spend it on their lusts and various desires.' Cf. c. 3, 5, *Cyr.* VIII i 13 *πολλὰ τελεῖν . . εἰς μεγάλην ἀρχήν*, *Hier.* c. 11, 1 *εἰς τὸ δέον τελεῖσθαι*, and for **ἐργάζεσθαι**, *Mem.* I iii 5, II i 25; viii 2 *τὰ ἐπιτήδεια ἐργάζεσθαι.*

163. **ἀπολείπουσι τούτους κακῶς γηράσκειν**, 'abandon these victims of theirs to a miserable old age.' For the infinitive of purpose, cp. c. 4, 6, c. 5, 8, *An.* V ii 1 *τὸ ἥμισυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον.* G. *MT.*[2] § 770.

164. **ἄλλοις . . δούλοις χρῆσθαι**, 'others to treat *as* slaves,' 'to make slaves of others.' *Mem.* II i 12, vi 26, *Hier.* c. 5, 3, *Symp.* c. 8, 3 *τοῖς σεμνοτάτοις θεοῖς φίλοις χρώμενος*, Thuc. II 15, 2 *μιᾷ πόλει ταύτῃ χρῆσθαι.*

§ **23** l. 166. **ταῦτα**, collective neuter, as l. 157. **διαμάχεσθαι**, 'to carry on the fight.' 7

167. **σὺν ὅπλοις**, *ope armorum*, 'by dint of arms,' as c. 5, 7, *σὺν τοῖς ὅπλοις* 13. **καταδουλοῦσθαι**, 'to enslave' (men).

168. **μὲν οὖν** not to be taken in combination, the *οὖν* belongs to the whole sentence, *πολέμιοι . . ἄρχωσιν αὐτῶν* : *μέν* to the first member of it, *πολέμιοι . . ἐποίησαν*. **ἤδη**, 'ere now,' with **ἠνάγκασαν**, gnomic aorist, 'cases have occurred in which,' 'it sometimes happens that.' See G. *MT.*[2] § 156.

170. **σωφρονίσαντες**, 'by making them *σώφρονες*, bringing them to their sober senses,' 'chastening.' Cp. *Cyr.* III i 20 *ἡ τοιαύτη ἧττα σωφρονίζειν ἱκανὴ δοκεῖ εἶναι ἀνθρώπους*, *Hell.* III ii 23, Plat. *Rep.* V 471 A, [Dem.] *c. Aristog.* α' § 93 *τοὺς πονηροτάτους . . τὰς συμφορὰς σωφρονίζειν λέγουσι*.

171. **ῥᾷον βιοτεύειν κτλ.**, 'to live in comparative ease and comfort for the rest of their lives.' *τοῦ λοιποῦ χρόνου* would mean in some part of future time.

172. **αἰκιζόμεναι . . οὔποτε λήγουσιν, ἔστ' ἂν ἄρχωσιν αὐτῶν**, 'never once cease to plague them, as long as ever they have dominion over them.'

CHAPTER II

Critobulus professes his freedom from the tyranny of the passions and therefore asks Socrates for advice how to augment his property, unless he considers him to be rich enough already. 'On the contrary' replies Socrates 'I pity you for the insufficiency of your means; of the two I am the richer,' and proceeds to show why. Critobulus is convinced and begs Socrates to take him and his affairs in hand. Socrates professes his own ignorance of the science of economy and inexperience as a reason for not acceding to his request, but, as Critobulus will not take such an excuse, Socrates directs him to the best way of learning how to manage an estate,—viz. personal observation of the methods pursued by successful and unsuccessful men of business respectively.

§ **1** l. 1. **ἐκ τούτων**, 'thereupon.' **ὧδέ πως**, 'somewhat as follows.' See n. to c. 16, 14 on *ἄλλως πως*.

2. **ἀλλά** is used in quick answers and objections, as French *mais*.

ἀρκούντως goes with *ἀκηκοέναι* : several such adverbs occur in this treatise formed from pres. partcp. as *ἀρεσκόντως* c. 11, 19 ; *διαφερόντως* c. 20,

5; λυσιτελούντως c. 20, 21; and from the perfect partcp., διεσκεμμένως c. 7, 18; διειλημμένως c. 11, 25; συνεσκευασμένως c. 11, 19 (dub.); συντεταμένως, c. 20, 22; τεταγμένως c. 8, 3, 6; c. 17, 4. Others that occur elsewhere in Xen. are ἀπονενοημένως, ἐπισταμένως, ἐρρωμένως, ἡδομένως, ἠμελημένως, μεμελετηκότως, πεπλασμένως, πεφυλαγμένως, σεσοφισμένως, ὑφειμένως.

4. **ἐξετάζων**, c. 8, 15. **εὑρίσκειν . . ὄντα**: this may be the participle of indirect discourse but not necessarily, see G. *MT.*^{2} § 883; if it be so, its case is affected by the preceding *ἐμαυτόν*. **ἐπιεικῶς τῶν τοιούτων ἐγκρατῆ**, 'tolerably master of (able to resist) such temptations.'

Cp. c. 9, 11; c. 12, 16; *Mem.* I ii 1 ἀφροδισίων καὶ γαστρὸς ἐγκρατέστατος, *Cyr.* I ii 8 ἐγκρατεῖς γαστρὸς καὶ ποτοῦ, IV i 14 τῆς μεγίστης ἡδονῆς ἐγκρατῆ. For ἐπιεικῶς, cp. [Dem.] c. *Dionys.* § 9 ἐπιεικῶς ἔντιμον κατέλιπον τὸν σῖτον, Plat. *Phaed.* 80 C ἐπιεικῶς συχνὸν χρόνον, *Crito* 43 B ἐπιεικῶς πάλαι. The article is used with τοιοῦτος, as denoting a class: cp. c. 6, 13; c. 18, 1.

6. **ὅ τι ἂν ποιῶν αὔξοιμι**, 'what I should do to increase.' This is one of several instances occurring in this Dialogue of the emphatic participle expressing the leading idea of a sentence, since the Greeks preferred for the principal verb of the sentence that which denotes the final action or result. Others are c. 6, 1, 14; c. 7, 2, 5, 16; c. 8, 22; c. 11, 12, c. 13, 10; c. 16, 8, 9; c. 17, 13; c. 19, 2. For the participial protasis *ποιῶν* = *εἰ ποιοίην*, see G. *MT.*^{2} §§ 472, 841, *Gr.* § 1413. **οὐκ ἂν μοι δοκῶ . . κωλύεσθαι**: the *ἄν* of course belongs to the infinitive: it is often thus anticipated hyperbatically with *δοκῶ*, *οἶμαι* and the like; see Gr. Ind. *s.v.*

7. **ὧν σὺ δεσποινῶν καλεῖς**: a double attraction for *ἃς σὺ δεσποίνας καλεῖς*, not for *δεσποινῶν ἃς σὺ καλεῖς*, *i.e.* the relative pronoun is first attracted into the case of its antecedent *τούτων* and then the predicate accusative into the case of the relative pronoun, so assimilated. Cp. Plat. *Phaedr.* 247 E *οὐδ' ἥ ἐστί που ἑτέρα ἐν ἑτέρῳ οὖσα ὧν ἡμεῖς νῦν ὄντων καλοῦμεν*, where *ὄντων* stands as predicate to *ὧν*. See also Ridd. *D. Pl. I.* § 192 c.

8. **ἀλλά**, 'so then.' **θαρρῶν**: G. *MT.*^{2} § 836.

9. **ἔχεις**, *potes*, *sc.* *συμβουλεύειν*. **κατέγνωκας ἡμῶν . . ἱκανῶς πλουτεῖν**, 'have you come to the conclusion about us that we are rich enough?' Critobulus is speaking of himself only, although he employs the plural, but Socrates, as a piece of pleasantry, affects to believe that he is speaking of both of them; hence he says in reply *εἰ καὶ περὶ ἐμοῦ λέγεις*, 'if you include me.'

καταγιγνώσκειν signifies (1) 'to observe,' 'remark,' § 18, (2) 'to discover,' generally a weak point in one, something to one's prejudice; (3) 'to judge (generally badly, unfavourably) of a person in regard to anything,' with gen. of pers. and acc. of thing or infin., as in *Cyr.* VI i 36 αὐτὸς ἐμαυτοῦ κατέγνων μὴ ἂν καρτερῆσαι, Thuc. III 45, 1 ἑαυτοῦ καταγνοὺς μὴ

περιέσεσθαι τῷ ἐπιβουλεύματι, Plat. *Timae.* 19 D *ἐμαυτοῦ αὐτὸς κατέγνωκα μήποτ' ἂν δυνατὸς γενέσθαι . . ἐγκωμιάσαι.*

10. **οὐδέν**, c. 1, 11 n. **προσδεῖσθαι χρημάτων**, 'to be in want of (additional) property,' c. 13, 3; c. 15, 1. Cp. § 8, c. 3, 16; c. 18, 2, *Mem.* I ii 1, III iii 6, *Hier.* c. 4, 11.

§ 2 l. 12 **οὔκουν**, c. 1, 9.

14. **ἱκανῶς πλουτεῖν** *sc. μοι δοκῶ.* Socrates thus defines 'rich' and 'poor' in *Mem.* IV ii 37:—*τοὺς μέν, οἶμαι, μὴ ἱκανὰ ἔχοντας εἰς ἃ δεῖ τελεῖν πένητας, τοὺς δὲ πλείω τῶν ἱκανῶν πλουσίους* (*καλῶ*).

16. **ἔστιν ὅτε καὶ πάνυ οἰκτίρω σε ἐγώ**, 'there are times when (even) I (poor as I am) heartily pity you.' *ἔστιν ὅτε i.q. ἐνίοτε, aliquando*, as c. 20, 18.

§ 3 l. 18. **καὶ πόσον**: see Gr. Ind. *s.v. καί* A III and cp. c. 1, 28. In cases of *anaphora*, *μέν* is generally found with the first word, but cp. c. 15, 1, *Hell.* II iii 42, V i 28. **πρὸς τῶν θεῶν**, 'in heaven's name,' c. 7, 2. **ἂν . . εὑρεῖν** 'would fetch' represents *ἂν εὕροι* of direct discourse.

For *εὑρίσκειν*, 'to find a purchaser,' 'to bring in,' cp. *Hell.* III iv 24 *χρήματα ἃ εὗρε πλέον ἢ ἑβδομήκοντα τάλαντα*, Herod. I 196, 3 *ὅκως αὕτη εὑροῦσα πολλὸν χρυσίον πρηθείη*, Isaeus *Cir. her.* c. 4, 35 *οἰκίαν δισχιλίας εὑρίσκουσαν*, *Hagn. her.* § 49 *χωρίον ὃ πλέον οὐκ ἂν εὕροι πεντήκοντα μνῶν*, Polyb. XXXI 7, 12 *τοῦ ἐλλιμενίου εὑρίσκοντος ἑκατὸν μυριάδας δραχμῶν.* This usage is to be carefully distinguished from the phrase *τοῦ εὑρίσκοντος* (or *εὑρόντος*) *Mem.* II v 5 (quoted below, l. 19), Aesch. *c. Tim.* § 39 *οὐδὲ τῆς ἀξίας ἕκαστον τῶν κτημάτων ἀλλὰ τοῦ ἤδη εὑρίσκοντος ἀπεδίδοτο i.e. τούτου ὃ εὕροι* 'at the price which gets an article for the buyer,' 'for what it would fetch.' This sense of *εὑρίσκειν*, except in such phrases, is in Attic almost confined to poetry in connexion with the words *κλέος, δόξαν, ἀρετήν* etc.

19. **πωλούμενα**, 'if offered for sale.' Cp. *Mem.* II v 5 *ὅταν τις οἰκέτην πονηρὸν πωλῇ καὶ ἀποδίδωται τοῦ εὑρόντος*, Herod. VIII 105 *ἁλόντα αὐτὸν ὑπὸ πολεμίων καὶ πωλεόμενον ὠνέεται Πανιώνιος.* The protasis to *ἂν εὑρεῖν* is contained in this participle, as § 1 l. 6.

23. **πέντε μνᾶς** = rather more than £20, a mina being equivalent to £4 : 1 : 3. Socrates elsewhere (*Apol.* c. 9 p. 23 B) says of himself, *ἐν πενίᾳ μυρίᾳ εἰμὶ διὰ τὴν τοῦ θεοῦ λατρείαν.*

'From this it has been inferred' says Boeckh 'that prices were extraordinarily low at Athens. It is, however, evident that Socrates and his family could not have lived upon the proceeds of so small a property; for, however miserable his house may have been, it cannot be estimated at less than 3 minas, so that even if the furniture is not taken into consideration, the rest of his effects only amounted to 2 minas, and the income from them, according to the ordinary rate of interest, was only 24 drachmas, from which he could not have provided barley for himself and his wife, not to mention the other necessaries of life and the maintenance of his (three) children.'

'Shall we then understand the expression 'purchaser' (ὠνητής) to mean a lessee of his property, and 5 minas to be the annual rent? This way of avoiding the difficulty would be the easiest; but the ancients, as far as I am aware, only use the word 'to buy' (ὠνεῖσθαι) instead of 'to let' as applied to the public revenues, the letting of which was a real sale of the dues belonging to the state; for a lease of the lands or the whole property (οἶκος) of an individual to a tenant, the expression μισθοῦν is used; and, moreover, a lease of the whole property never occurs, as far as I am aware, except in the case of the estates of orphans. In addition to this, the fortune of Critobulus is valued at more than 500 minas, in the same sense as that of Socrates is at 5, with the remark that he reduced his means, as he offered munificent sacrifices, entertained guests, feasted and maintained many citizens, kept horses, performed public liturgies, and subjected himself to other expenses besides the maintenance of his wife, things which, with an income of 8⅓ talents, he would have been undoubtedly able to afford, but not with only a property of that value. We must therefore believe that Xenophon stated the whole property of Socrates at only 5 minas, but we have equal right to reject as to receive this testimony; for the history of the ancient philosophers is so corrupted and mixed with fables that one seldom treads upon firm ground . . . . . But assuming Xenophon's account to be entirely correct, it must be thought that the mother of the young sons maintained herself and two children either by her labour or out of her dowry, while Lamprocles, the eldest son, supported himself; and that the domestic economy for which Socrates was so celebrated, consisted in keeping his family at work. He may in that case, indeed, have lived upon his 24 drachmas, together with some additional contributions from his friends; for his necessary expenses were exceedingly small and no one could live as he did . . . . . He lived in the strictest sense upon bread and water, except when he was entertained by his friends; and therefore he may have been much rejoiced, as he is said to have been, at barley being sold at the low price of a quarter obolus the choenix: he wore no under-garment, and his upper-garment was slight, the same for summer and winter; he generally went bare-footed, and his dress-shoes, which he sometimes wore, probably lasted him his whole life. A walk before his house served him instead of ὄψον for meals; in short no slave lived so poorly as he did, . . . and as far as his miserable condition is concerned, the representation of Aristophanes is not only not exaggerated but is faithfully copied after the life.' *Public Economy of Athens* Book I ch. xx pp. 109–112 ed. 2 *Engl. Tr.* by G. C. Lewis.

τὰ μέντοι σά: the correlative clause should, to be regular, have begun with *τὴν ἐμὴν μὲν οἰκίαν οἶμαι.* But such transpositions of particles are common; see n. to c. 12, 19.

8 24. **ἀκριβῶς οἶδα**, 'I know for a certainty')(*οἶμαι*, 'I fancy.'

25. **ἑκατονταπλασίονα τούτου**, 'a hundred times as much as this,' the gen. of comparison; see G. *Gr.* § 1154 n.

§ 4 l. 26. **κᾆτα οὕτως ἐγνωκώς** for *καὶ οὕτως ἐγνωκὼς εἶτα*, *et, cum ita sentias, tamen.* See n. to c. 1, 18 l. 133.

29. **γάρ**, 'yes, (I do pity you) for.'

30. **εἰς τὸ σὸν σχῆμα ὃ σὺ περιβέβλησαι**, 'for your establishment,' 'for the style of living which you have assumed,' met. from putting on a dress. The accusative (**ὅ**) after the passive (**περιβέβλησαι**) is explained in G. *Gr.* § 1239.

31. **δόξαν**, 'reputation.' **οὐδ' εἰ τρὶς** (τοσαῦτα) **ὅσα νῦν κέκτησαι προσγένοιτό σοι**, 'not even if you were to have an accession of three times as much as you now possess,' *i.e.* if your fortune were quadrupled.

32. **οὐδ' ὥς**, *ne sic quidem*, 'not even in that case.'

ὥς demonstrative is not used in Attic prose except in the phrases καὶ ὥς, 'even so,' and οὐδ' ὥς or μηδ' ὥς, 'not even so,' and where it is the correlative of ὡς 'as,' *e.g.* Plat. *Rep.* 530 D κινδυνεύει ὡς πρὸς ἀστρονομίαν ὄμματα πέπηγεν, ὣς πρὸς ἐναρμόνιον φορὰν ὦτα παγῆναι, *Prot.* 326 D ὣς δὲ καὶ: very rarely as *Prot.* 338 A ὣς οὖν ποιήσατε καὶ πείθεσθε, Thuc. III 37, 5 ὣς οὖν χρὴ καὶ ἡμᾶς ποιοῦντες παραινεῖν.

ἂν with εἶναι as l. 6.

§ 5 l. 34. **πῶς δὴ τοῦτο** *sc.* ἂν γένοιτο, 'how can this be?'

35. **ἀπεφήνατο** *sc.* τὴν γνώμην as c. 17, 7, 'expressed his opinion,' but see cr. n. Cp. c. 16, 7.

36. **ἀνάγκην θύειν . . μεγάλα**, 'that there is an obligation (not indeed defined by law) upon you to offer many large sacrifices.' If he failed to do so, (1) he would forfeit the protection extended by the gods to his country and be punished for his prosperity; (2) for that reason, and because it was customary to distribute the remainder of the victims amongst the people, he would make himself unpopular.

37. **ἢ οὔτε θεοὺς . . σε ἂν ἀνασχέσθαι**, 'or else neither gods nor men, I take it, would put up with you.' For **ἢ** with infinitive = εἰ δὲ μή, cp. l. 41, *Hier.* c. 4, 11 ὥσπερ πολέμου ὄντος ἀεὶ ἀναγκάζονται στράτευμα τρέφειν ἢ ἀπολωλέναι, *An.* I iv 16, *Symp.* c. 4, 19, *Mem.* I vii 2, Thuc. I 78, 3, Plat. *Rep.* V 463 D, VI 490 A, *Phaedr.* 245 D, *Prot.* 323 A, Soph. *Phil.* 1341.

39. **καὶ τούτους μεγαλοπρεπῶς**, *eosque magnifice*, 'and these too in great state.' Cp. c. 3, 4; *Hier.* c. 1, 9 with my n., *Anab.* II v 21 παντάπασι ἀπόρων ἐστὶ καὶ τούτων πονηρῶν, Aristoph. *Plut.* 546 πιθάκνης πλευρὰν ἐρρωγυῖαν καὶ ταύτην.

There was a moral obligation on the rich to exercise hospitality towards the citizens of other towns who visited their country, whether on a public mission or solely as private individuals: the title of προξενος and benefactor of such towns was sometimes conferred, at any rate they got credit with such foreign towns and consequently increased influence in their own country.

40. **πολίτας δειπνίζειν καὶ εὖ ποιεῖν**, 'to entertain and be a benefactor to your fellow-citizens.' δειπνίζειν is a poetico-Ionic word for the Attic ἑστιᾶν.

'The feasting of the tribes (ἑστίασις Dem. *Lept.* § 21) was a species of λητουργια. It was provided at the expense of particular persons selected from the tribe (ἑστιατορες), appointed, according to the amount of their property, in some regular succession which is unknown to us (this is φερειν ἑστιάτορα, [Dem.] c. *Boeot. de nom.* § 7: the discharge of the office

is called *ἑστιᾶν τὴν φυλήν*, Dem. *c. Mid.* § 156), for no burthen of this description could have been imposed upon a citizen by lot. These entertainments of the tribes (*φυλετικὰ δεῖπνα*) were introduced for sacred objects only and for the maintenance of a friendly intercourse between citizens of the same tribe. They are said to have been given at the Dionysia, Panathenaea and at the Thesmophoria. If we reckon 2000 guests, and the cost of each as at least 2 oboli, the expenses of an *ἑστίασις* may be estimated at nearly 700 drachmas—about £28 : 10 : 0.' Boeckh *Public Economy of Athens* pp. 465 f ed. 2 *Engl. Tr.*

§ **6** l. 41. **καὶ τὴν πόλιν**: there is also a legal obligation on you.

42. **τὰ μέν**, 'partly,' has for its correlative *δέ* l. 44. **ἤδη**, 'now,' *i.e.* in time of peace in contrast with *ἢν πόλεμος γένηται*. **προστάττουσιν**: Isocr. *or.* 8, § 128 uses *προστάγματα* of arbitrary imposts.

43. **μεγάλα τελεῖν**, *sumptus magnos facere*, 'to pay heavy contributions.' **ἱπποτροφίας**, a generic plural, 'keeping of horses,' for military service, races and sacred processions.

Xen. *Hipparch.* c. 1, 11 ἀναγκασθήσονται μὲν (οἱ νέοι) ἱπποτροφεῖν διὰ τὰ χρήματα, Isocr. *de big.* § 33 ἱπποτροφεῖν ἐπιχειρήσας, ὃ τῶν εὐδαιμονεστάτων ἔργον ἐστί, φαῦλος δ' οὐδεὶς ἂν ποιήσειεν, Aristoph. *Nub.* 60-74, Plato *Lach.* 182 A καὶ ἅμα προσήκει μάλιστ' ἐλευθέρῳ τοῦτό τε τὸ γυμνάσιον καὶ ἡ ἱππική, *Lys.* 205 C πλούτους τε καὶ ἱπποτροφίας, Lycurg. *or. c. Leocr.* 139, Hyper. *pr. Lyc. or.* 16 ἱπποτροφῶν δὲ διατετέλεκα φιλοτίμως τὸν ἅπαντα χρόνον παρὰ δύναμιν καὶ ὑπὲρ τὴν οὐσίαν τὴν ἐμαυτοῦ, [Dem.] *Epitaph.* 18, *adv. Phaenipp.* 24, Dem. *de cor.* § 320. See A. Martin *Les cavaliers Athéniens* Paris 1886 pp. 295 ff, Busolt *Staat. d. Ath.* p. 312 N. 4.

χορηγίας: the most costly of the periodical legal burdens (*ἐγκύκλιοι λῃτουργίαι*) at Athens, which were the most characteristic institutions of the Athenian democracy, from which there was no immunity for a citizen possessed of three talents, c. 7, 3. Its business was to provide and maintain a chorus for the dramatic lyric and orchestic contests, at a cost varying from 300 to 5000 drachmas. Like the other recurring liturgies, it was a tribal office. The **γυμνασιαρχία** provided in a similar manner for the gymnastic contests, especially the torch-race (*λαμπαδηφορία*, *Vect.* c. 4, 52, Isaeus *or.* 6, § 60, Lys. *or.* 21, § 3) at certain public solemnities, the Panathenaea, Hephaestea, Promethea (Isae. *or.* 7, § 36) and Bendidia.

44. **προστατείας**, *patrocinia inquilinorum* (Zeune) or the charge of foreign residents (*μέτοικοι*) at Athens, each of whom was bound to select some citizen as his *προστάτης*, to be his representative in all private and public transactions. The proper Attic word was *προστασία*. Graux, after Portus, takes the word to mean 'presidencies' in general, certain of which, notably that of the *θεωρίαι* (*ἀρχιθεωρία*), were very costly affairs.

45. **τριηραρχίας**: the *τριηραρχία* was one of the two extraordinary (*not* ordinary as stated in the *Dict. of Ant.* I 928[a]

ed. 3) public services to which Athenians of sufficient wealth were liable, the other being *προεισφορά*. The trierarch's duty was to launch the trireme or war-ship from the harbour, to maintain it in full efficiency, and restore it unimpaired, the State furnishing, in addition to the empty vessel, the largest part of its equipment and the wages of the crew. The duration of the trierarchy was limited by law to one year; its expenses varied from 40 minae to one talent.

The reading of the MSS is **τριηραρχίας μισθούς**, which Boeckh *Publ. Econ. of Athens* p. 579 attempts to explain, taking *τριηραρχίας* as gen.:—Critobulus, he says, as mentioned in Xen., had a property of more than 500 minas, which would subject him, in the opinion of Socrates, to the pay of more than one trierarchy, in case a war should break out; that is to say, he would be forced to perform the syntrierarchy, which had been introduced about 12 years before the death of Socrates and which was in existence when Xen. wrote this passage. The word pay (*μισθος*) is used because a trierarch who did not command his own vessel made a payment to the other trierarch who served in person, which appears to be in strictness a remuneration for services performed. By *τριηραρχίας μισθούς* 'pay for the sailors' cannot be meant, because the trierarch was never bound to furnish the pay (Dem. *adv. Polycl.* §§ 6 ff), and if pay were meant, the expression used must have been *μισθοὺς ναυτῶν*. Still less probable is it that *μισθους* could mean 'letting out' the office to a contractor, which we know was sometimes done. See *Dict. of Ant.*[3] II p. 890ᵃ.

46. **εἰσφοράς**, 'tax on property,' to meet special exigencies as of war, to which all Athenian citizens were subject irrespectively of their financial qualifications.

47. **ὑποίσεις**, 'you will bear the burden of,' § 14, [Dem.] *adv. Neaer.* § 42 *οὐσία οὐκ ὑπῆρχε Νεαίρᾳ ὥστε τὰ καθ' ἡμέραν ἀναλώματα δύνασθαι ὑποφέρειν.* **ὅπου ἄν**, *quandocumque*, 'on whatever occasion,' *Hell.* III iii 6. **ἐνδεῶς**, 'inadequately,' with **ποιεῖν**.

48. **τιμωρήσονται**, 'will punish.'

49. **εἰ . . λάβοιεν** *sc.* *σε*: the suppressed apodosis is *τιμωρήσαιντο ἄν*.

§ 7 l. 50. **πρὸς δὲ τούτοις**, *et praeterea*, 'and besides this,' c. 9, 16; *πρὸς τούτοις δέ* c. 9, 11; *ἔτι δὲ πρὸς τούτοις* c. 15, 1.

51. **ἀμελῶς ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα**, 'being indifferent to making a fortune.' See n. to c. 1, 21.

52. **παιδικοῖς πράγμασι προσέχοντα τὸν νοῦν**, 'giving your mind to childish pursuits,' Fr. *faisant des enfantillages*. It is also capable of another meaning viz. *rebus amatoriis*, in which Cobet (see n. to c. 1, 1 l. 3) and others take it. 9

53. **ὥσπερ ἐξόν σοι**, 'as if you were at liberty to do so.' G. *Gr.* § 1569, *MT.*[2] §§ 851, 867 points out that though we may generally translate **ὥσπερ** in these cases (*i.e.* with the parti-

ciple denoting a comparison of the action of the verb with an assumed case) by 'as if' with a verb, the participle is not felt to be conditional in Greek; otherwise the negative employed would be *μή*, not *οὐ*. **οἰκτίρω σε μή**, 'I pity you out of fear lest you should suffer some irremediable misfortune, irretrievable loss.' The notion of apprehension or solicitude is implied in *οἰκτίρειν* and other similar verbs, as *Anab.* III v 3 *ἠθύμησαν ἐννοούμενοι μὴ τὰ ἐπιτήδεια . . οὐκ ἔχοιεν ὁπόθεν λαμβάνοιεν*, *Hell.* VI ii 31 *ὑπώπτευε μὴ ἀπάτης ἕνεκα λέγοιτο.*

§ 8 l. 55. **εἴ τι καὶ προσδεηθείην**, 'if I *should* want anything more' than I now have.

56. **οἶδ' ὅτι** may be taken parenthetically: **καὶ σὺ γιγνώσκεις**, 'you know as I do.' **ἐπαρκέσειαν**: on the preference of the Athenians for the form-endings *-ειας, -ειε (-ειεν), -ειαν* of the optative mood to those in *-αις, -αι, -αιεν*, see Rutherford's *The New Phrynichus* pp. 429 ff. **εἰσὶν οἵ**, *sunt qui*=*ἔνιοι* 'some': so *ἔστιν ἃ* c. 20, 6.

57. **πάνυ μικρὰ πορίσαντες** contains the protasis, 'if they contributed only a very little,' c. 2 l. 6. **κατακλύσειαν ἂν κτλ.**, 'they would make my life overflow with a flood of abundance.'

59. **πολὺ ἀρκοῦντα σοῦ μᾶλλον κτλ.** *i.e.* *ἔχοντες πολὺ μᾶλλον σοῦ ἀρκοῦντα τῇ ἑαυτῶν κατασκευῇ*, 'though they have means far more adequate to their own style of living than you have to yours.'

πολύ, πάνυ and similar adverbs are frequently separated from the words which they qualify for the sake of greater emphasis. So *Symp.* c. 1, 4 **οἶμαι** *οὖν πολὺ ἂν τὴν κατασκευήν μοι λαμπροτέραν φανῆναι*, *Cyr.* VI iv 8 *πολὺ Ἀράσπα ἄνδρα πιστότερον*, VII i 16 *οὕτω πολύ μοι δοκῶ ἐν ἀσφαλεστάτῳ εἶναι.*

60. **ἢ σὺ τῇ σῇ** *sc.* *κατασκευῇ*. These words are added to express the meaning of *σοῦ μᾶλλον* more fully. **ὡς . . ὠφελησόμενοι**, 'in the belief that they will receive help,' G. *Gr.* § 1574, *MT.*[2] § 864.

Many middle futures, especially those of contract verbs, are used in a passive sense: such are *ἀδικήσομαι, ἀνιάσομαι, ἀπαλλάξομαι, αὐξήσομαι, εἴρξομαι, εὐφρανοῦμαι, ζημιώσομαι, ἡττήσομαι, θρέψομαι, καταλείψομαι, κινήσομαι, μαρτυρήσομαι, οἴσομαι, πληρώσομαι, στερήσομαι, συνεπιμελήσομαι, τιμήσομαι, φθονήσομαι, φοβήσομαι, φυλάξομαι* and others.

61. **ἀποβλέπουσι**, 'look with longing eye.' Cp. c. 17, 2: *Hell.* VI i 8 *ἡ σὴ πατρὶς εἰς σὲ ἀποβλέπει*, Ar. *Pac.* 635 *ἔβλεπεν πρὸς τοὺς λέγοντας*, *Anab.* VII ii 33 *εἰς ἀλλοτρίαν τράπεζαν ἀποβλέπων*, *Mem.* IV ii 2. Here *ὡς παρὰ σοῦ ὠφελησόμενοι*, 'expecting to receive benefits from you,' may be considered as taking the place of *εἰς σε* or *πρός σε*.

§ 9 l. 63. **οὐκ ἔχω**, *nequeo*, see n. to c. 3, 6.

64. **ἀλλά**, 'so then.' **ὥρα** sc. *ἐστί*. **προστατεύειν ἐμοῦ ὅπως μὴ . . γένωμαι**, 'to make provision for me that I do not become a real object of pity.' This is an object not a final sentence. See c. 11, 8 ; c. 15, 1 and cp. *Cyr.* I vi 7 *ἄλλων προστατεύειν ὅπως ἕξουσι πάντα τἀπιτήδεια ἔκπλεω.*

65. **οἰκτρός**, in ref. to *οἰκτίρω* l. 16.

68. **σαυτῷ** with *δοκεῖς*. **ὅτι ὀλίγῳ μὲν πρόσθεν . . ἐγέλασας . . νῦν δὲ κελεύεις κτλ.**, 'that, whereas a little while ago you laughed at me, . . . you now desire me etc.' The antithesis, which is co-ordinated as a main clause in Greek, is best expressed as a subordinate clause in English. Cp. c. 8, **17** ; **c. 19, 1.**

69. **ὡς οὐδὲ εἰδότι** : see n. to l. 60.

70. **ὅ τι εἴη** : the optative in indirect question *i.e.* reporting in past time the direct question *τί ἐστι πλοῦτος;* **πρότερον οὐκ ἐπαύσω πρὶν ἐξήλεγξας**, 'you did not leave off, until you had proved me in the wrong.' For the constructions with **πρίν**, see n. to c. 7, 7 and Gr. Ind. *s.v.*

71. **ὁμολογεῖν μηδὲ ἑκατοστὸν μέρος τῶν σῶν κεκτῆσθαι**, 'to admit that I do not possess so much as a hundredth part of your fortune.' For the omission of the art. before *ἑκατοστόν*, cp. *Cyr.* II i 6 and for the use of the negative *μή* (not *οὐ*, the regular negative particle of the infinitive in indirect discourse), after *ὁμολογεῖν*, see Gr. Ind. *s.v.* *μή* **B** c and Goodwin ***MT.***[2] **§ 685, *Gr.* § 1496.**

73. **ἐπιμελεῖσθαι ὅπως ἂν μὴ . . γένοιο** : not a final but an object clause, in which the optative with *ἄν* is to be regarded as potential and *ὅπως* as retaining its primitive force as a relative, 'how.' This is the best explanation given of Xenophon's exceptional usage of *ὅπως ἄν* with the optative in such clauses in primary as well as secondary sequence. The regular usage in Attic Greek and in Herodotus is *ὅπως* with the future indicative and more rarely the subjunctive (present or aorist) after primary tenses, and with the pres. or aor. optative after past tenses ; and sometimes *ὅπως ἄν* with the subjunctive in secondary as well as primary sequence. See G. *MT.*[2] § 351, 2, *Appendix* IV pp. 401–3, *Gr.* §§ 1372–4. Translate : '(you bid me) see how you could avoid becoming in reality absolutely poor.'

§ 10 l. 75. **ὁρῶ γάρ**, 'why, (the reason is that, c. 3, 5) I perceive that you do know one particular means of getting wealth, which is, how to create a surplus.'

77. **ἀπ' ὀλίγων**, 'out of (only) a small income.' See Gr.

Ind. *s.v.* *ἀπό*. **περιποιοῦντα** *i.q.* *περιουσίαν ποιοῦντα*, 'laying by.' **ἐλπίζω** *i.q.* *νομίζω*, 'I expect,' 'suppose.'

78. **ἂν ποιῆσαι**, 'might make,' is equivalent to a potential opt. of direct discourse, as c. 6, 6.

§ **11** l. 79. **οὐδ' ἀναγρύζειν μοι ἐξουσίαν ἐποίησας**, 'you did not give me leave so much as to open my lips,' lit. 'to utter so much as *γρῦ*.' Cp. Aristoph. *Nub.* 945 *ἢν ἀναγρύξῃ*, *Plut.* 17 *ἀποκρινομένῳ τὸ παράπαν οὐδὲ γρῦ* (where the Schol. explains it as *ἡ φωνὴ τῶν χοίρων*, but Hesychius says that *γρῦ* was properly 'the dirt under the nails,' and so any insignificant thing), Dem. *de f. leg.* § 39 *περὶ δὲ τῶν ἄλλων ὧν οὗτος ἀπήγγειλεν οὐδὲ γρῦ.*

80. **λέγων** is the participle of the imperf. = *ὅτι ἔλεγες*, 'do you not remember saying?' Another way is to make *ὅτε* . . *ἐποίησας* depend on *μέμνησαι*, 'don't you remember when you would not give me leave' etc. Cp. *Cyr.* I vi 12, *Hell.* VI iv 5, Pors. on Eur. *Hec.* 112. The reference is to c. 1, 8, 9. Socrates makes out that it is Critobulus who affirmed all these propositions without allowing him to utter a syllable, whereas really Socrates had made him say just what he wished him to say.

81. **οὐκ εἴη**: the verb agrees in number with the predicate nominative *χρήματα* which stands nearer to it than the subject *οἱ ἵπποι*. HA. *Gr.* § 610, G. *Gr.* § 904 n.

82. **οἱ ἵπποι**, c. 5, 6. **οὐδὲ ἡ γῆ** *sc.* *τῷ μὴ ἐπισταμένῳ τῇ γῇ χρῆσθαι.*

83. **οὐδὲ ἕν**, 'not a single thing.' **ἐπίσταιτο** optative because part of an indirect quotation after *ὅτι* (G. *Gr.* § 1481) representing *ὅτῳ ἂν ἐπίστηται* of direct discourse.

84. **μὲν οὖν**, as c. 1, 23 l. 168.

10 86. **τὴν ἀρχὴν οὐδέν**, *nullum omnino*, 'none at all': **ἀρχήν** is an adverbial accusative not used except with a negative in this sense: it is doubtful whether **τὴν ἀρχήν** can be used similarly, as it may be rendered in some cases by 'at the outset,' as Isocr. *or.* 15, 272, Andoc. *de pac.* § 20. Cp. c. 8, 2 *τὴν ἀρχὴν μηδὲ ζητεῖν.*

§ **12** l. 88. **ἀλλά**, expostulatory. **ἐδόκει ἡμῖν κτλ.**, c. 1, 4.

90. **τί κωλύει καὶ σὲ ἐπίστασθαι**, 'what reason is there why you should not have such knowledge as well as others?' Cp. Aristoph. *Av.* 463 *ὃν διαμάττειν οὐ κωλύει.*

91. **ὅπερ**, 'the very same thing (prevents me) which would

prevent,' *i.e.* 'there is the same reason for my not having any such knowledge, as a man would have for not knowing how to play on the fife who' etc. For ὅπερ, cp. c. 1, 5.

93. **μήτε ἄλλος . . μανθάνειν**, 'and (if) no one else gave him the opportunity of learning on his own flutes.' For **παρέχειν**, cp. l. 97, c. 10, 5, 13.

94. **οὕτω . . ἔχει**: cp. c. 8, 4, 5.

§ **13** l. 95. **ὄργανα . . ὥστε μανθάνειν**, 'as an instrument (necessary) to learn upon,' a predicate accusative in apposition with the object accusative **χρήματα**, G. *Gr.* § 1080 n.

97. **ἀλλ' ἤ**, *nisi quod*, 'except that,' can only be used when the preceding sentence is negative or virtually negative. Klotz on Devarius *de gr. ling. partic.* II pp. 31, 56 has shown that the combination ἀλλ' (ἀλλά) ἤ differs from ἄλλ' (ἄλλο) ἤ with which some grammarians seek to identify it.

98. **δή που**, *utique*, 'of course,' 'we may presume that.'

99. **κιθαρίζειν . . λύρας**: the λύρα was a generic term for the lyre and its congeners. The κιθάρα was of the same family, but differed in the number of its strings and in size. It was introduced by the Ionians from Asia into Greece and used at musical competitions, sacrifices and pageants. The musical education of the youth in Greece began with playing on the lyre. It seems that κιθαρίζειν was the ordinary term for 'to play on the lyre' or any other kind of stringed instrument, hence in Aristoph. *Vesp.* 959 it is said of an uneducated person κιθαρίζειν οὐκ ἐπίσταται. **λυμαίνονται**, 'spoil.' Cp. Dem. *or. κ. Στεφ. α'* § 27 δούλου λελυμασμένου τὰ τῶν δεσποτῶν.

100. **ἐν τῷ σῷ οἴκῳ** with **μανθάνειν**, 'to learn (by making experiments) on your estate,' cp. l. 93.

101. **ἴσως ἂν καταλυμηναίμην ἄν**, 'the chances are that (or 'possibly') I might (do worse than spoil) utterly ruin,' c. 6, 5.

σου τὸν οἶκον: the genitive of a pronoun personal, belonging to a subsequent substantive, often serves as a *dativus commodi* or *incommodi*, as well as a possessive genitive. See Buttmann *Gr. Gr.* § 133 Obs. 4, *Index* to Plato *Meno* p. 233 *s.v.* GENITIVUS and note on Dem. *Mid.* § 7 c, d.

§ **14** l. 104. **προθύμως γε ἀποφεύγειν μοι πειρᾷ μηδέν με συνωφελῆσαι**, 'you are ready enough to try what you can do to avoid, as far as I am concerned, giving me any help towards' etc. The expletive **μοι**, a dative of relation (G. *Gr.* § 1172, 1), is superfluous as to the general sense, but it imparts a lively and familiar tone to the sentence. For the object

infinitive **συνωφελῆσαι** after **ἀποφεύγειν**, see G. *MT.*[2] § 747. The redundant negative *μηδέν* strengthens the negation implied in the preceding verb, G. *MT.*[2] § 815, 1, *Gr.* § 1615.

105. **εἰς τὸ ὑποφέρειν**: cp. c. 4, 1.

107. **οὐκ ἔγωγε** *sc.* *πειρῶμαι ἀποφεύγειν κτλ.*

108. **ἔχω**, *possum*, *sc.* *ἐξηγεῖσθαι.* **καὶ πάνυ προθύμως**, 'most gladly,' c. 1, 19.

§ **15** l. 109. **οἶμαι δ' ἂν . . οὐκ ἂν ἐμέμφου μοι**, 'you would not, I fancy, have found fault with me, supposing you had come to me for fire, and I, having none by me, had taken you to some other place where you could get it from; or again, if you had asked me for water and, not having any myself, I had directed you to some other place for it, I am sure you would not have found fault with me for this either.' On **ἄν** anticipatory repeated with the same verb after an interval in a long sentence, to make the conditional force felt through the whole, cp. §§ 1, 13, and see G. *MT.*[2] § 223. Observe that the second *εἰ* (l. 110) does not introduce a second protasis but is merely a repetition of the former *εἰ*, due to the interposition of the genitive absolute. **ἐπὶ πῦρ**, 'for the purpose of fire,' 'to fetch fire.' Cp. *Cyr.* I vi 12 *ἦλθον ἐπ' ἀργύριον*, *Anab.* II iii 8 *ἐλθεῖν ἐπὶ τὰ ἐπιτήδεια*, VII vi 2 *ἐπὶ τὸ στράτευμα ἥκουσι*, *i.e. ad exercitum arcessendum.* **μὴ ὄντος** *sc.* *πυρός.*

110. **παρ' ἐμοί**, *apud me*, 'in my house.' **εἴη**, *liceret*, c. 13, 10.

111. **ἐμέμφου**, G. *Gr.* § 1397.

112. **αἰτοῦντί σοι** with **ἡγησάμην.** **μὴ ἔχων** *sc.* *ὕδωρ.* **καὶ ἐπὶ τοῦτο**, 'for this too' *i.e.* as well as the fire.

113. **οὐδέ**, *ne . . quidem, etiam non.* See Gr. Ind. *s.v.*

114. **καί**, 'and so.' **βουλομένου . . σου . . σοι**: cp. c. 8, 1.

11 116. **ἂν εἰδότας** = *οἳ ἂν εἰδεῖεν*, G. *Gr.* § 1308. Translate: 'and who would be thankful to you, if you would take lessons of them.'

117. **ἔτι**, 'after that,' 'still.' Cp. c. 1, 13 *πῶς ἂν ἔτι τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη;*

118. **ταῦτα ποιοῦντι**, 'for so doing' *i.e.* *δείξαντί σοι πολὺ δεινοτέρους κτλ.* See Gr. Ind. *s.v.* *ποιεῖν* **B** 4.

119. **οὐδὲν ἂν** *sc.* *σοὶ μεμφοίμην*, § 2, c. 1, 11.

§ **16** l. 121. **πολὺ . . δεινοτέρους**: see n. to c. 11, 8.

122. **ταῦτα** is a demonstrative referring back with emphasis

to the omitted antecedent of the preceding clause: see G. *Gr.* § 1030 and cp. c. 1, 5; c. 7, 33. **ὁμολογῶ μεμελη-κέναι μοι οἵτινες κτλ.**, 'I confess that it has been a matter of interest to me to know, who of those in our city are most skilled in their several pursuits.' For the acc. after the verbal adjective, cp. *Cyr.* III iii 9 ἐπιστήμονες ἦσαν τὰ προσήκοντα τῇ ἑαυτῶν ὁπλίσει, *Mem.* I ii 19 οὐδὲ ἄλλο οὐδὲν ὁ μαθὼν ἀνεπιστήμων ἄν ποτε γένοιτο, and see G. *Gr.* § 1050.

§ 17 l. 126. **ἀπεθαύμασα**, 'I was quite amazed,' 'struck with astonishment,' a poetical word. The ἀπό strengthens the verbal conception, as in ἀποτεθαρρηκέναι c. 16, 6, ἀποτρέχειν c. 11, 18, ἀποχωλεύειν c. 11, 17, ἀποκαραδοκία *Ep. Rom.* VIII 19, *Phil.* I 20.

127. **ὅ τι εἴη τοῦτο**, 'what was (the meaning, cause of) this.'

128. **πάνυ οἰκείως**, 'quite naturally' with γιγνόμενα.

§ 18 l. 129. **ταῦτα** *sc.* τὰ ἔργα.

130. **συντεταμένη**, 'earnest,' lit. 'on the stretch,' pf. part. pass. from συντείνειν, 'to strain to the utmost.' Cp. c. 20, 22 where some MSS have the variant συντεταγμένως, as here also some have συντεταγμένη.

132. **κατέγνων**, 'I noticed,' 'discovered.' So *Cyr.* VIII iv 9 ἔστιν ὅ τι . . οὐχ ἡδομένως πράττοντά με κατέγνως. For another construction of the verb with the gen. and infinitive, see above § 1 l. 9. **πράττοντας** *sc.* αὐτά, 'that they accomplished them.' **παρ' ὧν ἂν . . πάνυ ἂν . . γενέσθαι**: see on § 15 l. 109.

133. **εἰ βούλοιο** *sc.* μαθεῖν. Note the double protasis, which is not uncommon in Greek and Latin, to one and the same apodosis. **μαθόντα**, 'by taking a lesson.'

CHAPTER III

Challenged by Critobulus, Socrates states the conclusion at which he had arrived from personal observation. Carefulness and earnestness are at the bottom of all success in technical pursuits, and no man can safely act in defiance of the true principles of economy. Some men, for instance, spend a good deal of money in building useless houses, others build convenient ones at much less cost; some men have plenty of goods and chattels of every kind, but for want of method and orderly arrangement,

cannot get at them for use, much to their own annoyance as well as that of the members of their household, while others, who possess much less, can at any time lay their hand on what they require for use. What is the cause of this difference? Again, some householders cannot prevent their slaves from absconding, even when under constraint, others leave them free and find that they do their work willingly and stay with them. Of those who work adjoining farms, some complain that farming is a loss to them, others get from their farming a very comfortable living. One man is enriched, another impoverished, by keeping horses. One man marries a wife who brings him prosperity; another man is ruined by his wife's want of judgment and consequent mismanagement, for which, perhaps, he is in some measure himself to blame. I could give instances, if you wish for more, of successful management in other branches of industry, and pursuits which require technical knowledge.

§ **1** l. 3. **πρὶν ἂν . . ἀποδείξῃς**, 'until you shall have demonstrated to me.' When the aor. subj. depends on a temporal particle compounded with ἄν such as ἐπειδάν, ὅταν, ἕως ἄν, πρὶν ἄν or a conditional particle as ἐάν or the relative pronoun with ἄν, it refers to the time preceding the action of the leading verb and when this is future, it should be translated by our future perfect. G. *MT.*[2] § 90. **ἃ ὑπέσχησαι** *sc.* ἀποδείξειν, 'what you have promised.' **ἐναντίον τουτωνί**, *coram hisce*: there were usually present at Socrates' dialogues some who took no part in the conversation, but were merely listeners. Xen. himself must have been one of them from his own statement, c. 1, 1 ἤκουσα δέ ποτε αὐτοῦ.

4. **τουτωνί**: on the suffix -ῑ, see G. *Gr.* § 412.

5. **τί οὖν . . ἤν**, 'what then will you say if,' 'what if?' c. 6, 12.

6. **τοὺς μέν**: construe τοὺς μὲν οἰκοδομοῦντας οἰκίας ἀχρήστους ἀπὸ πολλοῦ ἀργυρίου, τοὺς δὲ κτλ. **ἀπὸ πολλοῦ ἀργυρίου**: cp. *Hell.* IV ii 7 τὰ πάντα ἆθλα οὐκ ἔλαττον ἐγένοντο ἢ ἀπὸ τεττάρων ταλάντων, VI i 3, *An.* I i 9, II vi 5 ἀπὸ τούτων τῶν χρημάτων συλλέξας στράτευμα, V iii 9 ἐποίησε βωμὸν καὶ ναὸν ἀπὸ τοῦ ἱεροῦ ἀργυρίου, *Vect.* c. 4, 40, *de rep. Ath.* c. 3, 3.

9. **ἕν τί σοι τοῦτο τῶν οἰκονομικῶν ἐπιδεικνύναι**, 'to be giving you in this one particular specimen of matters which concern household management, of the things in which economic science consists.' Cp. § 2 l. 27.

§ **2** l. 11. **καὶ πάνυ γε**, 'yes, most certainly.' See on c. 1, 7.

12. **τὸ τούτου ἀκόλουθον**, 'that which follows on this,' 'what is of a piece with this.' Cp. c. 11, 2; Aristoph. *Ach.* 438 τἀκόλουθα τῶν ῥακῶν, 'what goes with the tatters.'

13. **τοὺς μέν** ‘some’ corresponds to **τοὺς δέ** ‘others,’ l. 17. 12

14. **ἔπιπλα**, *supellectilem*, ‘goods and chattels,’ ‘moveable furniture or property of all kinds’: see c. 9, 6, 8. **καί**, *et tamen* as § 8. **μὴ ἔχοντας**, ‘are unable,’ as l. 46. μή, not οὐ, is used because the sentence is hypothetical.

15. **εἰ σᾶ ἐστιν**, ‘whether they are in good condition.’ The Attic form appears to have been σῶς a defective adjective from σάος, not σῶος or σῷος which was the form in common Greek: the forms found are in the sing. nom. m. σῶς, fem. σῶς or σᾶ, n. σῶν: acc. σῶν: neut. pl. σᾶ, acc. σῶς. The Attic has also the forms σῷοι, σῷαι, σῷα: see Cobet *NL.* p. 436.

16. **πολλὰ μὲν . . πολλὰ δέ**, adverbial accusatives, c. 1, 13; c. 7, 5.

18. **κεκτημένους**, ‘though they possess.’

19. **ἕτοιμα χρῆσθαι**, ‘ready at hand for use,’ G. *Gr.* § 1528. The form ὅτων for ὧντινων is rare in Attic prose. It is found once in *Anab.* VII vi 24 but the reading there is not certain. See Krüger *Gr. Gr.* 25, 9, 1.

§ 3 l. 21. **ὅποι ἔτυχεν**, ‘wherever it chanced,’ ‘anywhere at random.’ See Gr. Ind. *s.v.* τυγχάνειν. So ἐν ᾗ ἔτυχεν below, c. 8, 3, c. 20, 28, Dem. *de f. leg.* § 272 ὅπως ἔτυχε ταῦτα τὰ γράμμαθ’ ἕστηκε, Plat. *Gorg.* 514 E πρὸς πολλὰ μὲν ὅπως ἐτύχομεν ποιῆσαι *i.e.* ‘as we could,’ ‘any how’)(πολλὰ κατορθῶσαι, Thuc. I 142, 9 ὅταν τύχῃ, ‘at any chance time,’ IV 25, 2 ὡς ἕκαστοι ἔτυχον.

22. **τοῖς δέ**, dative of the agent after κεῖται which serves as perf. pass. of τιθέναι. See my n. to Plut. *Them.* c. 18, 1.

25. **ἔνθα προσήκει** sc. αὐτὰ διατετάχθαι, ‘where it is convenient,’ ‘in a suitable place.’

27. **τι . . καὶ τοῦτο . . τῶν οἰκονομικῶν**, ‘this also as being one element in economics,’ l. 9.

§ 4 l. 30. **ἔνθα μὲν . . ἔνθα δέ**, ‘in one . . in another household,’ c. 1, 13. **πάντας ὡς εἰπεῖν** = *fere omnes*, ‘all so to speak,’ ‘one might say all,’ c. 12, 8, G. *MT.*[2] § 777, 1, *Gr.* § 1534. **καὶ τούτους**, not necessarily as c. 2, 5.

31. **θαμινά**, ‘over and over again,’ neut. pl. and the only known form of θαμινός, a poetical word = *creber*, used adverbially for θάμα. It occurs also *Mem.* III xi 15 εἴσιθι θαμινά, *ventita crebro in domum meam*, *An.* IV i 16 θαμινὰ παρήγγελλεν. *Ven.* c. 3, 7 θαμινὰ σκοποῦσαι, *de re eq.* c. 10, 7. **ἀποδιδράσκοντας**, ‘trying to make their escape by stealth,’ *Mem.*

II x 1 *εἰπέ μοι, . . ἄν τίς σοι τῶν οἰκετῶν ἀποδρᾷ, ἐπιμελῇ, ὅπως ἀνακομίσῃ.* *ἀποφεύγοντας* would mean 'trying to escape by rapid flight so as not to be caught,' see *An.* I iv 8.

32. **ἐθέλοντάς τε ἐργάζεσθαι** for *ἐθέλοντας ἐργάζεσθαί τε.* So *Mem.* III v 3 *προτρέπονταί τε ἀρετῆς ἐπιμελεῖσθαι καὶ ἄλκιμοι γενέσθαι,* IV ii 40 *ἐξηγεῖτο ἅ τε ἐνόμιζεν εἰδέναι δεῖν καὶ ἐπιτηδεύειν κράτιστα εἶναι* for *ἃ ἐνόμιζεν εἰδέναι τε δεῖν καὶ ἐπιτηδεύειν κτλ.* Cp. below l. 75. **παραμένειν**)(*ἀποδιδράσκειν.* Hence the common name of a slave Parmenon, 'Faithful.'

33. **ἀξιοθέατον**, c. 8, 3, 8. Observe that **τοῦτο** must refer to the latter only of the two clauses, to which the first is logically subordinate, as c. 2, 9.

35. **καὶ σφόδρα γε** *sc. ἀξιοθέατον.*

§ 5 l. 37. **ἢν δὲ καὶ παραπλησίους γεωργίας γεωργοῦντας, τοὺς μὲν κτλ.**, 'and (what) if also (I show you) men cultivating similar farms (*i.e.* farms of a like soil and with like opportunities) and among them some . . others,' etc. For the partitive apposition cp. c. 1, 17, and for the meaning of *γεωργίας*, cp. Plat. *Legg.* 806 E *γεωργίαι ἐκδεδομέναι δούλοις,* Isocr. *Areop.* c. 32 *τοῖς μὲν γεωργίας ἐπὶ μετρίαις μισθώσεσι παραδιδόντες,* Lebas-Waddington *Inscriptions d'Asie Mineure* 404 *<γεωρ>γῶνται οἱ μισθωσάμενοι τὴν γῆν καθάπερ καὶ οἱ λοιποὶ τὰς ἰδίας γεωργίας ἐργάζονται.*

38. **ἀπολωλέναι . . ὑπὸ γεωργίας**, 'that they have been ruined by farming.' *ὑπό* is very common with the gen. denoting the direct cause or occasion, whether person or thing such as can easily be personified, after a neuter verb with passive meaning. See c. 1, 13 and Gr. Ind. *s.v.*

42. **ἴσως γάρ**, c. 2, 10.

13 43. **εἰς ἃ δεῖ** for *εἰς ταῦτα εἰς ἃ δεῖ ἀναλίσκειν,* a common omission of the demonstrative and of the preposition which should be repeated before the relative. On the use of *εἰς* after *ἀναλίσκουσιν,* cp. § 6. **εἰς ἃ βλάβην φέρει** for *εἰς ταῦτα ἃ βλάβην φέρει,* as we say 'on what brings harm,' for 'on that which brings harm.'

A relative is rarely assimilated from any other construction than that of the object accusative ; very unusual, indeed, is such attraction of the nom. of the rel. as is found in Thuc. VII 67, 3 *βλάπτεσθαι ἀφ' ὧν ἡμῖν παρεσκεύασται* where *ἀφ' ὧν* stands for *ἀπ' ἐκείνων ἅ.*

44. **αὐτῷ καὶ τῷ οἴκῳ**, 'to self (*or* 'master') and house,' a syllepsis, for which Cobet's emendation *αὐτοῖς,* adopted by Graux and Schenkl, seems unnecessary, and would require a similar change from *τῷ οἴκῳ* to *τοῖς οἴκοις.* Cp. *de Lac. rep.* c. 5, 4 *πῶς ἄν τις ἢ ὑπὸ λιχνείας ἢ οἰνοφλυγίας αὑτὸν ἢ οἶκον δια-*

φθείρειε; *Mem.* III viii 10 *ὅποι πάσας ὥρας αὐτός τε ἂν ἥδιστα καταφεύγοι καὶ τὰ ὄντα ἀσφαλέστατα τιθοῖτο.*

§ **6** l. 45. Observe that **μέν** has for its correlative **ἀλλά**, as in c. 20, 12.

46. **ἀλλ' οἳ οὐδ' εἰς τἀναγκαῖα ἔχουσι δαπανᾶν**, 'but (I am speaking of those) who have not money enough even for necessary expenses.'

Cp. *Hier.* c. 10, 8 *δαπανᾶν εἰς τούτους*, *Mem.* I iii 11 *πολλὰ δαπανᾶν εἰς βλαβερὰς ἡδονάς*, *Cyr.* VIII iii 44 *πολλὰ δαπανᾶν εἰς φίλους καὶ εἰς ξένους.* The use of *ἔχειν* for *δύνασθαι* is common, but generally in the same connexion of 'paying': *e.g.* Plut. *Per.* c. 22 *οὐκ ἔχων ἐκτῖσαι*, 'not being able to pay in full,' *Cat. ma.* c. 15 (mulctam) *ἣν οὐκ ἔχων ἐκεῖνος ἀπολύσασθαι μόλις ἀφείθη.* Lucian *Kronos* 15 *οἵτινες ἂν τὸ ἐνοίκιον ὀφείλοντες καταβαλεῖν μὴ ἔχωσι*, St. Matt. *Ev.* XVIII 25 *μὴ ἔχοντος αὐτοῦ ἀποδοῦναι.* See F. Field's *Otium Norvicense* Part III p. 10.

47. **γεωργεῖν φάσκοντες**, 'while they profess to be farming.' The subject is taken up in c. 6, 11, where Socrates proves from the opposite example of Ischomachus that the penury of such men is due to their own *ἀμέλεια.*

51. **καταμαθήσει** *sc.* *τὸ αἴτιον.*

§ **7** l. 52. **ἢν δύνωμαι** *sc.* *καταμανθάνειν.*

53. **θεώμενον σαυτοῦ ἀποπειρᾶσθαι εἰ γνώσει**, 'to be a spectator and so make trial of yourself, to see whether you will learn thereby.' Cp. *Cyr.* VII ii 17 *ἀπεπειρώμην αὐτοῦ εἰ δύναιτο ἀληθεύειν*, Her. VIII 67 *εἰρώτα ἀποπειρώμενος ἑκάστου εἰ ναυμαχίην ποιέοιτο.*

55. **πάνυ μακρὰν ὁδὸν βαδίζοντα**: Critobulus' home must have been in the country, as the distance from any quarter of Athens to the theatre could scarcely be spoken of as *πάνυ μακρά.*

57. **ἐμὲ ἀναπείθοντα προθύμως συνθεᾶσθαι**, 'eagerly pressing me to go with you to the dramatic performance.'

58. **τοιοῦτον . . ἔργον**, 'such a drama in real life as you now speak of,' see § 6.

§ **8** l. 60. **σαυτῷ δέ**: supply as the correlative clause *ἐμοὶ μὲν γελοῖος φαίνει.*

61. **ἀφ'** marks the cause or occasion considered as the *point de départ*, as c. 8, 20.

62. **διὰ τὴν ἱππικήν** is condemned by Graux as being an explanatory adscript.

63. **καὶ πάνυ**, c. 1, 19.

65. **τούτους μέν**: the **μέν** *solitarium* refers to an opposition

which is understood without express mention. **καὶ ἐγώ**, 'I too' as well as yourself.

66. **ἑκατέρους**, *i.e.* those who are enriched as well as those who are ruined by their taste for horses. **καί**, 'and yet,' l. 14. **οὐδέν τι μᾶλλον**, 'not a whit the more.' Note that the adverbial accusatives *οὐδέν μηδέν τι*, and not their datives, are always used with the comparative, to denote the degree of difference. **τῶν κερδαινόντων**, the predicate partitive gen. after *γίγνομαι*. HA. *Gr.* § 732a, G. *Gr.* § 1094, 7.

§ **9** l. 68. **θεᾷ γὰρ κτλ.**, 'why, (the reason is that) you look at them, just as you look at actors in a play,' c. 2, 10.

70. **ἥσθῃς**, *oblecteris.* **ταῦτα . . οὕτως ὀρθῶς ἔχει**, 'this is rightly so,' 'right as it is.'

72. **ἱππικῇ ἀναγκαζόμενος χρῆσθαι**, 'since you must keep horses.' See n. on c. 2, 6.

14 73. **ἰδιώτης τούτου τοῦ ἔργου**, 'ignorant of, unskilled in, this business' *sc.* horse-keeping. See n. to c. 1, 15, and cp. Plat. *Prot.* 345 A *οἱ ἰατρικῆς ἰδιῶται.*

75. **ἀγαθῶν εἴς τε τὴν χρῆσιν . . .**: transposition for *ἀγαθῶν τε εἰς τὴν χρῆσιν*: see n. to § 4 for a similar instance of *τε* misplaced.

§ **10** l. 77. **πωλοδαμνεῖν με κελεύεις**, 'would you have me break in colts?'

78. **οὐδέν τι μᾶλλον** (*i.e.* *πωλοδαμνεῖν σε κελεύω*) **ἢ . . γεωργοὺς κατασκευάζειν**, 'not a bit more than I would have you buy and train tillers of the soil.' Cp. *Cyr.* VIII i 43 *οὓς κατεσκεύαζεν εἰς τὸ δουλεύειν*, Plut. *Philop.* c. 4, 1 *ἢ κυνηγῶν κατεσκεύαζε τὸ σῶμα κοῦφον ἅμα καὶ ῥωμαλέον ἢ γεωργῶν.* **ἐκ παιδίων**, *inde a pueris*, 'from boyhood.' Cp. *Cyr.* II iii 9, *Mem.* II ii 8 *ἐκ παιδίου.*

81. **εὐθύς**, 'at the present moment.' **ἐπὶ τὸ βέλτιον ἐπιδιδόασιν**, *in melius proficiunt*, 'make progress in the direction of what is better,' 'keep on improving,' as § 15 l. 113. Cp. Thuc. VIII 24, 4 *ἐπεδίδου ἡ πόλις αὐτοῖς ἐπὶ τὸ μεῖζον*, Plat. *Prot.* 318 A *ἀεὶ ἐπὶ τὸ βέλτιον ἐπιδιδόναι*: hence *ἐπίδοσις*, c. 20, 23.

84. **τοὺς δὲ ᾗ πλεῖστα λυμαίνονται**, 'while others treat their wedded wives in a way by reason of which they (the husbands) who do so generally bring ruin (on their households).' Cp. c. 2, 13 with note *ad l.*

Philodemus *de vit. et virt.* p. 41, 14 refers to this passage:—ἀλλὰ μὴν καὶ τὸ γαμετὰς γυναῖκας ἐνίους ἔχειν συνεργοὺς εἰς χρηματισμόν, τοὺς δὲ πάνυ βλαπτικούς, οὐκ ἠγνόει Κριτόβουλος ἐν μέσῳ κείμενον. εἰ δ᾿ ἀναγκαῖον ἐστι γαμεῖν καὶ λυσιτελὲς εἰς τὴν φιλόσοφον οἰκονομίαν καὶ καθόλου τὸν εἰρηναῖον βίον, ἔτι δ᾿ εἰ πᾶσα δύναται γυνὴ τὰ προσήκοντα διδάσκεσθαι καὶ πάντων δεῖ τῶν ἁμαρτανομένων τὸν ἄνδρα τὴν αἰτίαν ἔχειν ἢ τινῶν, οὐκ ἴσως ᾔδει καὶ παρὰ Σωκράτους ὀρθῶς ἂν ἠξίου μανθάνειν.

§ **11** l. 88. **πρόβατον**, *ovis*. **ὡς ἐπὶ τὸ πολύ**, *plerumque*, 'as a rule,' c. 9, 5, c. 11, 20.

89. **ἂν κακῶς ἔχῃ**, 'should it be out of sorts.' The logical order is ἢν πρόβατον κακῶς ἔχῃ, αἰτιώμεθα ὡς ἐπὶ τὸ πολὺ τὸν νομέα. Both πρόβατον and ἵππος are placed first in the sentence, in order to emphasize them as the principal words in the comparison.

90. **ἂν κακουργῇ**, 'should it be vicious.' Cp. *de re eq.* c. 6, 5 ἔξεστι τῷ ἵππῳ καθ᾿ ὁπότερ᾿ ἂν βούληται τῶν πλαγίων κακουργεῖν, *Hipparch.* c. 1, 15 διὰ τὴν τοῦ ἵππου κακουργίαν ἄχρηστος καὶ ὁ ἱππεὺς καθίσταται.

91. **τῆς δὲ γυναικός**, 'as regards, in the case of, a wife.'

For a similar use of the genitive without any grammatical justification at the beginning of a construction for the sake of premising mention of it, cp. Plat. *Phaedo* 78 D τί δέ; τῶν πολλῶν καλῶν, οἷον ἀνθρώπων ἢ ἵππων, ἆρα κατὰ ταὐτὰ ἔχει; *Charmi.* 165 D ὡσαύτως δὲ καὶ τῶν ἄλλων τεχνῶν: *Rep.* 470 A τί δαί; γῆς τε τμήσεως καὶ οἰκιῶν ἐμπρήσεως, ποῖόν τί σοι δράσουσιν οἱ στρατιῶται πρὸς τοὺς πολεμίους; 576 D ἀλλ᾿ εὐδαιμονίας τε αὖ καὶ ἀθλιότητος, ὡσαύτως ἢ ἄλλως κρίνεις; See Riddell *Digest of Platonic Idioms* § 27.

91. **διδασκομένη τἀγαθά**: G. *Gr.* § 1239, cp. c. 2, 5.

92. **κακοποιεῖ**, *rem familiarem male administrat*, 'manages badly.' **δικαίως ἂν . . τὴν αἰτίαν ἔχοι**, 'would deserve to bear the blame,' c. 11, 24.

93. **διδάσκων** *sc.* αὐτήν. **εἰ . . ἀνεπιστήμονι . . χρῷτο** *sc.* αὐτῇ οὔσῃ, 'if he should find (*not* 'exact service from') her ignorant.' Cp. c. 13, 10, *An.* II v 11 τὴν βασιλέως δύναμιν ᾗ Κῦρος πολεμίᾳ ἐχρῆτο, VII ii 25 ὑπισχνούμενός σοι φίλῳ χρήσεσθαι (*me te amicum experturum esse*), *Hier.* c. 5, 4 ἐνδεεστέροις οὖσι ταπεινοτέροις αὐτοῖς οἴονται χρῆσθαι.

94. **τούτων** *sc.* τῶν καλῶν κἀγαθῶν.

§ **12** l. 95. **πάντως δ᾿ . . ἀπαληθεῦσαι δεῖ**, 'anyhow, you should speak the truth.' For **ἀπαληθεῦσαι**, the inf. aor. 1 act. of ἀπαληθεύειν, H Estienne reads ἀπαλήθευσαι aor. 1 mid. imper. but there is no instance of the use of this verb in the middle voice.

96. **φίλοι γὰρ κτλ.**, a reminiscence of Aristoph. *Ach.* 455.

97. **ἔστιν ὅτῳ ἄλλῳ**=ἔστιν ἄλλος τις ᾧ; Cp. l. 100.

98. **τῶν σπουδαίων πλείω**, 'more of your affairs of importance.'

99. **οὐδενί** *sc.* *τῶν σπουδαίων πλείω ἐπιτρέπω.*

101. **εἰ δὲ μή**, 'if it is not true' to say that there is no one with whom I hold fewer discussions than I do with my wife, at any rate there are not many (there are few, if any).

§ **13** l. 102. **νέαν** *sc.* *οὖσαν*, cp. § 11. **ὡς ἠδύνατο ἐλάχιστα ἑωρακυῖαν**, 'when she had seen as little of the world as she possibly could.' The meaning would remain the same if *ἠδύνατο* were omitted.

104. **μάλιστα** *sc.* *ἔγημα αὐτὴν νέαν κτλ.*, 'yes, certainly I did,' c. 19, 8.

105. **θαυμαστότερον** is for *μᾶλλον θαυμαστὸν ἂν εἴη* (as c. 5, 8), 'it would be more a matter for surprise if she understood what it was proper for her to say or do than (it would be) if she made mistakes of judgment.' **εἴ τι ὧν** is for *εἴ τι τούτων ἅ* by assimilation of the relative to the omitted antecedent, G. *Gr.* § 1031.

§ **14** l. 109. **οὐδὲν οἷον τὸ ἐπισκοπεῖσθαι** for *οὐδὲν τοιοῦτόν ἐστιν οἷον κτλ.*, 'there is nothing like looking into a matter oneself.' Fr. *il n'y a rien de tel que de*, Ital. *non ci è tal cosa come.* So Plat. *Gorg.* 447 C, 481 B *οὐδὲν οἷον τὸ αὐτὸν ἐρωτᾶν*, Demosth. *Mid.* § 46 *οὐδὲν γὰρ οἷον ἀκούειν αὐτοῦ τοῦ νόμου*, Aristoph. *Av.* 966 *οὐδὲν οἷόν ἐστ' ἀκοῦσαι τῶν ἐπῶν*, *Lys.* 135. **συστήσω . . σοι . . Ἀσπασίαν**, 'I will introduce Aspasia to you.'

συνιστάναι is 'to set' ('place' or 'bring') together.' Hence 'to introduce one person to another.' Cp. *Symp.* c. 4, 63 *ἐπεί με ἐποίησας ἐπιθυμεῖν αὐτοῦ, συνέστησάς μοι αὐτόν*, Plat. *Theag.* p. 127 A *ὅτῳ ἂν βούλῃ, συστήσομέν σε*, Isae. *or.* 8, 23, *Ep. Rom.* c. 16, 1. Hence *σύστασις*, 'introduction,' Plut. *Them.* c. 27, 3. Philodemus *de vit. et virt.* 42, 8 ed. Goettling refers to this passage in continuation of the extract quoted above, l. 84 *ὁ δ' Ἀσπασίαν αὐτῷ συνιστάναι φησὶν ὡς ἐπιστημονέστερον αὐτῷ ταῦτα πάντα ἐπιδείξουσαν*, and again *de vit.* col. XXII 42 (p. 50 ed. Ussing Hauniae 1868) *προσάπτειν δ' ἑτέρῳ ὡς Ἀσπασίᾳ καὶ Ἰσχομάχῳ Σωκράτης*, as the passage is read by Cobet orat. *de arte interpretandi* p. 102.

110. **Ἀσπασίαν**: Aspasia, the celebrated native of Miletus, who by her beauty and mental accomplishments acquired such ascendency over Pericles, that, after separating from his wife who did not make him happy, he placed her in a wife's position. The Athenian law forbade marriage between a citizen and a foreigner and the son whom she bore him had to be legitimated by a special decree of the people (Plut. *Per.* c. 37, 5). Aspasia's house was the centre of the artistic, literary and philosophical society of Athens, though the story of her having taught Socrates rhetoric is of doubtful authority, because of

the apparent irony of the passages of Xen. and Plato which refer to it. She was accused of ἀσέβεια by the comic poet Hermippus but acquitted through the intervention of Pericles (*ib.* c. 32, 1). Cobet *Prosopographia Xen.* pp. 73 ff. See also my n. to Plut. *Per.* c. 24, 4. **ἐπιστημονέστερον**, *peritius.*

§ **15** l. 112. **ἀντίρροπον**, 'equivalent.' Cp. Philod. *de vit. et virt.* 42, 10 ὁ δ' αὐτὸς Σωκράτης ἔτι νομίζει γυναῖκα κοινωνὸν ἀγαθὴν οὖσαν οἴκου πάνυ ἀντίρροπον ἐπὶ τὸ ἀγαθὸν εἶναι τῷ ἀνδρί.

113. **ἔρχεται**, 'are brought.' Philod. *l.c.* καὶ ἔρχεται μὲν εἰς τὴν οἰκίαν ὡς ἐπὶ τὸ πολὺ τὰ κτήματα διὰ τῶν τἀνδρὸς πράξεων, δαπανᾶται δὲ τὰ πλεῖστα διὰ τῶν τῆς γυναικὸς ταμιευμάτων, καὶ τούτων μὲν καλῶς γιγνομένων αὔξονται οἱ οἶκοι, κακῶς δὲ μειοῦνται. For **μέν**, 'while,' see § 9 *n*, Gr. Ind. *s.v.* II 4.

§ **16** l. 118. The order is οἶμαι δὲ ἂν ἔχειν ἐπιδεῖξαί σοι τοὺς ἐργαζομένους ἑκάστην καὶ τῶν ἄλλων ἐπιστημῶν ἀξίως λόγου.

119. **ἀξίως λόγου**, c. 1, 10.

CHAPTER IV

Critobulus does not care to hear about all the arts and sciences but only about those which are best in themselves and most worth his cultivating. Socrates approves, objecting particularly to the mechanical arts which by depriving the artizan of his fair measure of exercise, sunshine and fresh air, injure his bodily health and strength, and therewith weaken his mental faculties, while they leave him no time for social intercourse and enlightened interest in public matters. This is why the citizens of some states are not allowed to practise them. The only arts desirable for a true gentleman to practise are those which the King of Persia justly admires and encourages viz. Agriculture and War, as is proved by the regulations for the civil and military administration of his Empire. Story of Cyrus, its founder, proving the great personal interest he took in both these arts. The other Cyrus would have made an excellent ruler had he lived long enough, if aptitude for command is a criterion of excellence. His conversation at an interview which Lysander, the Spartan, once had with him, as it is recorded, shows what great interest he took in horticulture.

§ **1** l. 1. **πάσας** sc. τὰς τέχνας.

3. **ῥᾴδιον**, c. 8, 18; c. 12, 14.

4. **ἔμπειρον γενέσθαι**, G. *Gr.* § 928, 1. **οἷόν τε** *sc.* *ἐστί*, c. 12, 10.

5. **αἳ . . ταύτας**: see note to c. 2, 16 l. 122. **καὶ ἐμοὶ πρέποι ἂν . . ἐπιμελομένῳ**, 'and (which arts) it would be most suitable for me to engage in.' For the omission of the pronoun in the second clause, where the regimen differs from that of the first, see G. *Gr.* § 1041. For the use of the participle with certain impersonal expressions, 'it is fitting,' 'useful,' 'shameful' etc., where we use the infinitive, cp. *de Vect.* c. 6, 2 *εἰ ἄμεινον εἴη τῇ πόλει οὕτω κατασκευαζομένῃ*, Plat. *Phaedo* p. 114 D *τοῦτο πρέπει οἰομένῳ οὕτως ἔχειν* *i.e.* 'it becomes me to hold this opinion,' Soph. *Oed. T.* 316 *φεῦ φεῦ· φρονεῖν ὡς δεινὸν ἔνθα μὴ τέλη | λύει φρονοῦντι* *i.e.* 'where it does not pay to be wise,' Lys. *or.* 25, 27 *οἷς οὐδὲ ἅπαξ ἐλυσιτέλησε πειθομένοις*. Kühner *Gr. Gr.*² II § 482, 9 tries to explain the difference between the use of the participle and that of the infinitive in such expressions.

16 7. The first **αὐτάς** means *ipsas*; the second, *eas*. **καὶ αὐτὸς δέ**, 'and yourself too,' see n. to c. 1, 13 and Gr. Ind. *s.v.* *καί*.

8. **συνωφέλει** *sc.* *με*: for *εἰς*, cp. c. 2, 14, *Anab.* II ii 27.

§ **2** l. 11. **βαναυσικαί**, *sordidae et sellulariae*, c. 6, 5, properly such as required the fire to work by (Etym. Magn. *βάναυσος*: *κυρίως πᾶς τεχνίτης διὰ πυρὸς ἐργαζόμενος· βαῦνος γὰρ ἡ κάμινος εἴρηται· καταβέβηκε δ' ἡ λέξις εἰς πάντα χειροτέχνην*). But the fine arts, as well as the necessary or mechanical arts, were included in this term, and we gather from Lucian *Somn.* § 1 that the epithet *βάναυσος* was applied no less to Pheidias or Polycleitus than to a common mason. Cp. Plut. *Per.* c. 12, 6. But, as Thirlwall observes, they seem to have been brought down to this level only in contrast with the higher dignity of political or military functions, *ib.* c. 2, 3. In ecclesiastical writers, indeed (Chrysostom, Clemens Alexandrinus), *βαναυσικαὶ τέχναι* came to signify 'the arts that minister to mere luxury and comfort.' **ἐπίρρητοι** *i.q.* *ἐπιβόητοι*, 'decried,' 'denounced,' 'infamous.' Cp. Euseb. *HE.* IX 5 *ἐπίρρητά τινα γυναικάρια ἐξ ἀγορᾶς*, *VC.* III 55 *ἄρρητοί τε καὶ ἐπίρρητοι πράξεις*.

12. **καὶ μέντοι** differs only from *καὶ δέ* in that *μέντοι* is stronger than the *δέ*, and that the two particles are not necessarily separated by the intervention of other words. Riddell *Digest of Plat. Id.* § 145, cp. c. 8, 1; c. 10, 9; c. 11, 4. **ἀδοξοῦνται**, 'are held in disesteem.' The active only is found in this sense. Liddell-Scott indeed refer to Plutarch *Lucull.* c. 4 as an authority for a second meaning 'to

hold in disesteem'; but the word does not occur at all in c. 4; in c. 1, 1 where we read Καικιλία δὲ ἡ μήτηρ (τοῦ Λουκούλλου) ἠδόξησεν ὡς οὐ βεβιωκυῖα σωφρόνως, it can only bear the ordinary signification 'had a bad reputation.' Hence there can be little doubt that **ἀδοξοῦνται** is a corrupt reading and that Xen. wrote ἀδοξοῦσι. **πρός** may mean 'in the judgment of,' as c. 6, 10, *An.* II iii 18 οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔχειν πρὸς ὑμῶν, or be a syn. of ὑπό denoting the agent, as c. 6, 17.

14. **τῶν ἐπιμελομένων**, 'overseers,' G. § 1560, 1.

15. **καθῆσθαι καὶ σκιατραφεῖσθαι**, 'to lead a sedentary and indoors life,' instead of ἐν ἡλίῳ καθαρῷ τεθράφθαι (Plat. *Phaedr.* 239 C); intolerance of heat being considered by the Greeks a mark of effeminacy. Cp. Plato *Rep.* 556 D where the πλούσιος ἐσκιατραφηκὼς is contrasted with the πένης ἡλιωμένος: also Eur. *Fr. adesp.* 546, 8 ed. Nauck^2 θερμὰ θ' ἡλίου τοξεύματ' αἰνεῖν (ἠπιστάμην ἂν) μὴ σκιατραφούμενος. The same reason for their exclusion is assigned in c. 6, 5 ff, and by Aristot. *Pol.* V (VIII) 2, p. 1337^b, 8 f, I 11, p. 1258^b, 37.

16. **πρὸς πῦρ ἡμερεύειν**, 'to spend the whole day before the fire.' Cp. Aristoph. *Pac.* 1131 πρὸς πῦρ διέλκειν, Menander *Fr.* 236 ἀλεαίνει πρὸς τὸ πῦρ καθημένη, and see crit. note to c. 16, 3 and comm. *ad l.*

§ **3** l. 18. **ἀσχολίας . . ἔχουσι . . συνεπιμελεῖσθαι**, 'involve want of leisure, imply hindrances, to combine with them care for' etc. See Gr. Ind. *s.v.* ἔχειν A **1** 3. Cp. c. 6, 9, *Cyr.* VIII i 13 ᾔδει ὅτι <τοῦτο> ἀσχολίαν παρέξοι τῆς τῶν ὅλων σωτηρίας ἐπιμέλεσθαι.

20. **ὥστε**, *quocirca*, c. 9, 2. **οἱ τοιοῦτοι**, 'all such,' *i.e.* all who are engaged in such occupations *sc.* mechanical arts. The article makes the notion of a definite class more prominent. **κακοὶ φίλοις χρῆσθαι**, 'bad for friends to deal with' *i.e.* 'poor friends,' c. 3, 2. G. *MT.*^{2} § 763, *Gr.* § 1528.

21. **ταῖς πατρίσιν ἀλεξητῆρες**. G. *Gr.* § 1174. For other similar forms in -τήρ as applied to persons, see n. to c. 13, 10.

22. **ἐν ἐνίαις τῶν πόλεων** *e.g.* at Sparta: Aelian *VH.* VI 6 βάναυσον δὲ εἰδέναι τέχνην ἄνδρα Λακεδαιμόνιον οὐκ ἐξῆν. For the gen., cp. c. 13, 9.

23. **δοκούσαις**, 'reputed.' **οὐδ' ἔξεστι**, 'it is not even lawful.' G. *Gr.* § 1161.

25. **ποίαις** *sc.* τέχναις with **χρῆσθαι**.

§ **4** l. 27. **ἆρα μὴ αἰσχυνθῶμεν**, 'shall we then be ashamed.' 'we shall not be ashamed, shall we!' On the use of the

first person of the subjunctive in questions of appeal, see G. *MT.*[2] § 287, *Gr.* § 1358. **βασιλέα τὸν Περσῶν**: when *βασιλεύς*, meaning 'the King of Persia,' is followed by a genitive, it generally takes the article, as *Anab.* III iv 12 *ὁ Περσῶν βασιλεύς*: in *Hell.* VI i 12, *Anab.* III iv 8, and *Ages.* c. 1, 6, we find *βασιλεὺς ὁ Περσῶν*.

30. **γεωργίαν**: there is a want of uniformity in the use of the article with names of arts, industries etc. Cp. c. 5, 8; c. 6, 8; c. 15, 8; c. 16, 5; c. 20, 10, 16; c. 21, 11 with c. 5, 5, 13, 17; c. 6, 10; c. 15, 12; c. 19, 17; c. 20, 1.

31. **ἰσχυρῶς**, *vehementer*, *valde*. See Gr. Ind. *s.v.*

17 § **5** l. 34. **τοῦτο**, a neuter pronoun, representing a cognate accusative.

35. **τι**, adverbial acc., 'at all,' G. *Gr.* § 1060.

36. **ὧδ᾽ ἂν . . ἐπισκοποῦντες**: the participle representing a protasis (G. *MT.*[2] § 472) is especially apt to have an emphatic *ἄν* near it, which by showing that the verb is to form an apodosis tends to point out the participle as conditional in an early part of the sentence. G. *MT.*[2] § 224.

38. **τῶν μὲν γάρ**: note that *μέν* has no direct correlative but is resumed l. 64. The *γάρ* introduces the subject referred to in **ὧδε**, as in c. 11, 8.

40. **τέταχε** = *προστέταχε*, 'has given orders,' cp. l. 50.

41. **ἄρχοντι**, 'civil governor' of a province.

43. **γερροφόρους**, light-armed troops with oblong shields of wicker-work (*γέρρα*) covered with ox-hide, 'targeteers.' **οἵτινες . . ἱκανοὶ ἔσονται κρατεῖν**, 'that they may be enough to keep in subjection,' a relative clause of purpose as c. 5, 13.

§ **6** l. 46. **φυλακάς**, *praesidia*, 'garrisons,' from *φυλακή* (*φύλακας*, the vulgate, is from *φύλαξ*, *custos*); *φρουροί* are *praesidiarii milites*, soldiers who compose the garrison under the command of a *φρούραρχος*, l. 84.

47. **μέν**, 'while,' as c. 3, 15.

48. **κατ᾽ ἐνιαυτόν**, *quotannis*, c. 9, 9.

49. **ἐξέτασιν ποιεῖται** = *ἐξετάζει*.

50. **ὡπλίσθαι**, 'to be under arms.' *Cyr.* VIII vi 15. **καὶ πάντας ἅμα**, *una omnino omnes*. **συνάγων . . ἔνθα ὁ σύλλογος καλεῖται**, 'assembling them at the place where the so-called muster of forces is': *Hell.* V i 10 *ἔνθα*

ἡ Τριπυργία καλεῖται. Soph. *Oed. T.* 1451 ἔνθα κλῄζεται οὑμὸς Κιθαιρών, 'where *is* that Cithaeron titled to be mine.'

52. **τοὺς ἀμφὶ τὴν ἑαυτοῦ οἴκησιν**, 'the household troops.'

54. **πιστούς**, 'trusty,' was a title given to Persian royal counsellors. **πέμπει ἐπισκοπεῖν** (*i.q.* πέμπων ἐπισκοπεῖται l. 68), the infinitive of purpose, G. *Gr.* § 1532, *MT.*[2] § 772 (*a*).

§ 7 l. 55. **τῶν χιλιάρχων**, 'the commanders of a χιλιοστύς' (*Cyr.* VI iii 13, 31), distinguished as τοὺς χ. τῶν κατὰ τὴν χώραν φυλακῶν from τοῖς ἐν ταῖς ἄκραις φρουράρχοις (*Cyr.* VIII vi 1). Both were ordinarily subject to the σατράπαι or viceroys of the twenty pashaliks into which Darius I. divided his kingdom. Cyrus made those whom he sent into his newly-subjected provinces independent of the satraps.

57. **ἔκπλεων** (G. *Gr.* § 308), predicative, 'with their proper complement of men.' Cp. *Anab.* VII v 9 τὸν μισθὸν ὑπισχνεῖται ἔκπλεων παρέσεσθαι, *Hier.* c. 1, 18 ἔκπλεῳ . . παρεσκευασμέναι αἱ τράπεζαι. **τούτους** is to be referred by synesis to τὸν ἀριθμόν. **δοκίμοις**, 'approved.'

58. **παρέχωσι**, 'present,' 'exhibit.'

59. **τούτους**: c. 2, 16 note. **ταῖς τιμαῖς**, 'with the (proper or usual) honours,' of which there was a gradation. See *Cyr.* VIII ii 8, vi 11.

61. **τῶν ἀρχόντων** is the partitive gen. after **οὓς** as c. 7, 35; 18
c. 8, 5. **ἢ καταμελοῦντας . . ἢ κατακερδαίνοντας**, 'either taking no care of them or making unjust gain out of them.'

κατα frequently adds to the simple verb the notion of neglect of duty or breach of trust. Thus καταχαρίζεσθαι means χαρίζεσθαι *contra officium et ultro*, *praeter aequum et bonum*, *contra rempublicam*, as when judges are said καταχαρίζεσθαι τὰ δίκαια. In the same way κατελεεῖν is said of one who is merciful to a culprit to the neglect of his duty. Cp. καταβλακεύειν, καταγοητεύειν, καταρρᾳθυμεῖν, καταδειλιᾶν, καταδωροδοκεῖν, καταπροδιδόναι. Cobet *N.L.* p. 574 would omit τῶν φρουράρχων, taking καταμελοῦντας absolutely as *officii negligentes*.

62. **τούτους** as l. 59: to complete the parallelism of the clauses we should have expected τούτους δέ to correspond to τούτους μέν l. 59, as below l. 76, c. 9, 9–10, *Hier.* c. 9, 2, but cp. *Anab.* III i 43 ὁπόσοι μὲν . . οὗτοι μὲν . . ὁπόσοι δὲ . . τούτους ὁρῶ κτλ. **χαλεπῶς**, 'severely.' c. 12, 14.

63. **παύων**, 'deposing.' Cp. *Cyr.* VIII vi 3 τούτους οὐ παύσω τῆς ἀρχῆς, Her. I 123. 3 Ἀστυάγεα παῦσαι τῆς βασιληίης. Thuc. VIII 39. 2 Ἀστύοχον παύειν τῆς ναυαρχίας. So ἀποπαύω c. 14, 8. For **τῆς ἀρχῆς**, the gen. of separation, see G. *Gr.* § 1117.

64. **μὲν δή** as c. 1, 14 is used in closing a statement and preparing a transition to another subject. Here the *μέν* resumes the *μέν* of l. 38 and answers to *δέ* of l. 66.

65. **ἀναμφιλόγως**, *sine controversia.*

§ **8** l. 65. **ἔτι δέ** marks the transition to the subject of the king's zeal in the interests of agriculture.

66. **ὁπόσην τῆς χώρας** *i.q.* *ὁπόσην χώραν*. Cp. *Cyr.* III ii 2 *πολλὴν τῆς χώρας*, Aristoph. *Vesp.* 199 *πολλοὺς τῶν λίθων*, *Plut.* 694 *τῆς ἀθάρης πολλήν*, *Pac.* 167 *τῆς γῆς πολλήν*, *ib.* 1196 *τῶν λαγῴων πολλά.*

67. **δοκιμάζει**, 'examines into its condition.'

68. **ἐπισκοπεῖται** *i.q.* *ἐπισκοπεῖ.*

69. **συνοικουμένην**, 'thickly peopled')(*ὀλιγάνθρωπον* l. 75. Cp. Plat. *Critias* p. 117 E *τοῦτο πᾶν συνῳκεῖτο ὑπὸ πολλῶν καὶ πυκνῶν οἰκήσεων.*

70. **παρεχομένους** : cp. *Mem.* III iii 4 *ἐὰν παρέχωνταί σοι τοὺς ἵππους κακόποδας ἢ κακοσκελεῖς*, *Cyr.* I vi 20 *πειθομένους παρέχεσθαι τοὺς στρατιώτας.* **ἐνεργόν**, 'cultivated,' 'productive')(*ἀργόν* l. 74. Cp. *Cyr.* III ii 19 *βούλοιο ἄν σοι τὴν νῦν ἀργὸν οὖσαν χώραν ἐνεργὸν γενέσθαι;* V iv 25.

71. **πλήρη δένδρων ὧν ἑκάστη φέρει**, 'well stocked with the fruit trees which each produces.'

72. **καρπῶν**, 'crops,' esp. cereal, 'produce.'

73. **κοσμεῖ** *sc.* *αὐτούς.* **ἕδραις ἐντίμοις**, 'places of honour' *e.g.* at royal entertainments, as *Cyr.* VIII i 39.

74. **οἷς**, dat. of possession after *οὖσαν*, G. *Gr.* § 1173.

75. **χαλεπότητα**, 'harsh treatment' of the inhabitants on their part. For the sequence **οὓς μὲν . . τούτοις μὲν . . οἷς δὲ . . τούτους δέ**, see above l. 62 n.

§ **9** l. 79. **ἐνεργὸς ἔσται ὑπὸ τῶν κατοικούντων** : see n. to c. 1, 13.

80. **φυλάζεται** : see n. to c. 2, 8.

81. **αὐτῷ**, dat. of the agent after perf. p. participle, as c. 3, 3; c. 6, 13. **ἐφ' ἑκάτερον**, 'for each of the two objects.' **οὐχ οἱ αὐτοί**, *Cyr.* VIII vi 1.

83. **τῶν ἐργατῶν**, *operarum*, 'labourers.'

84. **ἐκλέγουσιν** : cp. [Dem.] *Timoth.* § 49 *τὰ χρήματα ἅπαντα ἐξέλεξας ἐκ τῶν συμμάχων*, Thuc. VIII 44, 4 *χρήματα ἐξέλεξαν παρὰ τῶν Ῥοδίων*, Dem. *Phil.* I § 34, *de f. l.* § 293 *εἴκοσιν ἐξέλεξε δραχμὰς παρ' ἑκάστου*, *de cor.* § 234 *ταῦτα (τὰ χρήματα) ἣν προ-*

ἐξειλεγμένα. **τῶν ὡπλισμένων**, equivalent to τῶν μισθοφόρων καὶ τῶν ἄλλων οἷς ὡπλίσθαι προστέτακται l. 49. The φρουροί are those who form the stationary garrison, taking no part in reviews etc., *i.q.* οἱ ἐν ταῖς ἀκροπόλεσι l. 51.

§ **10** l. 87. **τῶν ἔργων** *sc.* τῶν γεωργικῶν as c. 12, 4.

88. **διὰ τὴν ἀφυλαξίαν**, 'because of their want of proper protection,' *Hier.* c. 6, 4.

89. **παρέχοντος**, concessive, as c. 3, 2; c. 12, 2.

91. **αὖ**, 'in turn,' 'on his part.'

§ **11** l. 92. **σχεδόν τι**, *fere*, 'in the main,' serves to modify a 19
positive assertion, as c. 5, 17.

94. **τοὺς δασμούς**, 'the (required) tribute.'

96. **ἀμφοτέρων τούτων**, 'both these matters' *i.e.* both the payment of tribute to the king and the defence of the province. We infer from this that the satrap is not the same as the officer described as ἄρχων in § 5. and therefore he differs in some respects from the satrap whose duties are specified in *Cyr.* VIII vi 1; also that there was in every province an ἄρχων or civil governor, but not necessarily a satrap.

§ **12** l. 97. **ἐκ τούτων**, 'hereupon,' c. 2, 1.

99. **οὐδὲν . . ἧττον . . ἤ**, c. 8, 7.

§ **13** l. 102. **εἰς ὁπόσας ἐπιστρέφεται**, 'to whatever districts he pays visits, goes backwards and forwards to.'

104. **παράδεισοι**, 'enclosed or deer-parks,' 'pleasure-gardens': a Persian word, introduced by Xen., Armenian *pardéz*. See A. Gell. *N.A.* II 20, 4, where they are spoken of as *vivaria*, Quint. Curt. VIII 2, 11.

105. **ἐθέλει**, 'is wont,' denoting a natural necessity. Cp. *Mem.* III xii 8 ταῦτα δὲ οὐκ ἔστιν ἰδεῖν ἀμελοῦντα, οὐ γὰρ ἐθέλει αὐτόματα γίγνεσθαι. *Hier.* c. 1, 29 ὁ δὲ ἔρως πολὺ αὖ ἐθέλει ἥκιστα τῷ τυράννῳ ἐγγίγνεσθαι, Herod. I 74, VII 50, 157, Plat. *Rep.* II 370 B οὐ γάρ, οἶμαι, ἐθέλει τὸ πραττόμενον τὴν τοῦ πράττοντος σχολὴν περιμένειν, IV 436 B, *Phaedr.* 230 D.

107. **ἐξείργῃ**, 'preclude,' 'debar.' Cp. Soph. *El.* 1292, Eur. *Andr.* 176 τῶνδ' οὐδὲν ἐξείργει νόμος.

§ **14** l. 108. **ἀνάγκη . . ἐπιμελεῖσθαι**, 'it is necessary that he (the king) or they (*i.e.* those whom it concerns) should take care that' etc.

109. **ἔνθα** *i.q.* ἐν οἷς. **αὐτός**, 'the king himself,' 'his majesty.' **καί**, emphatic.

110. **ὡς κάλλιστα κατεσκευασμένοι . . δένδρεσι**, 'ornamented in the most beautiful manner possible with trees.' The Ionic form **δένδρεσι** as if from *τὸ δένδρος*, is preferred in Attic prose to *δένδροις* from *δένδρον*, *e.g.* Thuc. II 75, 1. **ὡς** is used to heighten the force of superlatives, like Latin *quam*, cp. c. 3, 13; c. 7, 16; c. 9, 2; c. 21, 7. For the collocation *ὅπως ὡς* in same sentence, cp. c. 7, 29.

111. **τοῖς . . καλοῖς ὅσα ἡ γῆ φύει**, 'choice products of the soil,' with *κατεσκευασμένοι*.

§ **15** l. 115. **εἰσκαλεῖν**, *intro vocare*. Cp. *Cyr.* VIII iii 1 *εἰσκαλέσας πρὸς αὐτὸν τοὺς τὰς ἀρχὰς ἔχοντας*. **τοὺς . . ἀγαθοὺς γεγονότας**, 'those who have proved themselves brave,' l. 118, c. 7, 8, 42.

116. **οὐδὲν ὄφελος**: *ἂν εἴη* may be supplied (or *εἴη* without *ἄν*) or *ἐστι*: see note to c. 1, 5. **οἱ ἀρήξοντες**, 'men to defend it.' G. *MT.*[2] § 826. Cp. c. 7, 20, 21; c. 8, 21, *An.* II iv 22 *τῆς χώρας ἀγαθῆς οὔσης καὶ τῶν ἐργασομένων ἐνόντων*, 5 *ὁ ἡγησόμενος οὐδεὶς ἔσται*, Dem. *Mid.* § 49 *τὸν ταῦτα κωλύσοντα*, Soph. *Ant.* 261 *οὐδ' ὁ κωλύσων παρῆν*.

117. **τοὺς κατασκευάζοντας ἄριστα**, 'those who lay out and keep up best.' Cp. *An.* I ix 19 *εἴ τινα ὁρῴη κατασκευάζοντα ἧς ἄρχοι χώρας*. The verb implies equipping with live or dead stock, as appears from Thuc. VI 91, 7 *οἷς ἡ χώρα κατεσκεύασται τὰ πολλὰ πρὸς ὑμᾶς τὰ μὲν ληφθέντα τὰ δ' αὐτόματα ἥξει*.

118. **ἐνεργούς**, l. 70 n. **λέγοντα** agrees with the implied subject of **εἰσκαλεῖν**, as c. 12, 17; c. 13, 9.

119. **ἄλκιμοι**, 'valiant,' a poetico-Ionic word often in Xen.

120. **οἱ ἐργαζόμενοι**, 'labourers,' c. 6, 10; c. 13, 3.

§ **16** l. 120. **Κῦρος**: Cyrus the elder, founder of the Persian Empire. **λέγεται**, personal for impersonal construction.

121. **εὐδοκιμώτατος δή**, 'a most illustrious prince among princes.' Xen. speaks of him as *βασιλεύς*, and Cic. calls him *rex* (see quot. l. 151), though he never really became king. **δή** with superlative expresses that the highest stage has been reached.

20 122. **ἐπί**, 'for (to fetch or receive),' c. 2, 15. **ἂν δικαίως τὰ ἀμφοτέρων δῶρα λαμβάνοι**, 'might himself fairly, might put in a fair claim to, receive the gifts awarded to both' *i.e.* to the successful farmers and the brave soldiers.

124. **τοῖς κατεσκευασμένοις**, 'what had been laid out and stocked'; see on l. 117.

§ **17** l. 126. **μέν**, c. 3, 8 and note.

127. **καὶ ἐπηγάλλετο**, 'even prided himself upon,' so far from thinking it beneath him. For **καί** = *adeo*, cp. *Cyr.* VI i 45 *ὁ δὲ νῦν βασιλεύων καὶ ἐπεχείρησέ ποτε ἐμὲ καὶ τὸν ἄνδρα διασπάσαι ἀπ' ἀλλήλων*, where see my n. *ad l.*

129. **ἐπὶ τῷ πολεμικὸς εἶναι**: G. *Gr.* §§ 927, 1547.

§ **18** l. 130. **καὶ . . γε**: see n. to c. 1, 3. **Κῦρος**: he is now speaking of Cyrus the younger, satrap of Ionia, who fell at the battle of Cunaxa B.C. 401 in his attempt to dethrone the king his brother with 10,000 Greek mercenaries. Graux suggests that some words have fallen out here, as *ὁ νεώτερος* or *ὁ Δαρείου*, because of the abrupt transition.

131. **ἐβίω[σεν]**: the only Attic form was *ἐβίω*. Cobet would read *ἐπεβίω*, 'had he lived to be king,' 'survived.' **ἂν γενέσθαι** is the oblique of *ἂν ἐγένετο*, G. *Gr.* § 1308, 2, 'he would, it seems to me, have proved himself.' On *ἄν* anticipative, see Gr. Ind. *s.v.*

132. **παρέσχηται**, *praebuit*, c. 11, 20.

133. **τῷ ἀδελφῷ**, 'against his brother,' who was Artaxerxes II. (Mnemon), son of Darius II.

136. **πρὸς Κῦρον** *sc.* *λέγονται αὐτομολῆσαι*. For the fact, see *An.* I ix 29.

§ **19** l. 137. **ἀρετῆς**, 'merit.'

138. **ᾧ ἂν ἑκόντες πείθωνται**: Xenophon loses no opportunity of touching on this favourite topic of his, cp. c. 21, 2. **ᾧ ἄν** = *ἐάν τινι* (or *ἐὰν αὐτῷ*). Cp. c. 21, 5 ff. **ἐν τοῖς δεινοῖς παραμένειν**, 'to stand by him, remain by his side, in dangers.' See n. to c. 3, 4.

140. **ἀποθανόντι συναπέθανον**, 'fell together with him.' G. *Gr.* § 1179.

141. **Ἀριαίου**: Ariaeus, the lieutenant-general of Cyrus and commander of his barbarian force. He held the left wing at Cunaxa, and was the only one of the friends of Cyrus who escaped alive. After exchanging oaths of fidelity with the Greeks, he deserted them and joined Tissaphernes.

§ **20** l. 143. **τοίνυν**, resumptive after the digression. 21

145. **ἄλλα τε φιλοφρονεῖσθαι**, 'showed him other marks of friendliness.' Cp. *Cyr.* III i 8 *ἄλλο μὲν οὐδὲν ἐφιλοφρονήσατο αὐτῷ, εἶπε δὲ κτλ.* Lysander was the famous Spartan general who won the battle of Aegospotami (Thracian Chersonese) B.C. 405 against the Athenians, which put an end to the Peloponnesian war.

146. **ἐν Μεγάροις**, 'at Megara,' the city on the Saronic gulf.

147. **καί**, 'and in particular,' as l. 133.

148. **ἐπιδεικνύναι αὐτόν** *sc.* *αὐτῷ*, 'showed him (Lysander) over it in person.'

§ **21** l. 149. **αὐτόν** *sc.* *τὸν παράδεισον.*

150. **δι' ἴσου**, 'at equal intervals.'

151. **ὀρθοί**, 'straight.' **εὐγώνια**, 'with regular angles.'

This passage is referred to by Sir Thomas Browne in his highly-fanciful work *The Garden of Cyrus*, which was written to prove that his favourite figure, the *quincunx*, was to be found in almost every production of nature. 'Cyrus' he says 'was not only a lord of gardens, but a manual planter thereof, disposing his trees, like his armies, in regular ordination. So that while old Laertes found a name in Homer for pruning hedges and clearing away thorns and briars; while King Attalus lives for his poisonous plantations of aconites, henbane, hellebore, and plants hardly admitted within the walls of Paradise; while many of the ancients do poorly live in the single names of vegetables; all stories do look upon Cyrus as the splendid and regular planter. According whereto Xenophon describeth his gallant plantation at Sardis, thus rendered by Strebaeus *arbores pari intervallo sitas, rectos ordines et omnia perpulere in quincuncem directa.* Which we shall take for granted as being accordingly rendered by the most elegant of the Latins, and by no made term but in use before Varro. That is, the rows and orders so handsomely disposed or fine trees so set together, that a regular angularity and thorough prospect was left on every side. Owing this name not only to the quintuple number of trees, but the figure declaring that number, which being double at the angle, makes up the letter X, *i.e.* the emphatical decursation or fundamental figure.'

Aristotle *Pol.* VII 11, 7, § 1330ᵇ, 29 speaks of vines planted in the fashion of a quincunx as ἀμπέλων συστάδας Χ στοιχάδας.

Cic. *de Senect.* c. 17, 59 renders the story thus:—*Multas ad res perutiles Xenophontis libri sunt, quos legite quaeso studiose, ut facitis. Quam copiose ab eo agri cultura laudatur in eo libro qui est de tuenda re familiari, qui* O e c o n o m i c u s *inscribitur! Atque, ut intellegatis nihil ei tam regale videri quam studium agri colendi, Socrates in eo libro loquitur cum Critobulo Cyrum minorem Persarum regem, praestantem ingenio atque imperi gloria, cum Lysander Lacedaemonius, vir summae virtutis, venisset ad eum Sardis eique dona a sociis attulisset, et ceteris in rebus communem erga Lysandrum atque humanum fuisse et ei quendam consaeptum agrum diligenter consitum ostendisse. Cum autem admiraretur Lysander et proceritates arborum et directos in quincuncem ordines et humum subactam atque puram et suavitatem odorum qui afflarentur ex floribus, tum eum dixisse mirari se non modo diligentiam sed etiam sollertiam eius a quo essent illa dimensa atque discripta; et Cyrum respondisse 'Atqui ego ista sum omnia dimensus, mei sunt ordines, mea discriptio; multae etiam istarum arborum mea manu sunt satae.' Tum Lysandrum, intuentem purpuram eius et nitorem corporis ornatumque Persicum multo auro multisque gemmis, dixisse 'Recte vero te, Cyre, beatum ferunt, quoniam virtuti tuae fortuna coniuncta est.'*

154. **ἀλλά τοι**: c. 7, 15; c. 12, 2, 5.

155. **ἐπί**, 'because of.' See Gr. Ind. *s.v.*

156. **ἄγαμαι τοῦ καταμετρήσαντος**, 'I feel admiration for the man who measured them out so exactly.'

For the gen. of the person after ἄγασθαι, cp. *Mem.* II vi 33 ἄγασαι αὐτοῦ καὶ ἐπιθυμεῖς φίλος αὐτοῦ εἶναι, Thuc. III 38, 1 θαυμάζω τῶν προθέντων . . λέγειν, Isocr. or. 6, 93 θαυμάζω τῶν ὑπὲρ τῆς ἰδίας δόξης ἀποθνήσκειν ἐθελόντων: but this is a rare construction. (The gen. of the person is usually accompanied with a participle, as Herod. VI 76 ἄγασθαι ἔφη τοῦ Ἐρασίνου οὐ προδιδόντος τοὺς πολιήτας, or followed by a clause with ὅτι, as Plato *Hipp. mai.* 291 E νὴ τὴν Ἥραν ἄγαμαί σοῦ ὅτι, *Legg.* 948 B Ῥαδαμάνθυος ἄξιον ἄγασθαι διότι, or by a relative clause as *Cyr.* III i 15 ἄγασαι τοῦ πατρὸς ὅσα πέπραχε. We can also say ἄγασθαί τί τινος, 'to admire something in another,' or ἄγασθαί τινά τινος, 'to admire some one for something,' or ἄγασθαί τινα as c. 21, 10.) Still more rare is the construction with the gen. of the thing alone, as Ar. *Av.* 1744 ἄγαμαι δὲ λόγων, Eur. *Rhes.* 243 ἄγαμαι λήματος, Plat. *Euthyd.* 276 D ἀγασθέντες τῆς σοφίας αὐτοῖν, Dem. *de cor.* § 204 τίς γὰρ οὐκ ἂν ἀγασθείη ἐκείνων τῆς ἀρετῆς, [Dem.] Ἐπιταφ. § 20 τῆς τῶν τετελευτηκότων ἀγασθέντα ἀρετῆς, Lys. or. 3, 44 θαυμάζω δὲ μάλιστα τούτου τῆς διανοίας. Cp. the Latin imitation of it in Virgil *Aen.* XI 126 *iustitiaene prius mirer belline laborum!*

§ **22** l. 157. **ἀκούσαντα δέ**: the apodosis begins here; the protasis extends from l. 148 ἐπεὶ δὲ ἐθαύμαζε to ἕκαστα τούτων.

158. **εἰπεῖν . . φάναι**: see Gr. Ind. *s.v.* φάναι. The two infinitives depend upon ἔφη l. 148.

160. **ἔστι δ' αὐτῶν ἃ** *i.q.* ἔνια αὐτῶν, c. 2, 8; c. 20, 6.

§ **23** l. 161. **ἀποβλέψας εἰς αὐτόν**, 'looking earnestly at him,' lit. away from other objects.

164. **κόσμου οὗ εἶχε**, 'dress which he was wearing,' G. *Gr.* § 1031. **τῆς ὀσμῆς** *sc.* τῶν ἱματίων.

§ **24** l. 168. **τὸν Μίθρην**, 'by Mithras,' the Persian Sun-God, *Cyr.* VII v 53, Strab. XV v 13 τιμῶσι δὲ καὶ ἥλιον ὃν καλοῦσι Μίθρην, Plut. *Alex.* c. 30, 4 εἰπέ μοι σεβόμενος Μίθρου φῶς μέγα. **μηπώποτε δειπνῆσαι**, 'that I never yet sat down to dinner without having earned it by the sweat of my brow.' For the use of μή after verbs of swearing, see G. *MT.*[2] § 685.

169. **πρίν**: see note to c. 7, 7 and G. *MT.*[2] § 629, *Gr.* § 1471.

170. **μελετῶν**, 'by occupying myself with.'

171. **ἕν γέ τι φιλοτιμούμενος**, 'by pursuing some one object 22
of ambition.'

Nota est plurimis exemplis Attica locutio εἷς γέ τις, ἕν γέ τι (*Cyr.* V v 39), ἐξ ἑνός γε του τρόπου, ἑνί γε τῳ τρόπῳ, μιᾷ γε τῳ τέχνῃ (Aristoph. *Thesm.* 430), ἕνα γέ τινα τρόπον et quod planissime idem est ἀμωσγέπως (*Cobet*).

§ **25** l. 171. **καὶ . . μέντοι**, l. 12.

174. **ἀγαθὸς ὢν ἀνὴρ εὐδαιμονεῖς**, *virtuti tuae fortuna coniuncta est*, as Cicero translates it.

CHAPTER V

Socrates continues his eulogy of agriculture, the pursuit of which he says attracts even the wealthiest men. It is a source of pleasure as well as profit; it braces and disciplines the mind and body, because it requires a proper amount of exertion and endurance, while it makes a man fitter and more ready, as in defence of his own possessions, to protect his country against enemies, whether he serve in the cavalry or the infantry. It affords also facilities for hunting and athletic exercises. No occupation pays better for the labour bestowed upon it, or offers a better return to those engaged in it or a more generous welcome to strangers. The country offers the most comfortable retreat both in winter and in summer, a country life with its occupations is the most delightful of all to a man's family and friends, while it enables him to make the most acceptable offerings to the gods. It familiarises its cultivators, if they are not blind, with the sense of justice, since it requites those who serve it best with the largest returns.

Agriculture also is useful in teaching men the necessity of how to command others; the agriculturist must have ready and willing labourers, as the general must have ready and willing soldiers: he also must encourage his men and reward or punish them according to their deserts, just as a general does his soldiers. It is well said to be the mother and nurse of all the other arts, for, when it thrives, they also prosper; where the land must be left to lie waste, all the other arts die out.

Critobulus makes some remarks on the various casualties to which agricultural occupations are exposed that cannot be foreseen, such as hail, frost, drought, excessive rains, mildew and cattle disease. In reply Socrates says that in agriculture as in warlike enterprises the gods are the disposers of events and therefore they must first of all be propitiated, in order to secure success.

§ **1** l. 2. **οὐδ' οἱ πάνυ μακάριοι**, 'not even the very wealthy.' So *beatus* in Latin is used for *dives*, Juv. *Sat.* 1, 67 *qui se lautum atque beatum Exiguis tabulis et gemma fecerat uda*, Hor. *C.* II 18, 14 *satis beatus unicis Sabinis*, Silius Ital. *Pun.* I 609–10 *castaque beatos Paupertate patres*.

4. **ἡδυπάθειά τις**, 'a luxury,' 'enjoyment,' *Cyr.* VII v 74.

The praise of agriculture was a kind of commonplace in Greek literature, and Socrates cannot understand how a sensible man can prefer any other occupation. This was not only the opinion of philosophers, but it was conformable to aristocratic tradition: it was admitted without any qualification at Sparta, and prevailed in Greece during the duration of the oligarchical régime. See P. Guiraud *La propriété foncière* p. 133.

5. **εἰς τὸ δύνασθαι κτλ.**, 'so that they (their bodies) may be capable of doing all that becomes a free man.' For the acc. after **δύνασθαι**, cp. c. 7, 16, and for the use of **εἰς** to express a purpose or end served, cp. §§ 11, 13.

§ 2 l. 8. **καὶ ἀφ' ὧν τοίνυν ἡδυπαθοῦσι**, 'and their sources of enjoyment as well' (as of sustenance). For **καὶ . . τοίνυν**, 'and . . withal,' cp. c. 10. 1 ; c. 16, 7. *Cyr.* I i 2, ii 5, iii 16, etc. **προσεπιφέρει**, 'yields in addition': *ἐπιφέρειν* is not found in the sense of 'to produce,' but the *ἐπί* has here the same force as *πρός*. See n. to § 13.

§ 3 l. 9. **ὅσοις κοσμοῦσι βωμούς**, 'all the things (fruit and garlands etc.) with which they decorate altars.'

10. **καὶ ταῦτα**, c. 2, 5 ; c. 8, 23.

11. **ὄψα**, 'delicacies,' any articles of condiment as meat, fish or vegetables eaten as a relish with bread, which was considered the staple nourishment. In later writers it was applied to fish especially. See note to c. 8, 9.

12. **φύει** refers to vegetables ; **τρέφει** to animals. **ἡ προβατευτικὴ τέχνη**, *ars pecuaria*, 'the art of cattle-breeding.'

13. **συνῆπται**, 'is linked to,' 'closely associated with.'

14. **ἔχειν**, *posse*, the indef. subject of the infinitive is left to be understood, as in c. 4, 14 ; or *τοὺς γεωργούς* may be implied in **τῇ γεωργίᾳ**. **ἐξαρέσκεσθαι** *i.q.* *ἱλάσκεσθαι*.

15. **χρῆσθαι** *sc.* *αὐτοῖς* : the subject is **αὐτούς**, *ipsos*. Translate : 'so that men have enough to keep the gods propitious by sacrificing to them, as well as for their own use.'

§ 4 l. 15. **ἀφθονώτατα**, not adverb but predicate adjective. **οὐκ ἐᾷ**, *vetat*.

16. **μετὰ μαλακίας** = *μαλακῶς*, 'with remissness,' 'lazily.' *Ages.* c. 5, 2 *ἡγεῖτο ἄρχοντι προσήκειν οὐ μαλακίᾳ ἀλλὰ καρτερίᾳ τῶν ἰδιωτῶν περιεῖναι.*

18. **διὰ τῶν χειρῶν**, 'by manual labour': **τοὺς αὐτουργούς**, 'those who work with their own hands,' opposed to **τοὺς τῇ ἐπιμελείᾳ γεωργοῦντας**, 'those who do their farming by personal supervision' of the work done by others.

Cp. P. Guiraud *La propriété foncière en Grèce* p. 446 :—'Parmi les propriétaires qui pratiquaient le système de l'exploitation directe, on distinguait, d'une part, le paysan qui cultivait personnellement sa terre avec le concours de sa famille et de quelques serviteurs, et, d'autre part, l'homme qui, se bornant à l'administration générale de ses biens, dirigeait de près ou de loin une troupe plus ou moins nombreuse d'esclaves ruraux. Ce sont là les deux catégories d'individus que Xénophon paraît avoir en vue dans son traité de l'*Économique*.' Hesiod gives us a lively picture of the former class, their condition, manners and sentiments. These are the

γεωργοί who appear in ancient comedy, as in the *Acharnians* and *Peace* of Aristophanes, and a charming fragment of the Νῆσοι (Mein. *FCG.* I 1108, Kock *CAF.* I 492), and in the fables of Aesop. Of the rich or well-to-do landowners, there must have been many who were indifferent to the attractions of rural life, and paid only occasional visits to their estates in the country, not more than two a year, as in Soph. *Trach.* 32 f:—

γήτης ὅπως ἄρουραν ἔκτοπον λαβών,
σπείρων μόνον προσεῖδε κἀξαμῶν ἅπαξ.

They left the entire management to a steward who was of the servile class and were satisfied to draw the revenues. But this was by no means the rule. In the seventh century B.C. we infer from Thuc. I 126, 7 that almost all the citizens inhabited the rural districts of Attica, and at the beginning of the Peloponnesian war, when they were driven before the enemy and took refuge in the city, there was a considerable emigration, and they regarded the removal as bad as exile, Thuc. II 14, 2. The *ἄγροικος* Strepsiades of the *Clouds* is not a conventional personage and the traits which distinguish him from the town-bred are noted by Theophrastus. In a fragment of the Γεωργοί of Aristophanes, quoted by Plutarch in his *Life of Nicias* c. 8, we find a wealthy citizen offering a thousand drachmas to be released from some charge which kept him in town (*δίδωμι χιλίας δραχμὰς ἐάν με τῶν ἀρχῶν ἀφῆτε*). Some proprietors again were domiciled at Athens, but visited their farms daily, as the client of Lysias who killed Eratosthenes, and his friend Sostratos, and there were many Athenians who resembled Ischomachus in this respect (cc. 11 ff).

19. **προστίθησι**, 'gives them an increase of.'

20. **ἀνδρίζει**, 'makes them manly.' Cp. Aristot. *Oecon.* I c. 2 p. 1343ᵇ, 2 *πρὸς δὲ τούτοις καὶ πρὸς ἀνδρίαν συμβάλλεται μεγάλα (ἡ γεωργική)· οὐ γὰρ ὥσπερ αἱ βάναυσοι τὰ σώματα ἀχρεῖα ποιοῦσιν, ἀλλὰ δυνάμενα θυραυλεῖν καὶ πονεῖν, ἔτι δὲ δυνάμενα κινδυνεύειν πρὸς τοὺς πολεμίους· μόνων γὰρ τούτων τὰ κτήματα ἔξω τῶν ἐρυμάτων ἐστίν.*

23 21. **πορεύεσθαι σφοδρῶς**, 'to move about with activity.'

22. **ἀεὶ ἐν ὥρᾳ . . εἰσίν**, 'the most critical (*or* 'most important') operations are invariably at a fixed time' *i.e.* cannot be postponed. The first **καί** is not to be taken with **γάρ**, but with the noun as c. 7, 15. See Gr. Ind. *s.v.* *καί* **B.**

§ **5** l. 23. **σὺν ἵππῳ**, *equo instructus*)(*πεζῇ*. Cp. *Cyr.* VIII i 8 *ἐφοίτων ἐπὶ τὰς θύρας σὺν τοῖς ἵπποις*, Cic. *de nat. deor.* II 2, 6 *duo iuvenes cum equis albis* and Dr. Mayor's note *ad l.*

24. **ἀρήγειν τῇ πόλει**, which was the duty of every Athenian citizen, whether as *ἱππεύς* or *ὁπλίτης*. **ἱκανωτάτη . . συντρέφειν**, 'offers the greatest convenience for keeping,' 'provides the best keep for.'

25. **σφοδρόν**, 'active,' predicate.

26. **παρέχει**, *efficit.* Cp. *Mem.* I ii 26 *νέω ὄντε αὐτὼ . . Σωκράτης παρέσχε σώφρονε.* **θήραις ἐπιφιλοπονεῖσθαι συνεπαίρει**, 'helps to make men take an additional interest in hunting.' If we retain the MS reading *τῇ γῇ*, we must translate

with Schafer ad Greg. Cor. p. 1040b (who reads τι φιλοπονεῖσθαι): —*una cum regionis natura nos aliquantum* (τι) *pellicit agri cultura ut venationibus operam demus.*

27. **εὐπέτειαν τροφῆς**, 'facilities for keeping.' Cp. Plut. *Nic.* c. 20, 3 ἀφείλετο τοῦ Νικίου τῆς ἀγορᾶς τὴν εὐπέτειαν.

28. **θηρία συμπαρατρέφουσα** (*sc.* ταῖς κυσί), *feras tamquam parasitantes alens.*

There is an elegance in the use of the word παρατρέφειν pointed out by Schafer *l. c.* p. 1041a, which is said of parasites and animals, that are not worth their keep, feeding at the expense of another. Cp. [Plut.] *Mor.* 13 c ὅταν δὲ μὴ ὑβρίζωνται (οἱ κόλακες), τότε ὑβρίζεσθαι δοκοῦντες, ὅτι μάτην παρατρέφονται, Thomas Mag. pp. 689-690 παρασίτους· καὶ τοὺς δημοσίᾳ σιτουμένους ἐν τῷ πρυτανείῳ Ἀττικοί· οὐ μόνον τοὺς ἐν ταῖς τῶν πλουσίων τραπέζαις παρατρεφομένους κόλακας, Liban. IV p. 828 ed. Reiske ὥσπερ κηφῆνες ζῶντες ἐκ τῶν ἀλλοτρίων πόνων παρατρεφόμενοι, Menander *[illegible]* ap. Athenae. VI 248 B (Mein. IV 139, Kock III 70) σιτόκουρος ὁμολογῶν παρατρέφεσθαι, Timocles Ἐπιστολαῖς *Fr.* II (Mein. III [illegible], Kock II [illegible]) παρατρέφειν τὸν βουλόμενον, Dem. *de f. l.* § 200 ἐν χορηγίοις ἀλλοτρίοις ἐπὶ τῷ τριταγωνιστεῖν ἀγαπητῶς παρατρεφόμενον.

§ 6 l. 28. **ὠφελούμεναι ἀπὸ τῆς γεωργίας**: cp. c. 1, 15, with note.

30. **ἀντωφελοῦσι**, *vicissim prosunt*; cp. ἀντιχαρίζεται l. 40, ἀντιποιεῖ l. 56. **τὸν χῶρον**: see Gr. Ind. *s.v.*

31. **τὸν κηδόμενον**, 'his master.' G. *Gr.* § 150, 1. **εἰς τὴν ἐπιμέλειαν**, 'to his work of supervision.'

33. **ἀπερύκουσαι ἀπὸ λύμης**, 'keeping the wild beasts from ravaging.' Cp. *Mem.* II ix 1 κύνας δὲ τρέφεις ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκωσι.

34. **τῇ ἐρημίᾳ**, 'for lonely waste places.' **τὴν ἀσφάλειαν**, 'safety,' not '*the* necessary safety.' The article is used as with a generic word. So ἡ εἰρήνη, 'peace,' ὁ πόλεμος, 'war,' ὁ δῆμος, 'democracy.' Cp. *Cyr.* VIII i 46.

§ 7 l. 35. **παρορμᾷ**, 'gives an impetus to.' **τι**, *aliquantum*, 'in some (appreciable) degree.' The repetition of the **καί** is due to the unusual collocation of words; the natural order would be παρορμᾷ δέ τι καὶ ἡ γῆ τοὺς γεωργοὺς εἰς τὸ ἀρήγειν.

36. **σὺν ὅπλοις**, *ope armorum*, 'by force of arms,' c. 1, 23 note. **ἐν τῷ μέσῳ**, *in medio*, 'open to all' for the strongest to take because c. 6, 10, ἔξω τῶν ἐρυμάτων, 'outside the city-walls.' Cp. Aristot. *Oec.* I c. 2 quoted l. 20. The infinitive is used as after an adjective (ἐν τῷ μέσῳ implying the notion προχείρους) as c. 4, 3 καλοὶ χρῆσθαι, c. 6, 9 μαθεῖν ῥᾴστη.

§ 8 l. 38. **βαλεῖν**, 'to throw' the spear.

39. **ἱκανωτέρους** is for μᾶλλον . . ἱκανούς, as c. 3, 13 θαυμαστότερον is for μᾶλλον θαυμαστόν.

40. **πλείω . . ἀντιχαρίζεται**, 'offers more gratification in return,' 'makes greater returns to.' **τοῖς ἐργαζομένοις** *sc.* *αὐτήν*.

41. **ἥδιον δέχεται**, *libentius excipit*, 'welcomes more gladly.' **τὸν ἐπιμελόμενον** *sc.* *αὐτῆς*: G. *Gr.* § 1532. **προτείνουσα προσιόντι λαβεῖν**, 'inviting him to draw nigh and take,' *not* 'holding forth to him who approaches the attainment,' as if *τῷ προσιόντι*. For the infinitive of purpose, cp. c. 1, 22; c. 4, 6.

43. **ἀφθονώτερον**, 'more ungrudgingly,' 'generously,' l. 15.

§ **9** l. 43. **χειμάσαι**, 'to pass the winter,' Ar. *Av.* 1097 *χειμάζω δ' ἐν κοίλοις ἄντροις*, Isocr. *or.* 7, 150 *χειμάζοντας ἐν τοιούτοις ἱματίοις ἐν οἷς οὐ βούλομαι λέγειν*, Aristot. *HA.* VIII 12, 12, p. 596b, 26 *οἱ πολλῆς χώρας κρατοῦντες θερίζουσι μὲν ἐν τοῖς ψυχροῖς χειμάζουσι δ' ἐν τοῖς ἀλεεινοῖς*, Aelian *HA.* III 13 *οὕτω μὲν δὴ θερίζουσί τε καὶ χειμάζουσιν αἱ γέρανοι.* **πυρί**: dative of means.

24 44. **εὐμάρεια** *sc.* *ἐστί*, 'facility and convenience.' This is a better reading than that of Stobaeus, *εὐχέρεια* 'facility and readiness.'

45. **ἐν χώρῳ**, 'in the country,' as c. 11, 18 *ἀπὸ χώρου*, but above l. 21 *ἐν τῷ χώρῳ*. Cp. *An.* VII ii 3 *κατὰ τοὺς χώρους εἰς τὰς πόλεις.* **ἥδιον** *sc.* *ἐστί*. **θερίσαι**, 'to pass the summer,' *An.* III v 15 *ἔνθα θερίζειν λέγεται βασιλεύς.* **ὕδασι**, 'with streams,' Soph. *OC.* 1599, *Fr.* 249 *μίσγει δ' ὕδασιν τοῖς Ἀχελῴου*, *Cyr.* VIII i 44 *ὁπότε πορεία εἴη, ἦγεν αὐτοὺς πρὸς τὰ ὕδατα, ὥσπερ τὰ ὑποζύγια*, *Hell.* V iii 19 *ἔρως αὐτὸν ἔσχε τῶν τε σκιερῶν σκηνημάτων καὶ τῶν λαμπρῶν καὶ ψυχρῶν ὑδάτων.*

46. **πνεύμασι**, 'soft breezes.' **σκιαῖς**, c. 20, 18.

47. **ἄλλη** *sc.* *τέχνη*.

48. **πληρεστέρας**, *frequentiores*, 'more crowded'; according to Sturz *rerum copia abundantiores*, but cp. Ar. *Eccl.* 95 *εἰ πλήρης τύχοι ὁ δῆμος ὤν*, [Xen.] *Ath. Rep.* c. 2, 17 *ἐν πλήρει τῷ δήμῳ*, Isocr. *de pace* p. 175 c *ἐπειδὰν πλῆρες ᾖ τὸ θέατρον*, Andoc. *or.* 15, 10 *ἡ βουλὴ ἐπειδὴ ἦν πλήρης.* It might also mean *perfectiores*, *quibus ad iustam magnitudinem nihil deest*, 'more complete,' 'perfect': cp. Herod. VIII 122 *ἐπειρώτεον τὸν θεὸν εἰ λελάβηκε πλήρεα καὶ ἀρεστὰ τὰ ἀκροθίνια*, [Dem.] *c. Aristog.* I § 21 *φέροντα τὴν τῆς σωτηρίας φορὰν πλήρη τῇ πατρίδι*, Xen. *An.* VII v 5 *φέρων πλήρη τὸν μισθόν.* It is calculated that a space of time equivalent to two whole months was given up at Athens to holidays. The Scholiast on Ar. *Vesp.* 661, where the annual pay of 600 dikasts is said to amount to 150 talents, says: *εἰς ι´ μῆνας λογίζεται τὸν ἐνιαυτόν, ὡς τῶν β´ εἰς ἑορτὰς προχωρούντων· ἑκάστῳ γὰρ τριώβολον τοῦ μηνὸς ιε´ τοῦ μηνὸς* **τάλαντα ἐποίει**.

ἀποδεικνύει, 'exhibits,' 'produces,' as c. 7, 6; c. 15, 1.

§ **10** l. 50. **εὐχαριστοτέρα**, 'more agreeable,' as *Cyr.* III ii 1.

§ **11** l. 52. **τούτου** *sc.* τοῦ κτήματος. **ἐπιμέλειαν**, 'pursuit,' 'occupation,' as c. 7, 41.

53. **ὠφελιμωτέραν εἰς τὸν βίον**, 'more useful for making a living.' Cp. l. 5, c. 6, 4; c. 7, 43, *Mem.* III xii 4 παισὶ καλλίους ἀφορμὰς εἰς τὸν βίον καταλείπουσιν.

§ **12** l. 54. **θεὸς οὖσα**: if this be the correct reading, as Cobet stoutly contends, observe the propriety in the use of θεραπεύοντας, which has the two-fold meaning 'worshipping' and 'cultivating.'

55. **δικαιοσύνην διδάσκει**: cp. *Cyr.* VIII iii 38 γήδιον πάντων δικαιότατον· ὅ τι γὰρ λάβοι σπέρμα καλῶς καὶ δικαίως ἀπεδίδου κτλ., Aristot. *Oec.* I c. 2 p. 1343ª, 26 ἡ δὲ γεωργικὴ μάλιστα (κατὰ φύσιν ἐστὶν) ὅτι δικαία, οὐ γὰρ ἀπ' ἀνθρώπων οὔθ' ἑκόντων ὥσπερ καπηλεία καὶ αἱ μισθαρνικαὶ οὔτ' ἀκόντων ὥσπερ αἱ πολεμικαί. For the two accusatives after ἀντιποιεῖ, see G. *Gr.* § 1073.

§ **13** l. 57. **ἐὰν ἄρα . . τῶν ἔργων στερήσωσιν κτλ.**, 'if, as is possible (though against expectation) those who are engaged in agriculture and so are receiving a manly training should be forced to quit their occupations.' For **ἀναστρεφόμενοι**, cp. Polyb. XXXII 15, 9 ἐν ταῖς κυνηγεσίαις ἀναστρεφόμενος.

60. **παρεσκευασμένοι**, causal participle.

61. **τὰς ψυχάς**: G. *Gr.* § 1058.

62. **εἰς τὰς τῶν ἀποκωλυόντων** *sc.* χώρας.

63. **λαμβάνειν ἀφ' ὧν θρέψονται**, 'get enough to support themselves on.' For the use of the future ind. in relative clauses of purpose, cp. c. 4, 5 and see G. *MT.*² § 565, *Gr.* § 1442.

64. **σὺν τοῖς ὅπλοις**, § 7.

65. **μαστεύειν**, an Ionico-poetic word for ζητεῖν, c. 8, 16.

66. **συμπαιδεύει**, *condocefacit*, 'helps to train.'

The prepositions πρός and σύν are to be considered separate and distinct though in compounds. Any verb, whether a compound or not, may receive the addition of either of these prepositions, merely to show that the thing happened in addition to something (πρός τινι) or 'in connexion with' some one or something else (σὺν τινι).

§ **14** l. 68. **σὺν ἀνθρώποις**, *ope hominum*, § 7. See Gr. Ind. 25 *s.v.* σύν.

69. **ἡ ἐργασία**, 'cultivation,' l. 34 n.

§ **15** l. 69. **τὸν μέλλοντα**: see Gr. Ind. *s.v.*

70. **τοὺς ἐ. προθύμους παρασκευάζειν**, 'to make his labourers zealous.' The same sentiment is expressed in *Mem.* III iv 8 τὸ μὲν

τοὺς ἀρχομένους κατηκόους τε καὶ εὐπειθεῖς ἑαυτοῖς παρασκευάζειν ἀμφοτέρων (*sc.* *τῶν οἰκονόμων καὶ τῶν στρατηγῶν*) *ἐστὶν ἔργον.* For the un-Attic form *ἐργαστῆρας*, see n. to c. 13, 10.

72. **ταῦτὰ δεῖ μηχανᾶσθαι δωρούμενον τοῖς ποιοῦσιν κτλ.**, 'must aim at bringing about the same result by rewarding those who do what brave men ought to do.' *Mem.* III iv 8 *καὶ μὴν καὶ τὸ τοὺς κακοὺς κολάζειν καὶ τοὺς ἀγαθοὺς τιμᾶν ἀμφοτέροις οἶμαι προσήκειν.*

§ 16 l. 77. **ἀγαθῶν**, 'cheerful,' common in this sense with *ἐλπίς*. Cp. *Mem.* II i 18 *ἐπ' ἀγαθῇ ἐλπίδι πονῶν εὐφραίνεται*, Plut. *Per.* c. 6, 1. **τῶν ἐλευθέρων** with **οὐδὲν ἧττον**.

78. **μένειν** *i.q.* *παραμένειν*, c. 4, 19.

§ 17 l. 81. **εὖ φερομένης**, 'while it goes on well,' 'prospers.' So *Ages.* c. 1, 35 *αἴτιον τοῦ κακῶς φέρεσθαι τὰ ἑαυτοῦ*, Thuc. II 60, 3 *καλῶς φερόμενος*)(*κακοτυχῶν*, V 16, 1 *πλεῖστα τῶν τότε εὖ φερόμενος ἐν στρατηγίαις*, Soph. *Ai.* 1073 *οὔτ' ἂν ἐν πόλει νόμοι καλῶς φέροιντ' ἄν.*

82. **ἔρρωνται** (*ῥώννυμι*), 'flourish,' 'are in full vigour,' lit. 'have become strong.'

83. **χερσεύειν**, 'to lie waste,' c. 16, 5. **σχεδόν τι ἀποσβέννυνται**, 'substantially die out,' 'come to an end,' c. 4, 11.

§ 18 l. 88. **ὅτι δὲ κτλ.** As the text stands, there is no principal verb for this section to depend on ; see crit. n. **τῆς γεωργικῆς** *sc.* *τέχνης* or *πράξεως* (c. 21, 2), 'agriculture,' partitive genitive after *τὰ πλεῖστα*.

89. **ἀδύνατα προνοῆσαι**, 'impossible (for any one) to foresee.' The omitted subject of the infinitive is always distinct from that of the adjective on which it depends, except when it is passive, as c. 12, 13, 15. **καὶ γάρ**, *etenim*.

90. **χάλαζαι**, 'hailstorms'; **πάχναι**, 'frosty nights'; **αὐχμοί**, 'seasons of drought.'

91. **ἐξαίσιοι**, 'excessive,' 'abnormal.' Cp. *Hell.* V iv 17 *ἄνεμος ἐξαίσιος*, Herod. III 26, 3 *νότον μέγαν τε καὶ ἐξαίσιον*, Plat. *Timae.* 22 E *ὅπου μὴ χειμὼν ἐξαίσιος ἢ καῦμα ἀπείργει*, Aristot. *de mundo* c. 5, p. 397^{a}, 22, c. 6 p. 400^{a}, 26 *ὄμβροι ἐξαίσιοι*, [Lucian] *Alcyon.* c. 4 *ἀνέμων ἐξαίσια μεγέθη.* **ἐρυσῖβαι**, 'ravages' *or* 'periods of blight.'

Cp. Aristoph. *Nub.* 1120 *εἶτα τὸν καρπόν τε καὶ τὰς ἀμπέλους φυλάξομεν ὥστε μήτ' αὐχμὸν πιέζειν μήτ' ἄγαν ἐπομβρίαν.* Plutarch (*Demetr.* c. 12, 3) recalls an occasion when a late hoar-frost destroyed almost all the young wheat in Attica, as well as all the vines and olive-trees (*πάχνης βαθείας ἐπιπεσούσης οὐ μόνον ἀμπέλους καὶ συκᾶς ἁπάσας ἀπέκαυσε τὸ ψῦχος ἀλλὰ καὶ τοῦ σίτου τὸν πλεῖστον κατέφθειρεν ἐν χλόῃ*). Theophrastus has some in-

teresting chapters on vegetable pathology, *HPl.* IV 14, VIII 10, *CPl.* III 22, V 9, 12-14. Of **ἐρυσίβη**, *robigo*, 'blight,' which Theophrastus (*HPl.* II 22, 2) describes as *σαπρότης τις*, there are three distinct species, blight originating (1) in cold and frosty winds, (2) in sultry and pestilential vapours, (3) in fungi, one of which is known to modern farmers by the name of 'red gum,' the other by that of 'red rust.'

Maladie des graminées connue sous les divers noms de *nielle*, *charbon*, *rouille*; elle attaque les grains des graminées sans leur causer de ravages extérieurs, mais en détruisant la farine, qu'elle remplace par une sorte de poussière noire, grasse au toucher et fétide; cette maladie est due à un cryptogame parasite et microscopique (*Graux*).

92. **ἐγνωσμένα**, 'devised.' Cp. *Vect.* c. 4, 37 *κατὰ τὸ δυνατὸν περαίνοντες τὰ καλῶς γνωσθέντα.* **ἀφαιροῦνται**, *corrumpunt*, 'prove destructive to,' 'spoil.'

93. **κάλλιστα**, *optime.* 26

94. **ἀπώλεσεν**, gnomic aorist, as c. 1, 23. G. *Gr.* § 1292.

§ 19 l. 98. **τοὺς ἐν τῷ πολέμῳ** sc. *ὄντας*, 'those who are engaged in war': see n. to c. 20, 12.

100. **ἐξαρεσκομένους**, § 3.

101. **ἐπερωτῶντας**, 'consulting them.' Cp. *Mem.* I i 9 *εἴ τις ἐπερωτῴη τοὺς θεοὺς μαντευόμενος*), *ib.* IV iii 12, *Symp.* c. 4, 47 *πᾶσαι αἱ πόλεις διὰ μαντικῆς ἐπερωτῶσι τοὺς θεούς*, *Hipparch.* c. 9, 9 *εἰκὸς μᾶλλον ἐθέλειν αὐτοὺς* (sc. *τοὺς θεοὺς*) *συμβουλεύειν τούτοις οἳ ἂν μὴ μόνον ὅταν δέωνται ἐπερωτῶσι.* **οἰωνοῖς**, 'by means of omens' drawn from the flight of birds.

§ 20 l. 104. **ὑγρῶν καὶ ξηρῶν καρπῶν**: Graux understands by the former *frumenta*, 'cereals' (wheat, barley and other grain); by the latter 'leguminous fruits' (peas, beans etc.) But **ὑγρῶν** may refer to grapes, figs etc., and **ξηρῶν** to grain and pulse.

106. **καὶ . . δή**, c. 2, 13; c. 11, 3; c. 19, 14. The **γε** emphasizes **πάντων**. *καὶ δή* seriem aliquam claudit cum vi, Buttmann *Ind. Plat. Dial.* IV p. 212. **ὑπέρ**, 'with a view to the preservation of.'

CHAPTER VI

Critobulus acknowledges that the advice of Socrates is excellent, not to undertake any work without first propitiating the gods, and professes his readiness to follow it. He then recalls him to the subject of economy, from which he had made a digression in praise of agriculture, whereupon Socrates recapitulates the conclusions on which they were agreed. Critobulus is satisfied that there cannot be any better, nobler or pleasanter

life than that of farming, but as many fail to get a livelihood from husbandry, while some make it profitable, and Socrates had professed to know the respective causes of failure and success, he expresses a desire to hear the results of his experience in both cases, for his own guidance. Socrates replies that the best way to satisfy him on this point will be to recount a conversation he once held with Ischomachus, who was pronounced by all to be the model of a καλοκἀγαθὸς ἀνήρ.

§ **1** l. 2. **σὺν τοῖς θεοῖς**, 'with the help of the gods,' a stereotyped phrase (sometimes in the form σὺν θεοῖς or σὺν θεῷ) frequently employed by Xenophon, nine times in the *Anabasis* (always in the plural as also in the *Oeconomicus*), nineteen in the *Cyropaedeia* (only three times in the singular); in seventeen of the instances from the latter work Xen. places it in the mouth of his ideal hero Cyrus, once in that of the unfortunate Croesus (VII ii 22 ἀσφαλῶς σὺν τῷ θεῷ (sc. Ἀπόλλωνι) ἀπῆλθον); once in that of Cambyses the father of Cyrus (VIII v 23 Κῦρος ἡγούμενος τούτου (τοῦ στρατεύματος) σὺν θεοῖς εὐκλεεῖς ὑμᾶς, ὦ Πέρσαι, ἐποίησεν). In the *Hipparchicus* the phrase has so strongly impressed itself on the writer's reverent feeling, that he thinks it necessary at the end of the treatise to justify his use of it: c. 9, 7 ταῦτα δὲ πάντα θεῶν συνεθελόντων γένοιτ' ἄν. εἰ δέ τις τοῦτο θαυμάζει ὅτι πολλάκις γέγραπται τὸ σὺν θεῷ πράττειν, εὖ ἴστω ὅτι, ἢν πολλάκις κινδυνεύῃ, ἧττον τοῦτο θαυμάσεται. See the statistics furnished by A. Simon *Xenophon-Studien* Part IV pp. 7 ff, Leipzig 1889.

3. **ὡς . . κυρίων ὄντων**, 'because, as you say, they have supreme control over' etc.

5. **ταῦτα ποιεῖν** (not τοῦτο), 'to do so,' as c. 1, 16; c. 7, 40.

6. **ἔνθεν . . ἀπέλιπες** for ἐντεῦθεν, ἔνθα ἀπέλιπες, 'commencing from the point where you left off.' So Plato *Euthyd.* 282 E ὅθεν ἐγὼ ἀπέλιπον, τὸ ἑξῆς ἐπιδείξατον τῷ μειρακίῳ, 288 C ὅθεν τὸ πρότερον ἀπέλιπον, τὸ ἑξῆς τούτοις πειράσομαι . . διελθεῖν, *Phaedo* 78 B ὅθεν ἀπελίπομεν, ἐπανέλθωμεν, *Gorg.* 497 C ὅθεν . . ἀπέλιπες, ἀποκρίνου, *Rep.* VI 489 E.

7. **τὰ τούτων ἐχόμενα**, 'what comes next to, follows on, this subject.' G. *Gr.* § 1099.

9. **ὅ τι χρὴ ποιοῦντα βιοτεύειν**, 'what must I do to earn a livelihood.' Hesychius: βιοῦν μὲν τὸ διάγειν τὸ ζῆν, βιοτεύειν δὲ τὸ πορίζειν τὰ πρὸς τὸν βίον. Cp. c. 20, 15 κλέπτων ἢ προσαιτῶν βιοτεύειν, *Cyr.* III ii 25 εἰθισμένοι ἀπὸ πολέμου βιοτεύειν. For the emphatic use of the participle, see n. to c. 2, 1.

§ **2** l. 10. **τί οὖν . . ἆρα εἰ κτλ.**, 'what say you, then,

if?' as c. 3, 2, 4; c. 9, 2. **πρῶτον μέν**, c. 3, 1: c. 12, 5.

11. **ἐπανέλθοιμεν**, 'we should recapitulate,' cp. *Ages.* c. 11, 1 *βούλομαι δὲ καὶ ἐν κεφαλαίοις ἐπανελθεῖν τὴν ἀρετὴν αὐτοῦ*, Plat. *Tim.* 17 B *ἐξ ἀρχῆς διὰ βραχέων πάλιν ἐπάνελθε αὐτά.* **διεληλύθαμεν**, *percensuimus.*

12. **ἵνα πειραθῶμεν** may be a colloquial amplification but it probably is, as Cobet suggests, only a gloss explanatory of the deliberative **ἤν πως**, 'to try if haply,' as *εἴ που* § 15. **οὕτω** is explained by **συνομολογοῦντες.**

13. **διεξιέναι**, c. 15, 13; c. 16, 1.

§ **3** l. 14. **γοῦν** emphasizes the single word *ἡδύ*, marking that the assertion holds good with respect to it at least, c. 1, 2; c. 13, 6. **ὥσπερ καὶ . . οὕτω καί**: in correlative or bimembral clauses, when complete, the idiom of the Greek language prefers, from love of balanced contrast, if it does not require, a *καί* in both antecedent and consequent. Cp. c. 9, 19: *Mem.* I vi 3, III v 13, *Symp.* c. 8, 15, Plat. *Phaedo* 64 C *σκέψαι δή . . ἐὰν ἄρα καὶ σοὶ ξυνδοκῇ ἅπερ καὶ ἐμοί*, *Apol.* 22 D *ταὐτόν μοι ἔδοξαν ἔχειν ἁμάρτημα, ὅπερ καὶ οἱ ποιηταί, καὶ οἱ ἀγαθοὶ δημιουργοί.* **ὥ. χρημάτων κοινωνήσαντας ἀναμφιλόγως διελθεῖν κτλ.** (*sc. τὰ χρήματα ἡδύ ἐστιν*), 'as where money is concerned, it is pleasant for those who have a joint interest in it to get through (their accounts) without disagreement, so in discussing together it is pleasant for us to be agreed on the several points which form the subject of our discussion.'

§ **4**. Socrates in this section recapitulates that part of the 27
conversation between himself and Critobulus, which occupies the first two thirds of c. 1, and in § 5, the beginning of c. 4.

20. **ἐφαίνετο** (*sc. οὖσα ἐπιστήμη*), 'was seen to be a science by means of which.' For the omission of the participle, cp. c. 7, 41, 42; c. 10, 9 and see G. *MT.*² § 902.

21. **ὅπερ** = *ὢν ταὐτὸ ὅπερ*, *id quod*, 'identical with,' c. 1, 5.

24. **ἐπίσταιτο**, the oblique of *ἐπίσταται* or **ἂν** *ἐπίστηται.*

§ **5** l. 25. **οὔτε—τε** correspond to each other as in Latin *neque—et.* **οἷόν τε** *sc. εἶναι*, c. 4, 1.

26. **συναπεδοκιμάζομέν τε ταῖς πόλεσι**, 'and we agreed with states in general in disapproving.' As *δοκιμάζειν* means 'to approve,' 'accept after examination,' so *ἀποδοκιμάζειν* is 'to condemn upon examination.'

29. **καταγνύναι**, 'to enfeeble,' 'enervate.' Cp. Plut. *Demosth.* c. 4, 4 αὐλητὴς τῶν κατεαγότων with my note *ad l.*

§ **6** l. 29. **γενέσθαι ἄν** = γένοιτο ἄν of direct discourse.

30. **ἔφαμεν**: Nothing was said about this in c. 4, to which the reference clearly is, whence it has been inferred either that there is a gap to be supplied there, or that the sixth and seventh sections of this chapter are spurious or occupy the wrong place. It has also been suggested that we should read φαμέν and οἰόμεθα respectively for **ἔφαμεν** and **ᾠόμεθα.**

31. **διακαθίσας**, 'making them sit apart.'

32. **ἑκατέρους**, 'each of the two classes.' **δοκεῖ**, *placet.*

33. **ἀφεμένους τῆς γῆς**, 'giving up the open country.' Cp. § 16, *Hier.* c. 7, 11 οὐδεὶς πώποτε τυραννίδος ἀφεῖτο, *Cyr.* II i 21 ἀφέμενοι τοῦ πολλοῖς προσέχειν τὸν νοῦν, *Vect.* c. 4, 6 ἀφιέμενοι τοῦ τὴν γῆν ἐργάζεσθαι. Once only in Thuc. II 60, 4 τοῦ κοινοῦ τῆς σωτηρίας ἀφίεσθε. See Cobet *NL.* p. 642.

§ **7** l. 34. **οὕτως** is in lieu of the proper protasis to the apodosis ἂν ψηφίζεσθαι, which is the oblique of ἂν ψηφίζοιντο: cp. c. 6, 1, c. 20, 20, and see G. *MT.*[2] § 472. **τοὺς ἀμφὶ γῆν ἔχοντας**, 'those who are occupied with the land.' Cp. *An.* VI vi 1 οἱ πολέμιοι εἶχον ἀμφὶ τὰ ἑαυτῶν, VII ii 16, *Hier.* c. 1, 12 οὐ μάλα ἀμφὶ θεωρίας ἔχουσιν, Lucian *Prom.* c. 5 ἀμφὶ τὴν κάμινον ἔχω τὰ πολλά, *Menipp.* c. 7 ἀμφὶ πλοῦν εἴχομεν.

35. For the double **ἄν**, see n. on c. 2, 15.

36. **μὴ μάχεσθαι** depends on ἂν ψηφίζεσθαι. **ὅπερ πεπαίδευνται**, 'what they have been brought up to do,' as c. 7, 6. G. *Gr.* § 1239.

37. **καθῆσθαι**, *desidere*, 'to sit still,' c. 4, 2; c. 7, 1, Dem. *Phil.* I § 9 μέλλοντας ἡμᾶς καὶ καθημένους περιστοιχίζεται.

§ **8** l. 38. **ἐδοκιμάσαμεν**, *probavimus*, see on l. 26. **ἀνδρὶ καλῷ τε κἀγαθῷ**, 'for the true gentleman': see § 15.

39. **γεωργίαν**, c. 4, 4. **ἀφ' ἧς**, c. 1, 15 n.

28 § **9** l. 41. **μαθεῖν . . ῥᾴστη**: up to the present not a word has been said about agriculture being a science 'very easy to acquire,' though this appears in the sequel. Hence it is proposed to omit **μαθεῖν τε ῥᾴστη καί.**

42. **ἐργάζεσθαι**, 'to practise,' as c. 5, 8. See Gr. Ind. *s.v.*

43. **παρέχεσθαι**, *reddere, facere*, as c. 5, 8.

44. **ἀσχολίαν παρέχειν συνεπιμελεῖσθαι**: see note to c. 4, 3.

§ 10 l. 47. **τοὺς ἐργαζομένους** is the object of *συμπαροξύνειν*. The clause **ἔξω . . τρέφουσα** contains the reason why *ἡ γεωργία συμπαροξύνει κτλ.* **φύουσα** *sc. fruges*, **τρέφουσα** *sc. pecudes*, c. 5, 3.

48. **διὰ ταῦτα** may refer to what precedes or to what follows. **πρὸς τῶν πόλεων**, 'in the judgment, estimation, or view of city-states.' See n. to c. 4, 2. Cp. *An.* I vi 6 *δίκαιον πρὸς θεῶν καὶ πρὸς ἀνθρώπων*, II v 20 *πρὸς θεῶν ἀσεβής, πρὸς ἀνθρώπων αἰσχρός*. *Hipparch.* c. 1, 22 *πολύ ἐστι πρὸς τῆς πόλεως εὐδοξότερον*, Thucyd. I 71, 5 *ἄδικον οὔτε πρὸς θεῶν οὔτε πρὸς ἀνθρώπων*, Herod. VII 139 *γνώμην ἐπίφθονον πρὸς τῶν πλεόνων*.

49. **βιοτεία**, *vitae et victus ratio*, 'mode of earning a livelihood'; a late Greek word, occurring once in Polybius.

50. **τῷ κοινῷ**, 'to the community at large,' with **εὐνουστάτους**. This last paragraph sums up the praises of agriculture contained in c. 5.

§ 11 l. 52. **κάλλιστον** *sc. ἐστί*.

53. **ἀπὸ γεωργίας τὸν βίον ποιεῖσθαι**, 'to make one's living by farming.' Cp. Thuc. I 5, 1 *τὸν πλεῖστον τοῦ βίου ἐντεῦθεν ἐποιοῦντο*, Aristot. *HA.* 9, 2, 1 *ἀπὸ τῶν σίτων ποιεῖται τὴν ζωήν*.

54. **ἔφησθα καταμαθεῖν**: see c. 3, 5.

57. **ὡς** for *ὥστε*, 'so as,' 'so that,' to express a natural consequence, as c. 11, 13, *An.* II iii 10. See G. *Gr.* § 1450.

58. **ταῦτ' . . ἑκάτερα**, 'each of these two causes.' **ἂν δοκῶ . . ἀκούειν**, c. 2, 1 n.

§ 12 l. 61. **τί οὖν . . ἦν**, § 2; c. 2, 4; c. 9, 3.

62. **ὡς** for *ὅπως*, *quemadmodum*.

63. **τῷ ὄντι**, *re vera*; c. 2, 19; c. 10, 5. **εἶναι . . τούτων τῶν ἀνδρῶν**, 'to be (one) of those,' G. *Gr.* § 1094, 7.

64. **ἐφ' οἷς τοῦτο τὸ ὄνομα δ. ἐ.** 'to whom this name is justly applied.' Cp. Plat. *Soph.* 218 C *τὸ ἔργον ἐφ' ᾧ καλοῦμεν*, *Rep.* 470 B *ἐπὶ τῇ τοῦ οἰκείου ἔχθρᾳ στάσις κέκληται*, *Parmen.* 147 D *ἕκαστον τῶν ὀνομάτων οὐκ ἐπί τινι καλεῖς*; *Euthyd.* 277 E *τὸ μανθάνειν καλοῦσιν ἐπὶ τῷ τοιῷδε*. **ὃ καλεῖται κ. τε κ. ἀ.**, 'by which he is called a gentleman'; *καλεῖν τινα ὄνομά τι* is the Greek for 'to call a person by a particular name' (c. 7, 3), and the accusative of the thing is retained in the passive, while that of the person is made its subject.

65. **ἀγαθός** originally included external as well as internal well-being—a sense which survived at a later period in the

political meaning of **καλὸς κἀγαθός**, as *Hell.* II iii 12, Plat. *Rep.* VIII 569 A.

66. **πάνυ ἂν . . βουλοίμην ἄν**: see note on c. 2, 15.

29 67. **ὡς**, *quoniam.*

§ 13 l. 69. **ὡς**, as l. 62.

70. **ἐπὶ τὴν σκέψιν αὐτοῦ** *sc.* τούτου τοῦ ὀνόματος, 'to speculation about it' (not, as Dindorf, *ad invisendum hominem illum*). Cp. Plat. *Legg.* IX 855 E ἰόντα εἰς τὴν τῶν λεχθέντων σκέψιν ἱκανήν, *Rep.* 510 D οὐ ἂν ἐπὶ σκέψιν ὁρμήσωσι.

72. **τἆλλα τὰ τοιαῦτα**, 'all other people of that kind,' *i.e.* who follow trades similar to those you mention. Cp. *Cyr.* I vi 17 πλεῖστα τὰ ἐσθίοντα ἐν στρατιᾷ, Thuc. VI 33, 5 οὔτε γὰρ πλείους τῶν ἐνοικούντων . . ἔρχονται· πάντα γὰρ ὑπὸ δέους ξυνίσταται, 77, 1, Dem. *Phil.* I § 8 κατέπτηχε πάντα ταῦτα, where the reference is to numbers of men.

73. The construction is χρόνος ἐγένετο ἱκανὸς περιελθεῖν τε τοὺς ἀγαθοὺς τέκτονας . . καὶ θεάσασθαι ἔργα τὰ δεδοκιμασμένα αὐτοῖς εἶναι καλά.

74. **δεδοκιμασμένα . . αὐτοῖς**, 'generally approved by them,' dative as c. 3, 3.

§ 14 l. 75. **τοὺς ἔχοντας**, proleptic accusative, as c. 13, 3; c. 20, 10.

76. **τὸ καλός τε κἀγαθός**: the word **καλός τε κἀγαθός**, considered in itself as an object; so Plat. *Protag.* p. 345 E περὶ ἑαυτοῦ λέγει τοῦτο τὸ ἑκών.

77. **τί ποτε ἐργασάμενοι τοῦτ' ἀξιοῖντο καλεῖσθαι**, 'what, ever, it was they did to entitle them to be called by this name.' The gist of the sentence lies in the participle, as c. 2, 1. See on l. 9.

§ 15 l. 79. **ὅτι**, *quia.* **προσέκειτο**, 'was attached to.' Cp. Aristot. *de interpret.* c. 10 p. 19ᵇ, 30 τὸ ἔστιν ἢ τῷ δικαίῳ προσκείσεται ἢ τῷ οὐ δικαίῳ, *Rhet.* III 5, 6 τὰ Ἡρακλείτου διαστίξαι ἔργον διὰ τὸ ἄδηλον εἶναι ποτέρῳ πρόσκειται.

80. **καλόν**, 'beautiful' to look at.

81. **προσῄειν**: προσῇα was the true Attic form of the first person; προσῄει (προσῄειν) of the third. The form ᾔειν for the first person came into use in the time of Menander. See Cobet *VL.* p. 307, *NL.* 344, Schanz Plat. *Opp.* VII *Praef.* pp. xiii f. **εἴ που ἴδοιμι**, 'if haply I might see,' cp. § 12.

82. **προσηρτημένον** (προσαρτᾶν), 'fitted,' 'attached to.'

§ 16 l. 83. **οὐκ ἄρα εἶχεν οὕτως**, 'it turned out not to be after all as I expected.' See note to c. 1, 20, c. 11, 5.

85. **μοχθηροὺς τὰς ψυχάς**, 'depraved in their minds,' accusative of limitation. **ἔδοξέ μοι ἀφέμενον**: for the change of case, cp. c. 1, 4, and for meaning of **ἀφέμενον**, n. to l. 33.

86. **αὐτῶν**, *ipsorum*.

§ **17** l. 88. **τὸν Ἰσχόμαχον**: 'Erat ille Ischomachus vir praestantissimus, animi dotibus et virtutibus dignissimus, qui a Socrate in exemplar proponeretur illius, qui patris familias muneribus egregie fungeretur, nec boni civis et veri amici officiis deesset. Cf. *Oec.* c. 7 et c. 11. Huic adeo contigit, ut prae ceteris *καλοῦ κἀγαθοῦ* cognomine ab omnibus decoraretur, *Oec.* c. 6, 17, c. 11, 20, c. 12, 2 et merito quidem, ipso Socrate iudice, c. 6, 12. Erat in eo animus lenis et liberalis, aequi iustique tenax, diligentia insignis, singularis rerum ad rem familiarem pertinentium peritia et sollertia. Cf. omnino c. 11. Quas laudes augebant vera erga deos pietas et reverentia, cf. *Oec.* c. 7, 7, c. 11, 8, c. 21, 12 et alibi; magnopere etiam ornabant candor et modestia, c. 7, 3, c. 11, 2. Quamvis a reipublicae administratione alienus, tamen opibus, quas habebat amplissimas (c. 11, 20) patriae praesidio et decori esse studebat, c. 11, 9, cf. c. 7, 3, neque dicendi imperitus (c. 11, 23) sycophantarum, quos divitiae in ipsum excitabant, calumnias ipse diluebat, c. 11, 21 sq. Neque amicis deerat quorum inopiam sublevare amabat, c. 11, 9 sq.' Cobet *Prosopographia Xenophontea* p. 72.

πρὸς πάντων: not for *ὑπό*, 'by all,' as if agents, but rather as l. 48, c. 4, 2.

Socrates' report to Critobulus of a dialogue once held between himself and Ischomachus

CHAPTER VII

Socrates relates how he first fell in with Ischomachus, and repeats the conversation he held with him on that occasion concerning his occupations and mode of life; how Ischomachus enjoined, as the first step in the formation of a domestic establishment, the acquisition of a virtuous and sensible wife; and how he then described the mode in which he had trained his own wife to the duties of her position at the time when he espoused her, an inexperienced girl not yet fifteen years of age.

§ **1** l. 1. **τῇ τοῦ Διὸς τοῦ ἐλευθερίου στοᾷ**, 'the cloister attached to the temple of Zeus Eleutherios,' built by freedmen (*οἱ ἐξελεύθεροι*) according to a statement of Hypereides *Fr.* 197 quoted by Harpocration, which being near the agora

was conveniently situated for Socrates to discourse in; thus Plato makes it the scene of his Dialogue with Theages. The Scholiast on Aristoph. *Plutus* 1176 identifies the god with Ζεὺς ὁ σωτήρ: ἐν ἄστει Σωτῆρα Δία τιμῶσιν, ἔνθα καὶ Σωτῆρος Διός ἐστιν ἱερόν· τὸν αὐτὸν δὲ ἔνιοι καὶ Ἐλευθέριόν φασιν.

4. **οὐ μάλα**, 'not very much,' *litotes* for 'not at all.' Cp. *An.* II vi 15 ἄρχεσθαι δὲ ὑπ' ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο.

5. **κάθησαι**, c. 6, 7, *Cyr.* III iii 14, Plat. *Rep.* IV 420 A. **τὰ πλεῖστα**, *plerumque*, c. 4, 13; c. 16, 8.

6. **οὐ πάνυ σχολάζοντα**, 'not absolutely unoccupied.' Note that **πάνυ** here goes closely with **σχολάζοντα**. It is different in c. 21, 12 where οὐ πάνυ are to be taken together in the usual sense of 'hardly,' 'scarcely.' Ridd. *Dig. Plat. Id.* § 139.

§ 2 l. 7. **οὐδὲ ἄν γε νῦν . . ἑώρας**, 'no, nor would you have been seeing me either now, as you do' *sc.* idling.

8. **εἰ μὴ . . συνεθέμην**, 'had I not made an appointment.' For the present infinitive (**ἀναμένειν**) after a verb of promising, see G. *MT.*[2] § 136, and cp. below § 8.

10. **πρὸς τῶν θεῶν**, c. 2, 3.

12. **γάρ τοι**, § 18, c. 13, 5, c. 20, 26. **τί ποτε πράττων . . κέκλησαι**, 'what, ever, your occupation is, that you have got the name of' etc. For a similar use of the participle, cp. c. 2, 1 with note *ad l.*

13. **οὐκ ἔνδον γε διατρίβεις**, 'you do not lead an indoor life.' The **γε** serves merely to call attention to the word which it follows without intensifying its meaning.

14. **οὐδὲ τοιαύτη σου ἡ ἕξις τ.σ.κ.**, 'and yours is plainly not that sort of bodily condition' *i.e.* like that of one who does lead an indoor life.

On this use of τοιοῦτος implying a notion suggested by a preceding expression, see Stallbaum's note to Plat. *Phaedo* 80 C ἐὰν μέν τις καὶ χαριέντως ἔχων τὸ σῶμα τελευτήσῃ καὶ ἐν τοιαύτῃ (*i.e.* χαριέσσῃ) ὥρᾳ, Dem. *de f. l.* § 91 χάριν, ἂν ταύτης ἄξιος ᾖ, καὶ τοὐναντίον ὀργήν, ἂν τοιαῦτα (*sc.* ὀργῆς ἄξια) φαίνηται [πεποιηκώς]. See Ridd. *Dig. Plat. Id.* § 54 B, Jowett-Campbell Plat. *Rep.* vol. II p. 193 § 18.

15. **καταφαίνεται** *sc.* οὖσα.

§ 3 l. 16. **γελάσας ἐπὶ τῷ Τί . . κέκλησαι**, 'laughing at the (question) What is it etc.?' The article is used before a set of connected words to denote that the matter of the proposition is conceived as a substantive, as Plat. *Rep.* 352 D ὁ λόγος (ἐστὶ) περὶ τοῦ Ὅντινα τρόπον χρὴ ζῆν. Xen. always uses ἐπί with dat. after γελᾶν, never the simple dative.

19. **εἰ**, 'whether,' c. 3, 2.

20. **καλοῦσί με τοῦτο τὸ ὄνομα**, c. 6, 12.

21. **γὰρ δή**, 'for certainly,' c. 11, 9; c. 12, 10. **ὅταν γέ με εἰς ἀντίδοσιν καλῶνται τριηραρχίας**, 'whenever they challenge me to an exchange of (a public burden such as) a trierarchy or choregy.' There was a law at Athens by which if any citizen charged with a λητουργία could point out a richer citizen than himself who had been passed over, he might challenge such person to an exchange of properties. Such an exchange was called ἀντίδοσις, Dem. *Mid.* § 23. The object of the custom seems to have been to prevent undue favouritism in assigning the liturgies.

22. **χορηγίας**: see n. to c. 2, 6.

24. **πατρόθεν**, 'with the addition of my father's name,' so that he would be called Ἰσχόμαχος Φιλοστράτου.

In official acts it was the custom to designate a person by his own name and that of his father together with his demonym, *e.g.* Δημοσθένης Δημοσθένους Παιανιεύς. Cp. Thucyd. VII 69, 2 τῶν τριηράρχων ἕνα ἕκαστον ἀνεκάλει πατρόθεν τε ἐπονομάζων καὶ αὐτοὺς ὀνομαστὶ καὶ φυλήν, Plat. *Legg.* 753 C εἰς πινάκιον γράψαντα τοὔνομα πατρόθεν καὶ φυλῆς καὶ δήμου, Dem. or. 39 § 17 κἀγὼ ταξιαρχῶν τῆς φυλῆς ἠναγκαζόμην κατὰ τοῦ ὀνόματος τοῦ ἐμαυτοῦ πατρόθεν δέχεσθαι τὴν λῆξιν.

25. **ὅ με ἐπήρου**, 'as regards the point about which you put a question to me,' cp. c. 15, 6.

27. **πάνυ** is displaced, for the sake of emphasis, from its proper position with **ἱκανή**. **καὶ αὐτή**, 'even of herself, alone,' without help from me.

§ 5 l. 33. **καὶ τί ἂν . . ἐπισταμένην αὐτὴν παρέλαβον**, 31
'pray what knowledge was it possible she should have when I took her to wife.' Observe that the potential force contained in **ἄν** is transferred from the participle, to which it properly belongs and in which lies the gist of the sentence (see n. to c. 2, 1), to the main verb as in § 2. On the potential indicative with ἄν not referring to any definite condition but merely expressing past possibility, see G. *MT.*² § 244.

36. **ἔζη ὑπὸ πολλῆς ἐπιμελείας**, 'lived under (subject to) strict surveillance.' **ὅπως . . ὄψοιτο**: for the future optative in an object clause after a verb (or its equivalent as here and c. 11, 22) signifying to care for, see G. *MT.*² §§ 130, 339, RHSmith *Cond. Sent.* pp. 556 ff. A primary tense would require ὅπως ὄψεται as § 15. **ὡς ἐλάχιστα**, 'as little as possible,' c. 9, 2.

38. **ἐρήσοιτο**, fut. opt. of ἐρέσθαι (= ἐρήσεται of direct discourse) is the conjecture of J. J. Hartman for ἔροιτο, the reading

of the MSS. Cobet conjectured *ἐροίη*, fut. opt. of *ἐρεῖν*, comparing *Cyr.* III i 14 *ἐπεθύμει αὐτοῦ ἀκοῦσαι ὅ τι ποτ' ἐροίη.* Plutarch put his own construction on the present passage in his *de Pyth. orac.* c. 22 *ὥσπερ ὁ Ξενοφῶν οἴεται δεῖν ἐλάχιστα τὴν νύμφην ἰδοῦσαν ἐλάχιστα δ' ἀκούσασαν εἰς ἀνδρὸς βαδίζειν.*

§ **6** l. 38. **ἀγαπητὸν . . εἶναι, εἰ . . ἀποδεῖξαι**, 'to be a matter for contentment that when she came she knew nothing more than how to turn out' etc. For **ἀγαπητόν**, *id quo contenti esse possumus, in quo acquiescere licet*, cp. c. 8, 16 and for **ἀποδεῖξαι**, see Gr. Ind. *s.v.* *ἀποδεικνύναι*.

39. **μόνον** with **ἐπισταμένη**.

40. **ὡς**, *quemadmodum*. **ἔργα ταλάσια δίδοται**, 'spinning tasks are set, apportioned.'

41. **τὰ ἀμφὶ γαστέρα**, 'as to the regulation of the appetite,' or 'as to matters of cookery,' as Mahaffy (*Social Life in Greece* p. 275) after Brodaeus.

γαστήρ is frequent in the sense of 'food' as opposed to 'drink.' See c. 9, 11 *ἐγκρατεστάτη καὶ γαστρὸς καὶ οἴνου*, *Mem.* I V 1 *ἥττων γαστρὸς ἢ οἴνου*, *ib.* II i 4 *τούτων* (*sc.* *τῶν ζῴων*) *τὰ μὲν γαστρὶ δελεαζόμενα . . ἁλίσκεται, τὰ δὲ ποτῷ ἐνεδρεύεται*, *Cyr.* I ii 8 *ἐγκράτειαν γαστρὸς καὶ ποτοῦ*, *ib.* IV ii 45 *γαστρὸς κρείττους*. But it also means 'appetite' as c. 13, 9 *τῇ γαστρὶ . . προσχαριζόμενος*, *Mem.* I vi 8 *δουλεύειν γαστρί*, II vi 1 *ζητητέον ὅστις ἄρχει γαστρός τε καὶ φιλοποσίας*, *de rep. Lac.* c. 2, 1 *σίτου . . αὐτοῖς γαστέρα μέτρον νομίζουσιν.*

43. **παίδευμα**, 'lesson,' 'subject of instruction.'

§ **7** l. 46. **ὧν** for *τούτων ἅ*.

48. **οὐ πρίν**, 'not until.' On the construction of **πρίν**, see n. to c. 2, 9. The combination *πρίν γε δή* is used several times by Herod. and is found in Thuc. VII 71, 5; but in the passage before us, **γε** affects the whole answer and not specially **πρίν**.

49. Note the use of **ἐμέ**—where the subject of the infinitive (**τυγχάνειν**) is the same as that of the finite verb (**ηὐξάμην**) on which it depends—probably in order to balance **ἐκείνην**.

50. **μανθάνουσαν** *sc.* *τυγχάνειν*. Plat. *Men.* 97 C, Eur. *Hec.* 809.

§ **8** l. 52. **σοί** with *συνέθυε*, G. *Gr.* § 1179.

54. **καὶ μάλα γε** *sc.* *ἐμοὶ συνέθυε*, 'yes, certainly she did.' Other forms expressing assent are *μάλιστα* (c. 3, 13)—*μάλιστά γε*—*πάνυ μὲν οὖν* (c. 1, 7)—*ἔστι ταῦτα*—*ναί*—*τί μήν;* *καὶ σφόδρα γε* (c. 3, 4), *καὶ πάνυ γε* (c. 3, 2)—*πάντων μάλιστα*—*ἰσχυρότατά γε* (c. 1, 15). **ὑπισχνουμένη . . γενέσθαι**, 'solemnly vowing before heaven to behave as she ought to do.' Verbs of promising take either the future infin. of indirect discourse, or the present and aor. inf. (but not of indirect discourse), see exx. in G. *MT.*[2] § 136.

55. **οἵαν δεῖ** sc. γενέσθαι.

56. **εὔδηλος ἦν ὅτι οὐκ ἀμελήσει**, the personal for the impersonal construction, 'she was evident that' for 'it was evident that she'; cp. c. 1, 18; c. 8, 10.

§ **9** l. 58. Cicero (apud Donatum in Terent. *Phorm.* II 3, 4) translates: *quid igitur, pro deum immortalium fidem, primum cum doceres'* **τί** the direct interrogative is here used for ὅ τι, the indirect interrogative.

60. **ἥδιον**, *libentius*, c. 10, 6. **σοῦ διηγουμένου** 32
may be a participial protasis = εἰ διηγοῖο, as c. 2, 18.

61. **γυμνικὸν . . ἀγῶνα τὸν κάλλιστον**, 'the most glorious athletic contest' (Herod. I 167). For the third position of the article, see Gr. Ind. *s.v.* ὁ, ἡ, τό III b 3.

Ischomachus' report to Socrates of a conversation between himself and his wife soon after their marriage

§ **10** l. 62. **τί δέ**: the acc. of the neut. pron. stands for a sentence (or portion of a sentence) unexpressed (Ridd. *Dig. Plat. Id.* § 20 D). Cp. c. 12, 15.

63. **χειροήθης**, *mansuetus*, 'used to my hand,' 'tractable.' Cp. Dem. *Olynth.* III § 31 τιθασεύουσιν ὑμᾶς χειροήθεις αὐτοῖς ποιοῦντες. **ἐτετιθάσευτο ὥστε διαλέγεσθαι**, 'she had been sufficiently tamed to carry on a conversation,' when she had lost her coyness, which the husband compares to the shyness of a scared wild animal. Cp. Plutarch *Demosth.* c. 5, 3; c. 17, 5 and my n. *ad l.*

64. **ὧδέ πως** = τοιῷδέ τινι τρόπῳ, as c. 2, 1.

§ **11** l. 68. The first **ὅτι** introduces the clause which depends on **καταφανὲς τοῦτ' ἐστί**, the second is to be taken parenthetically with **οἶδα**. **οὐκ ἀπορία ἦν, μεθ' ὅτου ἄλλου ἐκαθεύδομεν ἄν** for ἄλλου μεθ' ὅτου, 'there was no lack of some one else, with whom we (either of us) might have lived in wedlock (had we so pleased),' potential indicative as in § 7. Cp. Isocr. *or.* 8, 139 οὐκ ἀπορήσομεν μεθ' ὧν κωλύσομεν τοὺς ἐξαμαρτάνοντας.

71. **ἐμοῦ** for ἐμαυτοῦ, as in *Cyr.* VIII iii 47.

73. **ὡς ἐοίκασιν**, the personal for the impersonal construction, as above § 8.

74. **ἐκ τῶν δυνατῶν** (*not* masculine *e divitibus potentibus*, 'out of the influential class,' or *ex iis quos poterant*, 'from

among those who were available,' but) neuter *pro eo atque licuit*, 'as they best could,' 'to the best of their ability.' Cp. the phrases ἐκ τῶν ἐνόντων, ἐκ τῶν παρόντων, ἐκ τῶν ὑπαρχόντων.

§ 12 l. 76. **ὅτι βέλτιστα**, 'in the best possible manner,' *not* to be taken as a proleptic adjective.

77. **κοινὸν . . τοῦτο ἀγαθόν**, 'this is a blessing which we share in common.' The MSS have τἀγαθόν, corrected by Dobree, who compares Dem. *de f. l.* § 339 κοινὸν γὰρ ὑμῖν πᾶσι τοῖς ἄλλοις τοῦτ' ἀγαθὸν γίγνεται, and Menander ap. Stobae. *Anthol.* tit. xliii 23 κοινὸν ἀγαθὸν τοῦτ' ἐστὶ χρηστὸς εὐτυχῶν.

78. **γηροβοσκῶν**: the Greeks, like the modern Japanese, had a strong feeling of the duty of children to tend their parents when their powers failed them in old age in return for their own nursing when children. See n. to l. 108 and cp. Soph. *Aj.* 567 ff, Eur. *Suppl.* 918 ff, Musonius ap. Stobae. *Anthol.* tit. lvi 24 παίδων . . οἳ ἀγαθοὶ ἐπίκουροι γίγνονται κάμνουσιν ὑφ' ἡλικίας καὶ γήραϊ πιεζομένοις.

§ 13 l. 80. **εἰς τὸ κοινὸν ἀποφαίνω**, 'I pay into the common stock (from time to time).' The verb is applied to formal returns of money as in Dem. *Lept.* § 77 δέκα καὶ ἑκατὸν τάλαντ' ἀπέφην' ἀπὸ τῶν πολεμίων, *ib.* § 80, *Aph.* I § 19 ἑπτὰ ἔτη τῶν ἀνδραπόδων ἐπιμεληθεὶς ἕνδεκα μνᾶς τοῦ ἐνιαυτοῦ ἀπέφηνε *i.e.* 'he put to my account as something which he had received and had to account for to me,' § 21 λῆμμα παρ' αὐτῶν ἐν δέκα ἔτεσιν οὐδὲν ἐμοὶ γεγενημένον ἀποφαίνουσι.

82. **κατέθηκας**, 'you put down (once for all) in payment.' I have adopted Cobet's emendation ἐπηνέγκω, as being the usual technical term: cp. Lysias *or.* 19, 14 τὴν ἐμὴν μητέρ' ἔλαβεν οὐδὲν ἐπιφερομένην, Aesch. *Ctes.* § 172 γαμεῖ γυναῖκα . . χρυσίον ἐπιφερομένην πολύ, though ἠνέγκω may be justified by Eur. *Andr.* 1282 μηδ' εἰ ζαπλούτους οἴσεται φερνὰς δόμοις. Anaxandrides ap. Stob. *Anthol.* tit. lvii 1 (Mein. III p. 15) ἢν δ' αὖ λάβῃ μηδὲν φερομένην, δοῦλος αὖθις γίγνεται.

83. **ἀριθμῷ**, 'numerically,' 'in amount,' dat. of respect with **πλείω**, as c. 13, 3. **συμβέβληται**, 'has contributed.' Cp. *Ven.* c. 5, 27, *Cyr.* I ii 8, VI i 28, Thuc. III 45, 4. **ἐκεῖνο**, *illud*, in ref. to what follows, as c. 1, 16; c. 15, 1.

84. **κοινωνός**, 'partner,' c. 3, 15.

85. **τὰ πλείονος ἄξια συμβάλλεται**, 'makes the more valuable contribution.' Cp. c. 9, 3.

§ 14 l. 87. **σοὶ συμπρᾶξαι**: G. *Gr.* § 1179.

88. **ἀλλά**, 'nay but.' **ἐν σοί**, *penes te*, 'in your

power,' 'dependent upon you,' cp. *Cyr.* VIII vii 11 ὅσον ἐν ἐμοί, Soph. *Oed. T.* 314 ἐν σοὶ γὰρ ἐσμέν, *Oed. C.* 247 ἐν ὑμῖν ὡς θεῷ κείμεθα, Eur. *Med.* 228 ἐν ᾧ ἦν μοι πάντα, *Alc.* 278 ἐν σοὶ δ' ἐσμὲν καὶ ζῆν καὶ μή, *Or.* 848, Plut. *Demosth.* c. 1, 1.

89. **ἔργον**, 'duty,' 'proper business,' c. 1, 2. **σω- 33
φρονεῖν**, 'to be discreet,' used here in the restricted sense of guarding her honour. But in his answer Ischomachus gives the word a more extended meaning, see n. to c. 21, 12.

Nägelsbach *Nachhomerische Theologie* p. 269 compares a saying of the Pythagorean Phintys ap. Stobae. *Anth.* I. tit. lxxiv 61 γυναικὸς δὲ μάλιστα ἀρετὰ σωφροσύνα, which he subsequently defines as τὸ περὶ τὰν εὐνὰν ἦμεν ἁγνεύουσαν καὶ ἄμικτον θυραίω ἀνδρός: and Lysias or. 1, 10 ᾤμην τὴν ἐμαυτοῦ γυναῖκα πασῶν σωφρονεστάτην εἶναι τῶν ἐν τῇ πόλει, Aristot. *Rhet.* I 5, 6 θηλειῶν ἀρετὴ . . **ψυχῆς σωφροσύνη**.

§ 15 l. 90. **καὶ γὰρ ἐμοί** sc. ἔφησεν. Note that **καί** goes with **ἐμοί** not with **γάρ**: see n. to c. 5, 4.

91. **ἀλλά . . τοι**, c. 4, 21.

92. **οὕτως ποιεῖν ὅπως . . ἕξει**, an object clause after a verb of effecting, 'to act in such a way as that their possessions shall be in the best possible state,' § 5, *Cyr.* VII iii 10 οὕτω ποιεῖν ὅπως σοι φίλος ἄξιος γενήσοιτο. G. *Gr.* § 1372, *MT.*[2] § 339. For **ἕξει**, see Gr. Ind. *s.v.* ἔχειν **B** 2.

93. **ὅτι πλεῖστα**, as l. 78, c. 15, 1. **ἐκ τοῦ καλοῦ τε καὶ δικαίου**, 'by fair and just means,' as ἐκ τῶν δυνατῶν § 11, ἐξ ἑτοίμου c. 14, 3.

§ 16 l. 94. **καὶ τί δή, ἔφη, ὁρᾷς, ἡ γυνή**: there is a similar divorce of ἔφη from its subject in c. 3, 3; c. 11, 14, *Cyr.* V ii 27, *Mem.* III v 13. This intermingling of clauses by *hyperbaton* is common enough in Plato. See Riddell *Dig. Plat. Id.* § 288 A.

95. **ὅ τι ἂν ἐγὼ ποιοῦσα συναύξοιμι**, 'what I might do to help in improving our property.' For the use of the emphatic participle, see n. on l. 12.

96. **ἔφυσάν σε δύνασθαι** (sc. ποιεῖν, to be supplied from the antecedent clause), 'made you naturally capable of doing.' Cp. § 30.

97. **συνεπαινεῖ**, 'adds its sanction to.'

98. **ὡς βέλτιστα**, c. 4, 14; c. 9, 1.

§ 17 l. 99 **οἶμαι μὲν ἔγωγε**, 'methinks,' parenthetical, as § 39, c. 3, 9, c. 5, 19.

100. **εἰ μή πέρ γε**, as c. 1, 13. **ἡ ἐν τῷ σμήνει ἡγεμὼν μέλιττα**: so §§ 32, 33, 38. But in *Cyr.* V i 24, *Hell.* III ii 28 we find ὁ τῶν μελ. ἡγεμών, and in Aelian *NH.* V 10, 11 βασιλεύς, Plat. *Rep.* VII 520 B ὥσπερ ἐν σμήνεσιν ἡγεμόνας τε καὶ

βασιλέας. Aristot. *H.A. passim* speaks of the 'queen bees' as *οἱ ἡγεμόνες*. So Shakespeare speaks of 'king' of the bees, (*Henr. V* I 2, 190), 'emperor' (196), 'leader' (*Henr. VI* B. III 2, 125), 'master' (*Tit.* V 1, 14).

101. **ἐπ' ἐλαχίστου ἀξίοις ἔργοις**, 'over things of very small moment.' The prep. of the compound verb is often repeated with the substantive in regimen. Cp. § 34, *Mem.* III v 21 *ἐφ' οἷς ἐφεστᾶσι*, *Hier.* c. 9, 5 *ἄρχοντες ἐφ' ἑκάστῳ μέρει ἐφεστήκασιν*.

§ **18** l. 102. **ἔφη φάναι**, 'he (Ischomachus) told me that he said (to her).'

103. **πολὺ διεσκεμμένως**, 'with much judgment.'
μάλιστα . . συντεθεικέναι . . ὅπως, 'to have united this couple chiefly with the view that.'

Cic. ap. Colum. lib. XII *praef.* §§ 1 sq. *Xenophon Atheniensis eo libro, qui Oeconomicus inscribitur, prodidit maritale coniugium sic comparatum esse natura, ut non solum iucundissima, verum etiam utilissima vitae societas iniretur; nam primum, quod etiam Cicero ait, ne genus humanum temporis longinquitate occideret, propter hoc marem cum femina esse coniunctum: deinde ut ex hac eadem societate mortalibus adiutoria senectutis nec minus propugnacula praepararentur.* Cp. Musonius ap. Stobae. tit. lxvi 20 (Mein. III p. 4):—*ἆρ' οὖν οὐ γνώριμον ὅτι ὁ τοῦ ἀνθρώπου δημιουργὸς . . ἐβούλετο συνεῖναί τε αὐτὼ (τὸ ἄρρεν καὶ τὸ θῆλυ) καὶ συζῆν καὶ τὰ πρὸς τὸν βίον ἀλλήλων συμμηχανᾶσθαι καὶ γένεσιν παίδων καὶ τροφὴν ἅμα ποιεῖσθαι, ὡς ἂν τὸ γένος ἡμῶν ἀΐδιον ᾖ;*

105. **αὑτῷ**, 'to itself' *sc.* 'the couple,' in other words 'to each other,' **τὸ ζεῦγος τοῦτο** being equivalent to *οἱ ζευχθέντες οὗτοι*. Cp. § 28.

§ **19** l. 106. **τοῦ μὴ ἐκλιπεῖν ζ. γ.**, 'to the intent that the various species of living creatures may not die out.' This final use of the articular infinitive in the gen. appears first and chiefly in Thucydides, G. *MT.*² § 798. Cp. *Cyr.* I iii 9, vi 40 *τοῦ μὴ διαφεύγειν (τὸν λαγῶ) σκοποὺς καθίστης*, Dem. *de cor.* § 107 *μικρὰ ἀναλῶσαι τοῦ μὴ τὰ δίκαια ποιεῖν*.

107. **κεῖται μετ' ἀλλήλων**: cp. § 11: in *Cyr.* III i 41 we have *ἀνεπαύοντο σὺν ἀλλήλοις*, where a less close intimacy is suggested.

108. The sentence **τὸ γηρ. κεκτῆσθαι ἐ.** is the subject of **πορίζεται.** For **γηροβοσκούς**, cp. l. 78, Aristot. *Oecon.* I c. 3 p. 1343ᵇ, 20 *καὶ ἡ τῶν τέκνων κτῆσις οὐ λειτουργίας ἕνεκεν τῇ φύσει μόνον οὖσα τυγχάνει ἀλλὰ καὶ ὠφελείας· ἃ γὰρ ἂν δυνάμενοι εἰς ἀδυνάτους πονήσωσι, πάλιν κομίζονται παρὰ δυναμένων ἀδυνατοῦντες ἐν τῷ γήρᾳ*. Hence the phrase *ἐκτίνειν τὰ τροφεῖα*, Plat. *Rep.* VII 520 B.

110. **ἔπειτα δὲ καὶ . . στεγνῶν δεῖται**: Cicero *l.c.*, *tum etiam, cum victus et cultus humanus non, uti feris, in propatulo ac silvestribus*

loris sed domi sub tecto accurandus erat, necessarium fuit alterutrum foris et sub diu esse, qui labore et industria compararet quae tectis reconderentur, si quidem vel agrum colere vel navigare vel etiam alio genere negotiari necesse erat ut aliquas facultates acquireremus.

111. **ἐν ὑπαίθρῳ**, 'in the open air.' So ἐν ὀχυρῷ c. 9, 3. Note that ὑπαίθριος is the correct form in Attic prose, but it does not appear to have been used in this phrase.

112. **δῆλον ὅτι**, 'evidently.' See Gr. Ind. *s.v.* δῆλος.

§ **20** l. 112. **δεῖ . . τοῦ ἐργασομένου**, 'those who are to have etc. require some one to work at etc.' For the meaning of **μέλλειν** and the construction of **δεῖ** with dat., see Gr. Ind. *s.vv.* For the fut. participle with article, cp. c. 4, 15, Plat. *Rep.* VII 524 E τοῦ ἐπικρινοῦντος δὴ δέοι ἂν ἤδη, Lucian *Alex.* § 25.

113. **ὅ τι εἰσφέρωσιν**: the use of the subjunctive in deliberative sense after ὅστις without a negative in preceding clause is peculiar. See the subject discussed by Shilleto in cr. n. to Dem. *de f. l.* § 235.

114. **στεγνόν**, 'a covered place,' 'shelter.' Cp. *An.* VII iv 12 ἥδιον ἂν ἔξω αὐλίζεσθαι ἔφη ἐν ἐχυροῖς χωρίοις ἢ ἐν τοῖς στεγνοῖς.

115. **νεατός**, 'ploughing-up of fallow land,' a rare word. **φυτεία**, 'planting of trees' esp. vines and other fruit-trees.

116. **νομαί**, 'pasturing, grazing, of flocks and herds.' **ὑπαίθρια**, 'open-air employments,' predicative.

117. **δέ**, *autem.* **τὰ ἐπιτήδεια**, c. 3, 8.

§ **21** l. 118. **ταῦτα** *sc.* τὰ ἐπιτήδεια.

119. **ἃ . . δεόμενά ἐστι**, 'operations which there are requiring to be done under cover.' This is not necessarily, though it may be, a participial periphrasis with auxiliary verb substantive for **δεῖται** (cp. c. 9, 3). Such periphrases occur in Plato. See Ridd. *Dig. Plat. Id.* § 109 Fa. 34

Cicero *l.c.*: *cum vero paratae res sub tectum essent congestae, alium esse oportuit qui et illatas custodiret et ea conficeret opera quae domi deberent administrari. nam et fruges ceteraque alimenta terrestria indigebant tecto, et ovium et ceterarum pecudum fetus atque fructus clauso custodiendi erant, nec* [illegible] *quibus aut alitur hominum genus aut etiam vestitur.* From which it appears that Cicero understood τέκνα of the young of cattle, and so Plutarch (*Per.* c. 1, 1) uses it, but the use of **παιδοτροφία** shows that it cannot be taken so here. Cp. also § 24.

122. **αἱ ἐκ τοῦ καρποῦ σιτοποιίαι**, 'the preparation of bread from corn.' For ποιεῖν in the sense of p r e p a r i n g, d r e s s i n g food, cp. *Cyr.* IV v 1, VIII v 5, *de rep. Lac.* c. 6, 4, and for καρπός in its limited sense, Arist. *Nub.* 1119 τὸν καρπόν τε καὶ τὰς ἀμπέλους φυλάξομεν, *Eccl.* 14 στοὰς καρποῦ βακχίου τε νάματος πλήρεις.

123. **ἐργασία** *sc.* στεγνῶν δεῖται.

§ 22 l. 124. **ἔργων καὶ ἐπιμελείας**, 'laborious and painstaking service.'

Cicero *l. c.*: *quare cum et operam et diligentiam ea, quae proposuimus, desiderarent nec exigua cura foris acquirerentur, quae domi custodiri oporteret, iure, ut dixi, natura comparata est mulieris ad domesticam diligentiam, viri autem ad exercitationem forensem et extraneam.*

For the sentiment cp. Aristot. *Oecon.* I c. 3 p. 1343b, 26 οὕτω προῳκονόμηται ὑπὸ τοῦ θείου ἑκατέρου ἡ φύσις, τοῦ τε ἀνδρὸς καὶ τῆς γυναικός, πρὸς τὴν κοινωνίαν. διείληπται γὰρ τῷ μὴ ἐπὶ ταὐτὰ πάντα χρήσιμον ἔχειν τὴν δύναμιν, ἀλλ' ἔνια μὲν ἐπὶ τἀναντία, εἰς ταὐτὸ δὲ συντείνοντα· τὸ μὲν γὰρ ἰσχυρότερον τὸ δ' ἀσθενέστερον ἐποίησεν, ἵνα τὸ μὲν φυλακτικώτερον ᾖ διὰ τὸν φόβον, τὸ δ' ἀμυντικώτερον διὰ τὴν ἀνδρίαν, καὶ τὸ μὲν πορίζῃ τὰ ἔξωθεν, τὸ δὲ σῴζῃ τὰ ἔνδον· καὶ πρὸς τὴν ἐργασίαν τὸ μὲν δυνάμενον ἑδραῖον εἶναι πρὸς δὲ τὰς ἔξωθεν θυραυλίας ἀσθενές, τὸ δὲ πρὸς μὲν τὰς ἡσυχίας χεῖρον πρὸς δὲ τὰς κινήσεις ὑγιεινόν· καὶ περὶ τέκνων τὴν μὲν γένεσιν ἴδιον, τὴν δ' ὠφέλειαν κοινήν· τῶν μὲν γὰρ τὸ θρέψαι, τῶν δὲ τὸ παιδεῦσαί ἐστιν.

126. **φάναι** *i.e.* *φάναι ἔφη* as in ll. 134, 161. See § 18 note. **εὐθύς**, 'in the first instance,' Fr. *tout d'abord*, c. 3, 10. **παρεσκεύασεν . . ἐπί**, 'adapted it for.'

§ 23 l. 130. **μ. δύνασθαι καρτερεῖν κατεσκεύασεν** (*sc.* ὁ θεός) 'fashioned it so that it might be better able to endure,' the infinitive of purpose, G. *MT.*[2] § 770.

131. **ὥστε**, *quocirca.*

Cic. *l. c.*: *itaque viro calores et frigora perpetienda, tum etiam itinera et labores pacis et belli, id est, rusticationis et militarium stipendiorum, deus tribuit; mulieri deinceps, quod omnibus his rebus eam fecerat inhabilem, domestica negotia curanda tradidit.*

132. **ἧττον . . δυνατὸν πρὸς ταῦτα**, 'less capable for this,' *sc.* outdoor labour.

133. **φύσας**, § 16.

§ 24 l. 136. **τροφήν** ob *ἐνέφυσε* de lacte materno capere debemus (*Weiske*). **καὶ τοῦ στέργειν** partitive gen. after **πλεῖον**, 'a larger share also of parental affection.'

§ 25 l. 138. **ἐπεὶ δὲ καὶ . . τῷ ἀνδρί**: Cic. *l.c.*: *et quoniam hunc sexum custodiae et diligentiae assignaverat, idcirco timidiorem reddidit quam virilem; nam metus plurimum confert ad diligentiam custodiendi.* **τὰ εἰσενεχθέντα**: §§ 20, 21, 36, 40; c. 8, 1.

140. **οὐ κάκιόν ἐστι**, 'it is on the whole not a bad thing.' Cp. *de re eq.* c. 8, 8 *οὐ κακὸν χαίτης ἐπιλαμβάνεσθαι*. *Hipparch.* c. 8, 17 *οἶμαι οὐκ ἂν χεῖρον εἶναι εἴ τις ποιήσειε*, where the comparative force of the adj. is similarly dropped. **φοβεράν**, 'fearful,' 'timorous,' as in *Cyr.* III iii 19, *Hipp.* c. 8, 20. Its usual sense is 'fearful,' 'causing fear,' as c. 8, 8. **τὴν ψυχήν**, probably acc. of respect though it may be taken also as subject of the infinitive, instead of *τὴν γυναῖκα* understood.

142. **ἀρήγειν δεήσει . . κατέθηκεν**: Cic. *l.c.*: *quod autem*

necesse erat foris et in aperto victum quaerentibus nonnumquam iniuriam propulsare, ideirco virum quam mulierem fecit audaciorem. quia vero partis opibus aeque fuit opus memoria et diligentia, non minorem feminae quam viro earum rerum tribuit possessionem.

§ **26** l. 146. **εἰς τὸ μέσον ἀ. κατέθηκεν**, *in medio posuit* i.e. *commune dedit*, 'gave both of them impartially.'

147. **οὐκ ἂν ἔχοις διελεῖν**, 'you would not be able to determine,' potential optative, as § 11.

148. **ἔθνος**, 'sex.' **τούτων πλεονεκτεῖ**, 'has the larger share of them' *i.e.* of the faculties of memory and attention.

§ **27** l. 149. **ἐγκρατεῖς ὧν δεῖ**: c. 2, 1, c. 9, 11, c. 12, 16.

151. **ὁπότερος ἂν ᾖ βελτίων**, 'whichever of the two is superior.'

152. **πλεῖον φέρεσθαι τούτου τοῦ ἀγαθοῦ**, 'should obtain a larger share than the other of the good arising from this' *sc.* τοῦ ἐγκρατῆ εἶναι.

§ **28** l. 153. The order is διὰ τὸ τὴν φύσιν ἀμφοτέρων μὴ εὖ πεφυκέναι πρὸς πάντα ταὐτά. Cp. *Hier.* c. 3, 9 τῶν φύσει πεφυκότων φιλεῖν, *Cyr.* V i 24 βασιλεὺς ἔμοιγε δοκεῖς σὺ φύσει πεφυκέναι. For a similar instance of grammatical government intermingled by hyperbaton, cp. § 16. Observe that **διὰ τοῦτο** sums up and emphasizes the reason assigned.

156. **ἑαυτῷ**, § 18. **ἃ τὸ ἕτερον ἐλλείπεται τὸ ἕτερον δυνάμενον**, 'the one (of the couple) showing capacity in points wherein the other shows incapacity,' 'being capable of doing things of which the other is incapable.' The second **τὸ ἕτερον** is in partitive apposition to the collective expression **τὸ ζεῦγος**. For ἐλλείπεσθαι, 'to fall behind,' 'to be wanting in any thing,' cp. *de re eq.* c. 3, 8 πολλοὶ γὰρ οὐ διὰ τὸ μὴ δύνασθαι ἀλλὰ διὰ τὸ ἄπειροι εἶναι τούτων ἐλλείπονται, Plat. *Rep.* VI 484 D ἄτοπον ἂν εἴη ἄλλους αἱρεῖσθαι εἴ γε τἆλλα μὴ ἐλλείποιντο.

Cic. *l. c.*: *tum etiam, quod simplex natura non omnes res commode amplecti valebat, ideirco alterum alterius indigere voluit, quoniam quod alteri deest, praesto plerumque est alteri.* Columella adds:—*Haec in Oeconomico Xenophon <et> deinde Cicero, qui eum latinae consuetudini tradidit, non inutiliter disseruerunt.*

§ **29** l. 157. The construing order is:—δεῖ ἡμᾶς εἰδότας ταῦτα, ἃ προστέτακται ἑκατέρῳ ἡμῶν ὑπὸ τοῦ θεοῦ, ἑκάτερον ἡμῶν πειρᾶσθαι διαπράττεσθαι ὅπως βέλτιστα τὰ προσήκοντα. Note that ἑκάτερον ἡμῶν is in partitive apposition to ἡμᾶς. **ὅπως βέλτιστα**, *quam optime*, is a poetical usage; cp. Eur. *Ino* ap. Stob. *Anth.* tit. lxii 12 χρῆν γὰρ τὸν εὐτυχοῦνθ' ὅπως πλείστας ἔχειν γυναῖκας. Soph. *Phil.* 627 σφῷν δ' ὅπως ἄριστα συμφέροι θεός, *Oed. T.* 1410 ὅπως τάχιστα πρὸς θεῶν ἔξω μέ που καλύψατε.

§ **30** l. 160. **συνεπαινεῖ**, § 16.

161. **ἔφη φάναι**, § 18. **συζευγνύς**, causal.

165. **ἀποδείκνυσι**, *demonstrat*. **ἔφυσεν ἑκάτερον δύνασθαι**, as § 16.

166. **κάλλιον** *sc.* ἐστί. Cp. Hierocles ap. Stob. *Anth.* tit. lxxxv 21 τῷ μὲν ἀνδρὶ τὰ κατ' ἀγρὸν καὶ τὰ περὶ τὰς ἀγορὰς καὶ τὰ περὶ τὴν ἀστυπολίαν ἀνακεῖται, τῇ δὲ γυναικὶ τὰ περὶ τὴν ταλασίαν καὶ σιτοπονίαν καὶ ὅλως τὰ κατοικίδια τῶν ἔργων.

167. **αἴσχιον** *sc.* ἐστί, 'it is less honourable.'

168. **τῶν ἔξω**, § 23.

§ **31** l. 169. **ἔφυσεν** *sc.* αὐτόν, § 23. **ἀτακτῶν**, 'acting in defiance of,' 'violating the order of things.' See Gr. Ind. *s.v.*

170. **ἀμελῶν . . ἔργα**, 'for neglecting his own duties or meddling with those of his wife.'

§ **32** l. 172. **ἡ τῶν μελιττῶν ἡγεμών**, § 17.

173. **τοιαῦτα . . προστεταγμένα διαπονεῖσθαι**, 'to be busy about just such divinely appointed tasks.'

175. **καὶ ποῖα . . ἔργα ἔχουσα . . ἐξομοιοῦται τοῖς ἔργοις κτλ.**, 'and, pray, what sort of tasks has the queen-bee that she is made to resemble (me in respect to) the tasks which it is my duty to discharge.' The comparison is irregular in form; we should expect either ἐμοί for τοῖς ἔργοις κτλ., or ποῖά ἐστι τῆς τ. μ. ἡγεμόνος ἔργα ἃ κτλ. for ποῖα ἔργα ἔχουσα ἡ. τῶν μ. ἡγεμών the virtual primary predicate.

36 § **33** l. 180. Observe that **μέν** here is without a correlative.

181. **εἰσφέρῃ**, *domum inferat*, § 20.

182. **ταῦτα**, c. 2, 16. **ἔστ' ἄν**, indefinite, 'until such time as,' c. 13, 7. **ἐπειδὰν . . ἥκῃ**, 'whenever it arrives.' See n. to c. 11, 16. It is noticeable that **ἐπειδάν** is used fourteen times in this dialogue, ἐπειδή not once.

183. **τὸ δίκαιον**, 'its just share.' Cp. *Cyr.* VIII iv 30 καὶ οὕτω πάντες εἰλήφεσαν τὸ δίκαιον μέρος.

§ **34** l. 184. **καὶ . . δέ**, c. 1, 3. **ἐπὶ τοῖς ἔνδον ἐξυφαινομένοις κηρίοις ἐφέστηκεν**, metonymy for ἐφέστηκεν ἐπὶ τοῖς ἔνδον κηρίοις ἐξυφαινομένοις, 'she presides over the construction of the combs in the hive.' Cp. Shakesp. *K. Henr. V* I 2, 197, 'their emperor, Who, busied in his majesty, surveys The singing masons building roofs of gold.' For the repetition of the preposition after the compound verb, see n. to § 18.

186. **τοῦ γιγνομένου τόκου ἐπιμελεῖται ὡς ἐκτρέφηται**, 'takes care of the rising progeny that it be properly reared to maturity.' The regular Attic usage would be *ὅπως ἐκθρέψεται*, G. *MT.*[2] § 351. Cp. § 36, c. 20, 4, 8, 16.

187. **ἀξιοεργοί**, 'fit for, capable of, work.' Sauppe and Dindorf prefer the form *ἀξιουργοί*.

188. **ἀποικίζει**, 'sends them abroad to found a colony.' **σὺν τῶν ἐπιγόνων τινὶ ἡγεμόνι**, *not* 'with one of the young breed as leader,' but 'with an officer to lead the young breed.'

§ 35 l. 190. **ἦ καὶ ἐμὲ οὖν**: for the position of **οὖν**, cp. c. 14, 3.

192. **δεήσει μέντοι σε**, 'assuredly, it will be your duty.' When **μέντοι** is thus used in an affirmative answer, there is generally a repetition of the verb or other emphatic word with it. So c. 1, 8; c. 13, 2.

193. **τῶν οἰκετῶν**, partitive gen. dependent on **οἷς** as § 37.

194. **συνεκπέμπειν**, *una foras emittere.* **οἷς** is dat. of the agent. **ἔργον** the acc. of the object, after the verbal adjective: **ἐργαστέον** sc. *ᾖ = δέῃ ἐργάζεσθαι*, G. *Gr.* § 1597.

195. **τούτων σοι ἐπιστατητέον** = *δεῖ σε ἐπιστατεῖν τούτων*, 'you must superintend these.' Plato in two passages uses the same verbal adj. with the dative of the object (*Rep.* II 377 B, III 401 B). In the latter passage he uses the dative of the agent as well.

§ 36 l. 196. **αὐτῶν** *sc. τῶν εἰσφερομένων*, genitive as l. 193.

197. **περιττεύειν**, *superesse*, 'to remain over and above,' 'to be laid by.'

198. **προνοητέον ὅπως μὴ . . δαπανᾶται**: cp. *Cyr.* I vi 24 *προνοεῖν πειρώμενον ὡς μὴ σφάλλωνται.* For the subjunctive in an object (*not* a final) clause after a verb of caring, cp. §§ 34, 37. See G. *MT.*[2] § 339.

199. **δαπάνη**, 'resources,' 'money for spending.' Cp. *Cyr.* I vi 9 *ἦν ἐπιλίπῃ αὐτὸν ἡ δαπάνη*, Thuc. I 99, 5. **εἰς τὸν μῆνα δαπανᾶται**, 'should be spent *on* the month,' as c. 3, 5, 6, *Hier.* c. 8, 9; c. 10, 8.

Colum. XII *Praef.* c. 1, 5: *ea (vilica) porro persuasissimum habere debebit, aut in totum aut certe plurimum domi se morari oportere, tum quibus aliquid in agro faciendum erit servis, eos foras emittere, quibus autem in villa quid agendum videbitur, eos intra parietes continere atque animadvertere, ne diurna cessatione frustrentur opera; quae domum autem inferuntur, diligenter inspicere, ne delibata sint, et ita explorata atque inviolata recipere, tum separare quae consumenda sunt et quae superfieri possunt custodire, ne sumptus annuus menstruus fiat.*

200. **εἰσενεχθῇ**, as § 25.

201. **οἷς δεῖ** *sc.* γίγνεσθαι. **γίγνηται** *sc.* ἐκ τῶν ἐρίων. **ὁ ξηρὸς σῖτος**, ut distinguat ἀπὸ τοῦ ἄρτου (*Fr. Portus*).

202. **καλῶς ἐδώδιμος**, 'in a good condition for eating.'

37 § 37 l. 204. **ἀχαριτώτερον**, 'rather thankless,' 'not so pleasant.' **τῶν ἐπιμελημάτων** is a partitive gen. dependent on **ἕν**, *not* on the comparative.

205. **κάμνῃ**, *aegrotet*, c. 13, 2.

206. **θεραπεύηται**, 'may be ministered to.' Observe the transition from the singular (**ὃς ἄν**) to the plural (**τούτων πάντων**) and the return to the singular (**θεραπεύηται**).

Columella *l. c.*: *tum siquis ex familia coeperit adversa valetudine affici, videndum erit ut is quam commodissime ministretur, nam ex huiusmodi cura nascitur benevolentia nec minus obsequium. quin etiam fidelius quam prius servire student qui convaluerint, cum est aegris adhibita diligentia.*

208. **ἐπιχαριτώτατον** (*sc.* δόξει εἶναι) from ἐπίχαρις, 'gratifying.' **μὲν οὖν**, *imo vero*, 'nay, rather,' used in replies to state a thing more correctly, thus partially denying it. Cp. c. 16, 14.

210. **χάριν εἴσεσθαι**, 'to feel grateful,' as c. 2, 15; c. 11, 1.

§ 38 l. 211. **ἀγασθείς**, *miratus*, c. 4, 21 n.

213. **ἆρά γε**: see n. on c. 1, 1. **προνοίας**, 'thoughtful acts,' 'attentions.'

Cp. Thuc. II 89, 9 τούτων ἔξω τὴν πρόνοιαν, Andoc. *de myst.* § 56 προνοίᾳ τῶν συγγενῶν καὶ φίλων, προνοίᾳ δὲ τῆς πόλεως, Eur. *Alc.* 1060 τῆς θανούσης πρόνοιαν ἔχειν, Isocr. *or.* 7, 31, 32 περὶ τὸν ἴδιον βίον τοσαύτην ἐποιήσατο πρόνοιαν ἀλλήλων ὅσηνπερ χρὴ τοὺς εὖ φρονοῦντας. On Xenophon's fondness for using the plural of a b s t r a c t nouns in a distributive sense, see note to c. 1, 21.

214. **οὕτω διατίθενται πρὸς αὐτὴν ὥστε**, 'are so disposed towards her, affected in such manner, that.' Cp. c. 21, 7.

215. **ἐκλίπῃ** *sc.* τὸ σμῆνος.

216. **ἀπολειπτέον εἶναι** = ἀπολείπεσθαι δεῖν, 'they must stay behind.' G. *MT.*[2] § 923. Cp. Plutarch *Them.* c. 11, 2. Verg. *Georg.* IV 210 ff gives a description of this devotion of bees to their leader. Cp. Didymus *Geop.* XV 2, 8 μόνον δὲ τοῦτο τὸ ζῷον ζητεῖ ἡγεμόνα τὸν ἐπιμελησόμενον τῶν ὅλων, διόπερ ἀεὶ τιμᾷ τὸν βασιλέα καὶ συνέπεται μετὰ προθυμίας ὅπουπερ ἂν ταγῇ κάμνοντά τε αὐτὸν συναπολαμβάνει καὶ μὴ δυνάμενον πέτεσθαι φέρει καὶ διασῴζει.

§ 39 l. 219. **εἰ μὴ πρὸς σὲ . . τείνοι**, 'if they did not concern you.' Cp. Plat. *Symp.* 188 D ὅσα τείνει πρὸς θέμιν.

221. **γελοία τις**, *ridicula quaedam*, 'particularly ridiculous.'

For this modifying use of **τις**, see my n. to Plutarch *Them.* c. 22, 2.

222. **φαίνοιτο** *sc.* *οὖσα*, as c. 10, 2. **εἰ μὴ σύτε ἐπιμελοῖο ὅπως . . εἰσφέροιτο**: this is one of the very few examples in Attic prose of the use of the optative in an object clause instead of the subjunctive (or future indicative) after an optative in protasis referring to the future. G. *MT.*[2] § 180 *b*.

§ **40** l. 224. **αὖ**, c. 1, 12. **εἰσφορά**, 'bringing in' of supplies into the house, § 25.

225. **ὅστις . . σῴζοι**, *qui servet*, 'some one to take care of.' In a final relative clause the normal usage is the future indicative. The optative here is due to assimilation. It rarely occurs in Attic Greek after another optative. G. *MT.*[2] § 573.

226. **εἰς τὸν τετρημένον πίθον ἀντλεῖν**, *in pertusum vas congerere* (Lucret. III 937), 'to draw water into a bucket with holes in it,' proverb of labour spent in vain. Cp. Philetaer. Φίλαυλος (Mein. *FCG.* III 299, Kock *CAF.* II 235) *εἰς τὸν πίθον φέρουσι τὸν τετρημένον*, Aristot. *Oec.* I c. 6 *τὸ κτᾶσθαι δυνατὸν χρὴ εἶναι (τὸν οἰκονόμον) καὶ φυλάττειν· εἰ δὲ μή, οὐδὲν ὄφελος τοῦ κτᾶσθαι· τῷ γὰρ ἠθμῷ ἀντλεῖν, τοῦτ' ἐστὶ καὶ ὁ λεγόμενος τετρημένος πίθος*, Hor. *Carm.* IV 11, 27. Zenobius *Prov. Cent.* II 6 gives the origin of the proverb:—*λέγεται οὗτος ὁ πίθος ἐν Ἅιδου εἶναι οὐδέποτε πληρούμενος· πάσχουσι δὲ περὶ αὐτὸν αἱ τῶν ἀμυήτων ψυχαί· καὶ κόραι δέ, ἃς Δαναΐδας λέγουσιν, πληροῦσαι ἐν κατεαγόσιν ἀγγείοις ὕδωρ πρὸς αὐτὸν φέρουσι τετρημένον.*

227. Note the transposition of **ὡς**, 'how,' from its place before **οἱ . . λεγόμενοι**, and cp. Plut. *Mor.* 27 F *καὶ ὁ σύσκηνος αὐτοῦ πάλιν ὁρᾷ ὅτι . . πεποίηκε.*

229. **καὶ γάρ**, 'for in truth.'

230. **τοῦτό γε ποιοῦσιν**, 'do *so*' *i.e.* *ἀντλοῦσιν εἰς τὸν τετρημένον πίθον.* Cp. c. 1, 16, 18.

§ **41** l. 231. **ἄλλαι** is in ref. to l. 208. **δέ τοι**, c. 8, 8.

232. **ἀνεπιστήμονα** *sc.* *τινά.*

233. **διπλασίου σοι ἀξία**, 'worth twice as much to you as she was before'; cp. c. 20, 24 *πολλαπλασίου χώρους ἀξίους.*

236. **παντὸς ἀξίαν**, 'worth any amount' 'of inestimable 38 value.'

239. **πονηρός**)(*χρηστός*, as c. 12, 19. **ἐξῇ**, *liceat.*

§ **42** l. 239. **τὸ δὲ πάντων ἥδιστον**, *not* a nominative but an accusative (Ridd. *Dig. Plat. Id.* § 11) in apposition to the entire

sentence which follows, **ἐὰν βελτίων . . ἔσει**. Cp. c. 11, 3, c. 21, 11, *Cyr.* v v 24 τὸ δὲ πάντων μέγιστον καὶ κάλλιστον, τὴν μὲν σὴν χώραν αὐξανομένην ὁρᾷς, τὴν δὲ τῶν πολεμίων μειουμένην, Plato *Soph.* 260 A τὸ μὲν μέγιστον, φιλοσοφίας ἂν στερηθεῖμεν. Lucian *Nigr.* c. 22 ἔνιοι, τὸ καινότατον, οὐδὲ νοσεῖν σχολάζουσιν.

241. **ποιήσῃ**, *constitueris*, c. 9, 11.

242. **προϊούσης τῆς ἡλικίας**, 'with the advance of years,' c. 1, 20. **ἀτιμοτέρα . . γένῃ**, 'you should come to be held in less honour' than you were before.

243. **πρεσβυτέρα γιγνομένη**, 'as you grow older.'

244. **ὅσῳ . . τοσούτῳ**, datives of the degree of difference with comparatives, as c. 8, 13.

245. **γίγνῃ**, 'continue to manifest yourself.'

§ 43 l. 246. **τὰ καλὰ κἀγαθά**, *honores et commoda.*

247. **διὰ τὰς ὡραιότητας**, 'because of, thanks to, good looks.' See n. to c. 1, 21, and for the sentiment, cp. Eur. *Andr.* 207 οὐ τὸ κάλλος, ὦ γύναι, ἀλλ' ἀρεταὶ τέρπουσι τοὺς ξυνευνέτας. **τὰς ἀρετὰς εἰς τὸν βίον**, 'good deeds for the benefit of common life.' Cp. c. 5, 11 ἐπιμέλειαν ὠφελιμωτέραν εἰς τὸν βίον.

248. **ἐπαύξεται**, *adaugentur.*

249. **μεμνῆσθαι . . διαλεχθείς**, c. 8, 23. G. *MT.*² § 904.

CHAPTER VIII

Ischomachus continues the subject of his conversation on the training of his newly married wife and repeats to Socrates the admonitions which he addressed to her on the value of order and of putting everything in its proper place in the house, and the illustrations he gave her of the necessity and beauty of good order in the movements of an army and in those of companies of dancers. He describes to Socrates a visit he once paid to a Phoenician merchantman which was a model of order and neatness, and the valuable lesson which he himself learnt from his inspection of it and which he also communicated to his wife.

§ 1 l. 1. **ἦ καὶ ἐπέγνως**, 'did you observe?' *Cyr.* VIII i 33. **τι**, adverbial accusative, 'at all' goes with **κεκινημένην.** **ἐκ τούτων**, *propter haec*, 'as a consequence of this' your conversation.

2. **κεκινημένην**, *incitatam*, c. 21, 10. **τὴν ἐπιμέλειαν**, 'the work of superintending.'

4. **δηχθεῖσαν οἶδα**, 'I remember that she was vexed,' c. 12, 16, Aristoph. *Ach.* 1 ὅσα δὴ δέδηγμαι τὴν ἐμαυτοῦ καρδίαν.

6. **αἰτήσαντος ἐμοῦ . . μοι**: see note to c. 2, 15 and cp. below l. 44. **εἶχε**, c. 3, 2; c. 7, 26.

§ **2** l. 7. **καὶ . . μέντοι**: see n. to c. 4, 2.

8. **εἶπον . . ἔφην**: this repetition of the verb of saying is common enough in Plato and Xenophon: *Symp.* c. 1, 15 καὶ ὃς ἀναστενάξας εἶπε, Ναὶ μὰ Δί', ἔφη, . . μεγάλη γε, *Cyr.* III i 8 etc. **μηδέν τι**: c. 3, 8; c. 10, 3.

9. **ἔστι . . πενία αὕτη σαφής** for τοῦτό ἐστι πενία σαφής, 'this is unmistakeable poverty,' to be distinguished from ἡ πενία αὕτη, 'this poverty' (c. 7, 12). A neuter pronominal subject is apt to assume the gender and number of the predicate, as Thuc. I 1, 2 κίνησις αὕτη μεγίστη τοῖς Ἕλλησιν ἐγένετο. Cp. Thompson *Gr. Synt.* § 26, 1.

10. **τὸ . . μὴ ἔχειν χρῆσθαι** is exegetic of **αὕτη** and in apposition to **πενία**. Cp. c. 14, 10; c. 21, 2, 12. **δεόμενον** is the accusative in agreement with the implied indefinite subject of **ἔχειν**.

11. **αὕτη ἡ ἔνδεια**, 'this want, namely to look for a thing without being able to get it, is not so annoying as not even to look for it at all, because you are sure it does not exist.'

Colum. XII c. 2, 3 *nam vetus est proverbium, paupertatem certissimam esse, cum quicquam indigens, uti eo non posse, quia ignoretur ubi proiectum iaceat quod desideretur. itaque in re familiari laboriosior est neglegentia quam diligentia.*

12. **τὴν ἀρχήν**, *omnino*, 'at all,' see on c. 2, 11, and cp. *Cyr.* I ii 3.

13. **ἀλλὰ γάρ**, 'but the truth is': see note to c. 1, 16; 39
c. 11, 11.

14. **ἀλλ' ἐγὼ οὐ τάξας κτλ.**, short for ἀλλ' ἐγὼ (αἴτιος ὅς) σοι παρέδωκα οὐ τάξας (c. 9, 10), "'tis I who am to blame for this, for not giving directions, when I handed things over to you.' Another instance of a common Greek idiom by which the virtual primary predicate is to be sought in the participial clause, as c. 2, 1, c. 7, 2.

15. **κεῖσθαι**, 'to be placed.' In purely classical Greek κεῖμαι is the recognised perfect passive of τίθημι, the form τέθειμαι being used as perfect middle. See c. 3, 3; c. 7, 36. Cp. Aristot. *Oec.* I c. 6 p. 1345[b] πρὸς εὐχρηστίαν δὲ σκευῶν τὸ Λακωνικόν· χρὴ

γὰρ ἓν ἕκαστον ἐν τῇ αὑτοῦ χώρᾳ κεῖσθαι· οὕτω γὰρ ἂν ἕτοιμον ὂν οὐ ζητοῖτο.

§ 3 l. 18. **ἀνθρώποις**, emphatic.

20. **ὅ τι ἂν τύχῃ** *sc.* ποιῶν, 'whatever each chances to do,' 'at haphazard.' Cp. c. 3, 3, c. 20, 28, *Anab.* II ii 17 ὡς ἐτύγχανον ἕκαστοι (*sc.* αὐλιζόμενοι) ηὐλίζοντο, V iv 34 ὠρχοῦντο ἐφιστάμενοι ὅπου τύχοιεν (*sc.* ὄντες).

21. **ἀτερπές** *sc.* ἐστί.

Cobet reads ἀγλευκές, supposing that the following note of the lexicographer Suidas (or rather Aelius Dionysius, as is proved by him *Mnemos.* X 67) must refer to the present passage: ἀγλευκές· τὸ ἀηδὲς Ξενοφῶν εἴρηκεν ἐν τῷ Οἰκονομικῷ. δοκεῖ δὲ ξενικὸν ὄνομα Σικελικόν· πολὺ γοῦν ἐστι πάλιν παρὰ τῷ Ῥίνθωνι, καὶ ἀγλευκέστερον ἀντὶ τοῦ ἀηδέστερον Ξενοφῶν Ἱέρωνι (c. 1, 21). Plutarch *Mor.* 516 E refers to this chapter.

22. **οἱ αὐτοὶ οὗτοι**, *hi iidem*, c. 21, 5.

23. **ἀξιοθέατοι**, c. 3, 4.

Columell. XII c. 2, 4 *quis enim dubitet nihil esse pulchrius in omni ratione vitae dispositione atque ordine? quod etiam ludicris spectaculis licet saepe cognoscere. nam ubi chorus canentium non ad certos modos neque numeris praeeuntis magistri consensit, dissonum quiddam ac tumultuosum audientibus canere videtur. at ubi certis numeris ac pedibus velut facta conspiratione consensit atque concinuit, ex eiusmodi vocum concordia non solum ipsis canentibus amicum quiddam et dulce resonat, verum etiam spectantes audientesque laetissima voluptate permulcentur.*

§ 4 l. 25. The first **μέν** is correlative to **δέ** l. 36. **ταραχωδέστατον** *sc.* ἐστί, neuter predicate-adjective to **στρατιά**. Cp. c. 12, 15; c. 20, 10, Eur. *Fr.* 822, 4 ἡδὺ κἄπαταὶ φίλων.

26. **εὐχειρωτότατον**: the reading εὐχειρότατον, which is also found in the MSS *Cyr.* I vi 36 and VII v 59, is shown by Lobeck *Paralcip.* p. 38 to be inadmissible.

27. **ὄνος** etc. in apposition to **στρατιά**. **ὁμοῦ**, 'pell-mell,' 'promiscuously.'

28. **σκευοφόρος**, the man who carried the baggage and shield of the ὁπλίτης.

29. **ἔχοντες οὕτως**, 'when in such a plight,' 'in this state of confusion.'

31. **τὸν ἑστηκότα**, 'him who is standing still,' 'stationary.'

Cp. Colum. XII c. 2, 5 *iam vero in exercitu neque miles neque imperator sine ordine ac dispositione quicquam valet explicare, cum armatus inermem, eques peditem, plaustrum equitem, si sint permisti, confundant.*

§ 5 l. 34. **οἷς ἀνάγκη αὐτῶν κτλ.**, 'those of them who must run away from the enemy's charge' *i.e.* the σκευοφόροι, ἱππεῖς and ψιλοί etc., as opp. to τοὺς ὅπλα ἔχοντας. For the partitive gen. after the relative pronoun, cp. c. 7, 35, 36.

§ 6 l. 36. **τεταγμένη**)(**ἄτακτος** l. 24.

37. **κάλλιστον** *sc.* ἐστί. Cp. l. 25.

41. **κατὰ τάξεις**, *turmatim*, 'in squadrons,' c. 9, 6, 8. **ἐλαύνοντας**, 'riding.'

42. **διευκρινημένους**, 'well arranged in distinct bodies,' § 9.

§ 7 l. 44. **πορευομένων** is to be taken as gen. abs. which is often thus used where there is no apparent occasion for it, as c. 20, 20, *not* as governed by μυριάδες.

45. **κἂν** = καὶ ἂν (ἐάν), as in c. 1, 8; c. 11, 14, where also the καί is epitatic.

46. **εἷς ἕκαστος**: see Gr. Ind. *s.v.* ἕκαστος.

47. **ἀεὶ οἱ ὄπισθεν κτλ.**: the **ἀεί**, 'from time to time,' belongs both to **ἐπέρχονται** and to **κενούμενον**, 'the space vacated,' as those in the front rank advance. Cp. *Hell.* I ii 10, II i 4 ἀεὶ ὁ ἀκούων δεδιὼς μὴ ὀφθείη ἔχων, *Cyr.* V iv 50, *Mem.* I vi 7, IV viii 10. In c. 18, 5 and c. 19, 19 it follows the participle.

§ 8 l. 48. **τριήρης**, 'a three-banked ship' was a generic term for a war-ship. Its derivation from √ΕΡ (ἐρέσσειν) is now rejected in favour of that from √ΑΡ (ἀραρίσκειν) so that the word means 'fitted in three ways,' not 'fitted with three oars.' See Torr *Ancient Ships* p. 54. **σεσαγμένη ἀνθρώπων**, 'close-packed, stowed, with men.' So *Symp.* c. 4, 64 σεσαγμένος πλούτου, Aesch. *Agam.* 644 πημάτων σεσαγμένος, Pherecr. *Fr. inc.* XIV τὴν γαστέρ' ἀχύρων σεσαγμένος.

49. **διὰ τί ἄλλο . . ἤ**, c. 1, 19; c. 12, 4.

50. **ταχὺ πλεῖ**: as to the rate of speed, Dr. Warre (*Dict. of Antiq.* II³ p. 219ᵇ) thinks that not more than 8 or 9 knots an hour was possible with a strong and well-trained crew.

51. **οἱ ἐμπλέοντες**, 'those on board,' Thuc. III 77, 2.

52. **διότι**, *propterea quod*, c. 20, 3.

53. **προνεύουσιν**, *in remos incumbunt*, 'bend forwards,' **ἀναπίπτουσιν**, 'throw themselves backwards.' Cp. Polyb. I 21, 2 ἅμα πάντας ἀναπίπτειν ἐφ' αὑτοὺς ἄγοντας τὰς χεῖρας καὶ πάλιν προνεύειν ἐξωθοῦντας ταύτας συνείθιζον. But, as Torr remarks (*op. cit.* p. 56), although they had thus to pull together when they were all at work, one set of rowers could go on working, while another stopped. See Thuc. III 49, 3; Xen. *Hell.* VI ii 29.

§ 9 l. 55. **ὅμοιόν τι . . οἷόνπερ εἰ**, *i.e.* οἷόνπερ ἡ ἀταξία ἂν

εἴη εἰ: cp. *Cyr.* I iv 11 *ὅμοιον ἔμοιγε δοκεῖ εἶναι, οἷόνπερ εἴ τις δεδεμένα ζῷα θηρῴη*, v 10.

56. **ὁμοῦ ἐμβάλοι κτλ.**, 'he were to put (into his granary) a medley of barley, wheat and pulse.'

57. **δέοι** opt. of indefinite frequency in past time, c. 9, 12. **μάζης**: *μᾶζα* (from *μάττειν*, *pinsere*, 'to knead,' c. 10, 11) was a simple cake of dough, Fr. *galette*, made of barley-meal (*ἄλφιτα*), which when dry was moistened with water or wine and oil and eaten without further cooking. It seems to have been like cold porridge. Bread (*ἄρτος*), on the other hand, made of wheaten flour (*ἄλευρα*) was baked (*πεπεμμένος*). Some kind of bread was so universally considered the staple food that all additions were called *ὄψον* or 'relish.' By *ὄψον* here is meant a dish of peas or beans or other leguminous products. Cp. *Cyr.* I ii 8 *φέρονται οἴκοθεν σῖτον μὲν ἄρτον, ὄψον δὲ κάρδαμον*, Aristoph. *Amphiar.* (*Fr.* 3 Mein., 23 Kock) *φακῆν ἥδιστον ὄψων*, Philemon *Philos.* (Mein. *FCG.* IV 29, Kock *CAF.* II 85) *εἷς ἄρτος, ὄψον ἰσχάς, ἐπιπιεῖν ὕδωρ.* So 'What is eat by way of relish to dry bread is called *Kitchen* in Scotland, as cheese, dried fish, or the like relishing morsels.' Sir Walter Scott's *Pirate* c. XI n.

58. **διαλέγειν**, 'to pick it out grain by grain.' For the dative dependent directly on **δέοι** (a very rare construction in lieu of the accusative as subject of the infinitive), cp. c. 7, 20; c. 21, 11, *An.* III iv 35. **ἀντὶ τοῦ λαβόντα διευκρινημένοις χρῆσθαι**, 'instead of taking and using them when they have been already carefully separated.'

§ 10 l. 59. **<εἰ> τοῦ ταράχου τούτου μὴ δέοιο, βούλοιο δ' ἀκριβῶς διοικεῖν τὰ ὄντα εἰδέναι**, *si hanc perturbationem non desideras, sed contra scire vis rem recte administrare* (Weiske). All edd. have adopted Ernesti's supplement of **εἰ** before **δέοιο**, notwithstanding the irregularity in the use of *εἰ* with the optative and the imperative in the apodosis, instead of *εἰ* with the present indic. or *ἐάν* anticipatory with the subjunctive.

60. **ἀκριβῶς** with **εἰδέναι**, as c. 2, 3.

61. **τῶν ὄντων**, partitive gen. after **ὅτῳ** as § 5.

63. **ἐν χάριτι διδόναι**, 'to give by way of gratifying me,' 'to oblige me by giving.' So Plat. *Phaedo* 115 B *ὅ τι ἄν σοι ποιοῦντες ἐν χάριτι μάλιστα ποιοῖμεν*, Theocr. *Id.* v 69 *μήτε ἐμὲ ἐν χάριτι* (*in gratiam meam*) *κρίνῃς.* **δοκιμασώμεθα**, *eligamus.* The middle of *δοκιμάζειν* is not found elsewhere; in the passage of Menander (Stobae. *Anth.* tit. LXXII 2) quoted by lexicographers,

we should read with Cobet δοκιμάσαντα for δοκιμάσασθαι. Probably δοκιμάσωμεν is the true reading here.

64. **τὴν προσήκουσαν ἑκάστοις ἔχειν** = ἣν προσήκει ἑκάστοις ἔχειν, the personal for the impersonal construction. See c. 1, 18, 20; c. 12, 13.

65. **ἐντεῦθεν** = ἐκ ταύτης τῆς χώρας.

67. **τὰ μὴ** (σὰ ὄντα) = εἴ τινα μὴ σὰ ἐστι. Hence **μή** is used, not οὐ, see G. *Gr.* § 1612. **ἡ χώρα αὐτή**, 'the (empty) place itself will miss (betray the absence of) any article which is not there.'

68. <**τὸ**> **δεόμενον θεραπείας ἐξετάσει ἡ ὄψις**, 'a glance will find out anything requiring attention.' I have inserted the article with Hirschig, though participles are occasionally used in an indefinite sense without either τις or the article; cp. § 16, c. 1, 4. 11, *Mem.* I iii 11 ἐφ' οἷς οὐδ' ἂν μαινόμενος σπουδάσειεν, iv 14 οὔτε γὰρ βοὸς ἂν ἔχων σῶμα, ἀνθρώπου δὲ γνώμην, ἐδύνατ' ἂν πράττειν ἃ ἐβούλετο, and see G. *MT.*[2] § 827.

69. **τὸ εἰδέναι κτλ.**, 'the knowledge, where each article is, will quickly put it into our hands, so that we shall not be at a loss for its use.' Cp. Aristot. *Oecon.* I c. 6 p. 1345, 1.

Columell. XII c. 2, 6 *quod si tantum haec possunt vel in theatris vel in exercitibus vel etiam in navigiis, nihil dubium est quin circa vilicae ordinem dispositionemque rerum quas reponit desideret. nam et unum quodque facilius consideratur, cum est assignatum suo loco, et siquid forte abest, ipse vacuus locus admonet, ut quod deest requiratur. siquid vero curari aut concinnari oportet, facilius intellegitur, cum ordine suo recensetur.* Servius ad *Aen.* I 707 *Tullius in Oeconomicis dicit quid ubi ponendum sit; nec enim debent universa confundi.*

70. **ὥστε μὴ ἀπορεῖν χρῆσθαι**: cp. Aristoph. *Vesp.* 590 ἡ βουλὴ χὠ δῆμος ὅταν κρῖναι μέγα πρᾶγμ' ἀπορήσῃ, Plat. *Pol.* 262 E ἡνίκα ἀποροῖ γένος εὑρίσκειν, Lys. *or.* 9, 7 ἀποροῦντες μεταπεῖσαι αὐτούς. For the omission of the indefinite grammatical subject before **ἀπορεῖν**, see c. 4, 14; c. 5, 3.

§ 11 l. 73. **ἐπὶ θέαν**, *ad spectandum*, c. 3, 7; c. 16, 7. 41
τὸ μέγα πλοῖον τὸ Φοινικικόν, 'the big Phoenician merchantman,' probably a well-known vessel performing a regular service between Athens and some foreign port or ports.

74. **ἀγγείῳ**, 'receptacle,' c. 9, 2. **διακεχωρισμένα**: c. 9, 7.

76. **σκευῶν**: lists of the entire gear (ἐντελῆ σκεύη) supplied to ships of three or four banks in 330/329 B.C. and following years are given in the *Corpus Inscr. Att.* II n. 807 col. c, ll. 66–102; n. 808 col. d, ll. 119–151; n. 809 col. e, ll. 75–110; n.

811 col. c, ll. 11–32. They were divided ordinarily into *σκεύη ξύλινα*, which included oars (*ταρροί*), rudders (*πηδάλια*), masts (*ἱστοί*), yards (*κεραῖαι*) etc., and *σκεύη κρεμαστά* or sails (*ἱστία*), cables (*σχοινία*), anchors (*ἄγκυραι*). The cordage is also designated by a special expression *σκεύη πλεκτά*. The *κρεμαστά* are specially mentioned in an inscription containing the specifications for the construction of the famous Athenian naval arsenal (*σκευοθήκη*) known by the name of its architect Philon under the administration of Lycurgus, which was found in April 1882 among some ruins near the shore of the harbour identified as the ancient Zea, *CIA.* II 1054 = Dittenberg *Syll.* n. 352. The inscription begins thus:—*(σ)υνγραφαὶ τῆς σκευοθήκης τῆς λιθίνης τοῖς κρεμαστοῖς σκεύεσιν i.e.* 'specifications for the construction of the stone arsenal for suspended tackle and rigging.' See *The American Journal of Philology* vol. III n. 11 pp. 317 ff.

§ 12 l. 77. **ἀνάγεται**, 'puts to sea.'

78. **μηχανήμασιν**, 'contrivances,' 'machinery.'

80. **τοῖς ἀνδράσι**, *not* 'with' but 'for the men,' 'crew.' **συμπεριάγει**, 'carries about with it.' **πάντα σκεύη**, 'all sorts of vessels,' 'domestic utensils.'

81. **συσσιτίᾳ**, 'company taking their meals together,' 'messmates.'

82. **παρὰ πάντα**, 'besides all (this).' Cp. *Cyr.* I ii 9 *παρὰ τὴν φαρέτραν (ἔχειν δεῖ) ἐν κολεῷ κοπίδα*, Aristoph. *Nub.* 698 *οὐκ ἔστι παρὰ ταῦτ' ἄλλα*, *Vesp.* 1166, Plat. *Phaedr.* 235 C *αἰσθάνομαι παρὰ ταῦτα ἂν ἔχειν εἰπεῖν ἕτερα μὴ χείρω.*
φορτίων (*φέρειν*), 'freight,' 'cargo,' Fr. *les ballots.*

83. **ναύκληρος**, 'a shipowner,' who generally acted as skipper himself. **ἄγεται**, *secum vehit.*

§ 13 l. 84. **οὐκ ἐν πολλῷ** for *ἐν οὐ π.* **πολλῷ τινι**, dative of measure of difference qualifying **μείζονι**, as c. 20, 18, Plat. *Rep.* III 373 E *μείζονος τῆς πόλεως δεῖ οὔτι σμικρῷ ἀλλ' ὅλῳ στρατοπέδῳ*, G. *Gr.* § 184.

85. **ἔκειτο**: see n. to l. 15. **ἐν δεκακλίνῳ στέγῃ συμμέτρῳ**, 'in a well-proportioned room large enough to hold ten dining couches' (or 'measuring ten *κλῖναι*' *i.e.* 100 cubits square; see my n. to Plut. *Per.* c. 3, 4).

86. **οὕτω . . ὡς**, 'in a manner in which,' 'in such a manner as,' the clause being correlative, as l. 91, c. 20, 7. (**ὡς** *may* stand for *ὥστε* = *adeo ut*, 'so that.')

87. **μαστευτοῦ**, 'some one to hunt for them,' a poetical word of very rare occurrence.

88. **ἀσυσκεύαστα**, 'not properly packed,' or arranged so as to be ready for use, another rare word. **δυσλύτως ἔχει**, 'are difficult to undo.' **διατριβήν**, 'loss of time,' 'delay.'

89. **τῳ** with **χρῆσθαι**, not with **δέῃ** as l. 58.

§ **14** l. 90. **διάκονον**, 'mate.' The relative functions of navigating officers are known from a passage in Arist. *Eq.* 541 f *ἔφασκεν | ἐρέτην χρῆναι πρῶτα γενέσθαι πρὶν πηδαλίοις ἐπιχειρεῖν, | κᾆτ' ἐντεῦθεν πρῳρατεῦσαι καὶ τοὺς ἀνέμους διαθρῆσαι | κᾆτα κυβερνᾶν αὐτὸν ἑαυτῷ.* The *πρῳρεύς* (or *πρῳράτης*) ranked next after the *κυβερνήτης*, and had charge of the crew in the forepart and was also responsible for the look-out. Cp. Plutarch *Agis* c. 1, 3 *οἱ πρῳρεῖς τὰ ἔμπροσθεν προορώμενοι τῶν κυβερνητῶν* (*i.e.* *ὁρῶντες πρὸ τῶν κυβερνητῶν*) *ἀφορῶσι πρὸς ἐκείνους καὶ τὸ προστασσόμενον ὑπ' ἐκείνων ποιοῦσιν*, *Praec. ger. reip.* c. 15, *Mor.* p. 812 D. Cp. Plaut. *Rud.* IV iii 75 *si tu proreta isti navi es, ego gubernator ero.*

92. **καὶ ἀπών** = *καὶ εἰ ἀπείη*, 'even if not on the spot,' a participial protasis, cp. c. 7, 9, 16.

94. **Σωκράτους ὁπόσα γράμματα** *sc.* *ἐστί*, 'how many letters of the alphabet (c. 15, 8) there are in the name Socrates, and what their different places in the word are, in what order each comes?' The same illustration is given in the *Mem.* IV iv 7 and by Plato *Alcib.* I 113 A.

§ **15** l. 96. **αὐτόν**, emphatic, 'in person.' **ἐν τῇ σχολῇ**, 'during his leisure')(**ἐν τῷ πλῷ**, 'during the voyage.'

99. **εἶπεν . . ἔφη . . ἔφη**, l. 8 n. **εἴ τι συμβαίνοι γίγνεσθαι**, 'in case of any accident,' explained in l. 102. For the apodosis in the indicative, where the protasis is marked by the optative as an assumed possibility, see n. to c. 1, 4.

100. **πῶς** for the indirect *ὅπως*.

101. **εἴ τι ἀποστατεῖ**, 'to see whether anything is missing,' 'out of its place.' **δυστραπέλως σύγκειται**, 'has been put away with other things inconveniently,' so that it cannot be soon got at or moved.

§ **16** l. 102. **οὐκ ἐγχωρεῖ**, impers., 'there is no time,' 'it is not possible,' as *Hell.* II ii 21 *οὐ γὰρ ἔτι ἐνεχώρει μέλλειν διὰ τὸ πλῆθος τῶν ἀπολλυμένων τῷ λιμῷ.*

Columell. XII c. 2, 5 *haec eadem ratio praeparationis atque ordinis etiam in navigiis plurimum valet. nam ubi tempestas incessit et est rite disposita navis, suo quidque ordine locatum armamentum sine trepidatione minister promit, cum est a gubernatore postulatum.*

103. **μαστεύειν**, 'to hunt for': see n. to l. 87.

104. **ἔχον**, l. 68 n. **διδόναι**, 'to hand out.' **ὁ θεός**, 'the god of the sea,' or 'of storms.'

105. **τοὺς βλᾶκας**, 'lazy,' 'careless folk.' *βλάξ* is 'one who is slack in body and mind,' as it is defined by Timaeus *Lex. Pl.* and Hesychius *ὁ διὰ νωθρίαν ἁμαρτηκὼς ἐν τοῖς προδήλοις.* **ἐὰν . . ἀγαπητόν**, 'we must be very well content if (the deity) but forbear destroying . . while if he save men when attending to everything quite properly, much gratitude is due to the gods.' Cp. c. 7, 6, Hyper. *or. p. Eux.* § 17 *ἀγαπητὸν ἦν αὐταῖς εἰ τὰ τοῦ θεοῦ ἀποδώσουσιν καὶ μὴ προσαποτείσουσι ἀργύριον*, Plat. *Prot.* 328 A, Diog. Laert. x 118.

§ **17** l. 110. **πάνυ ἂν ἡμῶν εἴη βλακικόν**, 'it would be sheer stupidity or laziness on our part.' The gen. is dependent partitively upon a neuter pronoun understood, of which the following sentence **εἰ μὴ εὑρήσομεν κτλ.** is epexegetic. Cp. l. 116. **μέν**, 'while,' 'whereas,' introduces a clause as co-ordinate with, though logically subordinate to, the *δέ* sentence. (See Ind. I *s. v. parataxis.*) But the *δέ* clause has at the end of the section a second apodosis (**πῶς οὐκ ἂν . . εἴη**), which must be regarded as an emphatic repetition of the first in the form of an interrogative. **οἱ ἐν τοῖς πλοίοις** *sc. ὄντες.*

111. **χώρας**: § 21, c. 9, 8; *Cyr.* I ii 4 *εἰς τὰς ἑαυτῶν χώρας ἕκαστοι πάρεισιν.*

112. **σαλεύοντες ὅμως σῴζουσι**: c. 16, 5.

113. **εὑρίσκουσι τὸ δέον λαμβάνειν**, *not* 'find how to get what is wanted,' but 'find what they want to get.'

114. **διῃρημένων ἑκάστοις θηκῶν . . μεγάλων**, 'though we have large separate store-rooms for everything.'

115. **βεβηκυίας . . ἐν δαπέδῳ**, 'standing fast on solid ground,' a firm foundation)(*σαλευούσης.* Cp. *Anab.* III ii 19 *ἐπὶ γῆς βεβηκότες*)(*ἐφ' ἵππων* (Hesychius).

116. **εἰ** is superfluous, and probably repeated because of the distance of the **εἰ** which introduces the bimembral clause. **εὐεύρετον**, 'which may be readily found,' as *Mem.* III i 10. Liddell-Scott after Sturz take it to mean 'where things may be easily found.'

§ **18** l. 118. **μὲν δή**: § 23, c. 1, 14, 7. **ἀγαθόν** *sc. ἐστί.*

119. **χώραν . . θεῖναι**, 'a place to put them in,' infin. of purpose, c. 7, 19, c. 10, 13, G. *MT.*[2] § 770. **αὐτῶν** *sc. τῶν σκευῶν.*

120. **ὡς συμφέρει**, 'as suits.' Cp. *Cyr.* VIII iv 21 *σιμὴ ἄν σοι ἰσχυρῶς συμφέροι.*

§ **19** l. 121. **ὡς καλόν**, *quam pulcrum !*

122. **κέηται**, 3rd sing. subj. pr. of *κεῖμαι*, the only form found of the subjunctive. **κἂν ὁποῖα ᾖ** for *καὶ ὁποῖα ἂν ᾖ*, *etiam qualiacumque sint*, the *ἄν* being transposed as in *Cyr.* III ii 22 *κἂν ἀδικῶσιν ὑμῶν ὁπότεροι*, where, however, some take *ὁπότεροι* for *ὁποτεροιοῦν*.

123. **κεχωρισμένα**, 'sorted,' c. 9, 8. **στρώματα**, *vestem stragulam.*

124. **τὰ ἀμφὶ τραπέζας**, 'the appointments of tables,' c. 9, 7.

125. **ὃ** : *καταγελᾶν* usually takes the genitive, Eur. (*Bacch.* 286) uses it with the accusative of the person. **πάντων μάλιστα**, 'most of all,' c. 19, 13.

126. **ὁ σεμνός**, 'your grave man')(**κομψός**, *lepidus*, 'man of wit.'

127. **εὔρυθμον** as § 4, c. 1, 8. It is the application of this word which, it is supposed, might tickle the fancy of the **κομψός**.

'A remarkable word' says Ruskin 'as significant of the complete rhythm (*ῥυθμος*) whether of sound or motion, that was so great a characteristic of the Greek ideal (cp. c. 11, 16 *μεταρρυθμίζειν*). The statement here that even pots and pans may look fair and graceful when arranged in order finds certain verification in one of the bas-reliefs at the base of Giotto's Tower. They represent the various trades of Florence, the subject of the one in question being pottery and exhibiting the potter with all his wares set out in the true beauty of perfect order.'

εὐκρινῶς, 'in neat array,' only here in Xenophon.

§ **20** l. 128. **ἀπὸ τούτου**, 'as a consequence of this' because *εὐκρινῶς κείμενα*. Cp. c. 3, 7.

129. **χορὸς σκευῶν ἕκαστα φαίνεται κτλ.**, 'each set when regularly arranged looks like a troop of vessels,' *not* 'each sort of vessel looks like a chorus' in which case the Greek would require *τῶν σκευῶν*.

130. **τὸ μέσον τούτων**, 'the space between these sets.'

131. **ἐκποδὼν ἑκάστου κειμένου**, 'when each kind is kept 43
clear of it.'

132. **κύκλιος χορός**, a chorus moving in measured circles round an altar in honour of the god (usually Dionysus) *i.e.* a dithyrambic chorus)(the dramatic choruses which were *τετράγωνοι*, 'arranged in a square.' **αὐτός**, 'in itself.'

134. **καθαρόν**, 'clear of objects,' 'open.' Cp. *ἐν καθαρῷ*, 'in a vacant space,' Hom. *Il.* VIII 491, X 199, Soph. *O.C.* 1575, Pind. *Ol.* VI 22. So Liv. I 44, 6 *ut extrinsecus puri aliquid ab humano cultu pateret soli*, XXIV 14, 4 *puro ac patenti campo*, Hor. *Epist.* II 2, 71, Ovid *Met.* III 709 *purus ab arboribus campus.*

§ 21 l. 134. εἰ, 'as to whether.'

135. **πεῖραν λαμβάνειν αὐτῶν**, 'to make trial of them,' 'put them to the test,' c. 17, 1; c. 20, 13, *Cyr.* V v 35 *ἐπειδὰν πεῖραν ἡμῶν λάβῃς πῶς ἔχομεν πρὸς σέ*, *de re eq.* c. 3, 7 *ληπτέον πεῖραν ἁπάντων ὅσωνπερ καὶ ὁ πόλεμος πεῖραν λαμβάνει.*

136. **οὔτε τι ζημιωθέντας κτλ.**, 'without suffering any inconvenience or taking any extraordinary trouble whatever.'

137. **ἀλλὰ μήν**, *porro*, c. 15, 10. **οὐδὲ τοῦτο**, *ne hoc quidem*, 'not about this either,' c. 2, 15; c. 12, 2. It is the acc. of respect with **ἀθυμῆσαι.**

138. **τὸν μαθησόμενον** : see n. to c. 4, 15; c. 12, 2.

139. **καὶ μεμνησόμενον καταχωρίζειν**, 'and who will be mindful to put in their proper place.' For the infin., cp. *An.* III ii 39, *Cyr.* VIII vi 6, *Symp.* c. 4, 20, *Ven.* c. 10, 15. G. *Gr.* § 1592, 2, *MT.*[2] § 915, 1.

§ 22 l. 140. **μυριοπλάσια ἡμῶν** = *μυριοπλάσια ἢ ἡμεῖς ἔχομεν*, 'ten thousand times as much as we have.' Cp. c. 2, 3 *ἑκατονταπλασίους τούτου*. G. *Gr.* § 1154.

141. ἅπαντα, 'in all.'

142. **ὁποῖον ἂν τῶν οἰκετῶν κελεύσῃς**, 'to whatever sort of domestic servant you give the order.' The ordinary practice, except among the poorest, was to send a slave to market (*ἀγοραστής* *Mem.* I v 2, Theophr. *Char.* XIII, XXIII). One of the traits given by Theophrastus in his character of the Shameless, the Gross, and the Penurious Man, is that they do their own marketing.

143. **ἐξ ἀγορᾶς**, see n. to c. 11, 14. **οὐδείς** *sc. τῶν οἰκετῶν.*

144. **ὅποι χρὴ ἐλθόντα λαβεῖν ἕκαστα**, 'to what part of the market he must go to get each article.' For the idiom, see n. to c. 2, 1; c. 6, 1; c. 7, 2.

Different articles of commerce were sold in different parts of the agora, as we know from Aristophanes, *e.g. Vesp.* 789 *ἐν τοῖς ἰχθύσιν* 'in the fish-market,' *Thesm.* 448 *ἐν ταῖς μυρρίναις*, *Eccl.* 303 *ἐν τοῖς στεφανώμασιν*, *Eq.* 1375 *τὰ μειράκια τἀν τῷ μύρῳ*, *Fr.* 285 *τρέχ' ἐς τὸν οἶνον*, Cratinus *Πυτίνῃ* *Fr.* 14 (Mein. II 126, Kock I 73) *ἐν τοῖς λύχνοισι*, Menander *Fr. inc.* 339 (Mein. IV 305) *ἀναμενῶ σε πρὸς τοὔλαιον*, Theophr. *Char.* XI *πληθούσης τῆς ἀγορᾶς*

προσελθὼν πρὸς τὰ κάρυα ἢ τὰ μῆλα ἢ τὰ ἀκρόδρυα, Dem. *de f. l.* § 245 *τὸν εἰς τοὺς ὄρνεις εἰσιόντα*, Lys. *or.* 23, 6 *ἐλθὼν εἰς τὸν χλωρὸν τυρόν.*

146. **κεῖται** *sc. ἕκαστα.* **τεταγμένη**: cp. Plut. *Cic.* c. 8 *τρίψεσι καὶ περιπάτοις ἀριθμῷ τεταγμένοις χρῆσθαι.*

§ **23** l. 147. **καὶ ταῦτα**, 'and that too,' 'especially.' The accusative of the neuter pronoun stands for a previously expressed portion of the sentence, here **ἄνθρωπον ζητῶν.** See Ridd. *Dig. Plat. Id.* § 17 c. Cp. c. 11, 3; c. 17, 6; c. 20, 28. **ἀντιζητοῦντα**, 'when he is himself looking for you.'

148. **ἂν . . ἀπείποι** *sc. ζητῶν*, 'would give up the search.' Cp. *Ages.* c. 11, 14 *οὐκ ἀπεῖπε μεγάλην καὶ καλὴν ἐφιέμενος δόξαν.* For a similar instance of **πρίν** with inf. aor. after a positive clause, cp. c. 10, 8; c. 17, 2.

150. **τὸ μὴ εἶναι τεταγμένον κτλ.**, 'the fact of its not having been settled where etc.'

152. **χρήσεως**: cp. Aristot. *Oec.* I c. 6 p. 1345ᵃ, 21 *ὁμοίως δὲ καὶ περὶ σκευῶν χρήσεως τῶν καθ' ἡμέραν καὶ τῶν ὀλιγάκις, ταῦτα παραδοτέον τοῖς ἐφεστῶσιν.*

CHAPTER IX

Ischomachus, in reply to a question by Socrates whether his wife was an attentive listener to her husband-teacher, said that his wife was highly delighted with his lesson on the value of order and promised to give heed to him and begged him to lose no time in arranging his own house as it should be. Accordingly he began by showing her the construction and capability of their house, the object of its various apartments planned with a view to convenience rather than ornament. 'I pointed out to her' he said 'the advantages of its aspect, the separation of the women's from the men's apartments (§ 1–§ 5). *We then proceeded to classify and arrange the various household articles and pieces of furniture, and to put each in its proper place, taking care to keep those required for everyday use separate from those required for special occasions and the stores for a month's consumption apart from those destined for a whole year'* (§ 6–§ 8).

'Our next task was to commit the ordinary kitchen, larder, bakehouse and workroom utensils to the care of the servants, pointing out where each was to be kept and making them answerable for any loss or damage. We then made a list of such articles as are not used except on particular occasions and these we gave in charge to the housekeeper to be given out by her when required' (§ 9–§ 10).

'A well-qualified housekeeper was our last care, one who should be temperate, thoughtful, trustworthy and obliging, and whom we could take into our confidence and inspire with feelings of loyalty towards ourselves and with a desire to promote the general prosperity of the house, by making her acquainted with all its concerns and a partner in all our joys and sorrows, and lastly with a due sense of justice by showing our own appreciation of that virtue in dealing with others' (§ 11–§ 13). *'But I warned my wife' added Ischomachus 'that she must not allow any undue confidence in our housekeeper to interfere with her own duty of personal superintendence, which was indispensable for keeping up proper order, but she must keep watch and ward over her household property like a public law-guardian, inspecting it as the commander of a garrison inspects his sentry whenever he thinks proper, and, like some royal mistress, signifying her approval or disapproval, rewarding or punishing, according to circumstances* (§ 14–§ 15). *I told her that she must not mind having more trouble than her servants, since she was more interested than any servant could possibly be in taking care of our joint property.' In reply to Socrates, Ischomachus says that his advice to his wife to take care of the contents of their house was superfluous, because as she said she would find it a much harder task had she been told to neglect them* (§ 16–§ 17).

§ **1** l. 1. **καὶ τί δή**, 'well, and pray what was the result?' c. 7, 16, 17.

2. **πώς τι ὑπακούειν ὧν σὺ ἐσπούδαζες διδάσκων**, 'to give any sort of heed at all to the lessons you were so earnest in teaching her.' Cp. Plat. *Polit.* 310 B τὰ πλούτου διώγματα τί καί τις ἂν ὡς ἄξια λόγου σ π ο υ δ ά ζ ο ι μ ε μ φ ό μ ε ν ο ς; 'why should any one seriously censure them?'

4. **τί δέ, εἰ μή γε**, *quid (aliud faciebat) nisi* for τί δ' ἄλλο γ' εἰ μή; as Aristoph. *Eq.* 615, cp. §§ 2, 18; c. 10, 9 with note.

5. **φανερὰ ἦν ἡδομένη**, personal construction, as c. 7 8, G. *Gr.* § 1589, *MT.*² § 907. **ἰσχυρῶς**, c. 4, 4, 5. **ὥσπερ**, 'as if,' c. 2, 7. **ἐξ ἀμηχανίας**, 'after being in difficulties': see n. to c. 20, 23.

6. **εὐπορίαν**, 'means of solution.'

7. **ᾗπερ**, *quemadmodum*, c. 3, 9. **διατάξαι**, c. 4, 21.

44 § **2** l. 10. **δύναμιν**, 'capability,' c. 16, 4.

11. **ποικίλμασι**, 'with decorative work'; according to Becker *Charicles* (Excursus I sc. iii), 'stucco-work' on the cornices and roof. He compares Plat. *Rep.* 529 B ἐν ὀροφῇ π ο ι κ ί λ μ α τ α.

The same thing is meant by *ποικιλίαι* *Mem.* III viii 10 *γραφαὶ δὲ καὶ ποικιλίαι πλείονας εὐφροσύνας ἀποστεροῦσιν ἢ παρέχουσι.*

12. **οἰκήματα**, 'chambers,' 'rooms.'

13. **πρὸς αὐτὸ τοῦτο ἐσκεμμένα**, 'planned with a view to this simple object, that etc.' Dem. *Mid.* § 191 *τάχα τοίνυν ἴσως καὶ τοιαῦτα ἐρεῖ ὡς ἐσκεμμένα καὶ παρεσκευασμένα πάντα λέγω.* Cp. Aristot. *Oecon.* I c. 6 p. 1345ª, 24 *οἰκίαν δὲ πρὸς τὰ κτήματα ἀποβλέποντα κατασκευαστέον καὶ πρὸς ὑγίειαν καὶ πρὸς εὐημερίαν αὐτῶν. λέγω δὲ κτήματα μέν, οἷον καρποῖς καὶ ἐσθῆτι ποία συμφέρει, καὶ τῶν καρπῶν ποία ξηροῖς καὶ ποία ὑγροῖς, καὶ τῶν ἄλλων κτημάτων ποία ἐμψύχοις καὶ ποία ἀψύχοις καὶ δούλοις καὶ ἐλευθέροις καὶ γυναιξὶ καὶ ἀνδράσι καὶ ξένοις καὶ ἀστοῖς. καὶ πρὸς εὐημερίαν δὲ καὶ πρὸς ὑγίειαν δεῖ εἶναι εὔπνουν μὲν τοῦ θέρους, εὐήλιον δὲ τοῦ χειμῶνος.*

14. **ἀγγεῖα**, predicate, *not* subject. For the meaning, see c. 8, 11. **ὡς συμφορώτατα**, 'as convenient as possible,' c. 4, 14.

15. **ὥστε αὐτὰ ἐκάλει τὰ πρέποντα ἐνὶ ἑκάστῳ**, 'so that the very rooms themselves invited (the storage of) what was adapted for each one of them' *i.e.* it was evident at first sight what sort of articles were suited for each room. Cp. c. 8, 10 *ἡ χώρα ποθήσει* for the same kind of metaphor.

§ 3 l. 16. **θάλαμος**, 'store-room' in the interior of the house (*ἔσχατος* Hom. *Od.* XXI 9). Cp. II 337 *ὑψόροφον θάλαμον κατεβήσετο πατρός, | εὐρύν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο | ἐσθής τ' . . ἅλις τ' . . ἔλαιον*, *Il.* VI 288 *θάλαμον κατεβήσετο κηώεντα, | ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν | Σιδονίων.* **ἐν ὀχυρῷ**, 'in a position of security.' Cp. c. 7, 19, Plut. *Per.* c. 12, 2 *φυλάττειν ἐν ὀχυρῷ τὰ κοινά*: so *ἐν ἐφικτῷ* 'within reach' *Pyrrh.* c. 14, 5, *Luc.* c. 17, 6, *ἐν καθαρῷ* Aristoph. *Eccl.* 320, *ἐν καλῷ* *Th.* 292.

17. **παρεκάλει**, 'called for,' 'invited (the storage of).'

19. **φανά**, 'well-lighted.' **δεόμενα . . ἐστί**: see c. 7, 21 and note.

20. **ἔργα**, (*not* 'operations' but) 'articles of workmanship,' as c. 6, 13 and frequently in Homer. See quotation to l. 16.

Columell. XII c. 2, 2 *quod excelsissimum est conclave, pretiosissima vasa et vestem desiderat; quod denique horreum siccum atque aridum, frumentis habetur idoneum, quod frigidum, commodissime vinum custodit; quod bene illustre, fragilem supellectilem atque ea postulat opera quae multi luminis indigent.*

§ 4 l. 20. **διαιτητήρια . . κεκαλλωπισμένα**, 'living rooms for the inmates decorated and furnished.' These are so distinguished from the other rooms, which were not decorated or

furnished, being merely repositories for various articles. *Hier.* c. 11, 2 *οἰκίαν ὑπερβαλλούσῃ δαπάνῃ κεκαλλωπισμένην.*

21. **ἐπεδείκνυον**, 'I went on showing her one after another,' 'I showed her in succession.' Goodwin *MT.*[2] § 915, 4 in translating this passage 'I taught the men to keep their dwellings cool in summer and warm in winter,' has evidently mistaken its meaning; for **αὐτῇ** must be taken with **ἐπεδείκνυον** and **τοῖς ἀνθρώποις** (*hominum*) with **διαιτητήρια**. The reading *ἔχειν* is not found in the MSS, and is a quite unnecessary conjecture of HStephanus. **τοῦ μὲν θέρους ψυχεινά**: cp. *Mem.* III viii 8, where it is said that a house ought to be so constructed as to be *ἡδίστη τε ἐνδιαιτᾶσθαι καὶ χρησιμωτάτη* and *θέρους μὲν ψυχεινή, χειμῶνος δὲ ἀλεεινή.*

23. **σύμπασαν τὴν οἰκίαν**, as compared with its **διαιτητήρια.** **τὴν οἰκίαν**, proleptic accusative as c. 13, 3, c. 19, 14.

24. **πρὸς μεσημβρίαν ἀναπέπταται**, 'lies open to the south,' *i.e.* the principal façade faced south. Cp. Plut. *Them.* c. 8, 2 *αἰγιαλὸς εἰς βορέαν ἀναπεπταμένος*, *Fab. Max.* c. 6, 2 *αὐλὼν δ' ἀναπέπταται πρὸς τὴν θάλατταν.* **εὔδηλον εἶναι** (*not τὴν οἰκίαν*, the personal construction as c. 7, 3; c. 8, 10) but impersonal 'it was very plain that,' as *Cyr.* II i 27.

25. **τοῦ δὲ θέρους εὔσκιος**: this is explained by *Mem.* III viii 9 *ἐν ταῖς πρὸς μεσημβρίαν βλεπούσαις οἰκίαις τοῦ μὲν χειμῶνος ὁ ἥλιος εἰς τὰς παστάδας ὑπολάμπει, τοῦ δὲ θέρους ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν παρέχει*, and therefore Socrates continues *οἰκοδομεῖν δεῖ ὑψηλότερα μὲν τὰ πρὸς μεσημβρίαν, ἵνα ὁ χειμερινὸς ἥλιος μὴ ἀποκλείηται, χθαμαλώτερα δὲ τὰ πρὸς ἄρκτον, ἵνα οἱ ψυχροὶ μὴ ἐμπίπτωσιν ἄνεμοι.*

§ 5 l. 27. **βαλανωτῇ**, 'fastened with bolt and bar.' The *μέσαυλος* (*μέταυλος*) *θύρα* was the door connecting the men's and women's apartments (Becker *Charicles* Exc. I sc. iii) which was fastened with a *βάλανος*, *pessulus*, 'bolt-pin.' This bolt-pin passed through a hole in the horizontal wooden bar (*μόχλος*) which was put across the inside of the door and went into a hole (*βαλανοδόκη*) in the door-post, so that it could not be stirred till the pin was taken out, not with the fingers, but by means of a hook (*βαλανάγρα* Aristoph. *Vesp.* 200) which fitted the head of the *βάλανος.* **ὡρισμένην** (*ὁρίζειν*), *separatam.* *τὸ κεχωρίσθαι ἄνδρας γυναικῶν* was an established principle among the Greeks, Herod. V 18.

30. **ἄνευ τῆς ἡμετέρας γνώμης** may mean either 'without our privity,' or 'without our consent,' cp. *Anab.* I III 13 *ἄνευ τῆς Κύρου γνώμης καὶ μένειν καὶ ἀπιέναι*, *Hell.* VI v 4 *ἡγοῦντο*

εἰ τοῦτο ἄνευ τῆς σφετέρας γνώμης ἔσοιτο, χαλεπὸν ἔσεσθαι. **μέν**, 'whereas' in *parataxis*, as c. 8, 17.

31. **εὐνούστεροι**, 'are more loyal,' 'better disposed,' Aristot. *Oecon.* I c. 5 p. 1334 b, 7 *δεῖ δὲ καὶ ἐξομηρεύειν (τοὺς δούλους) ταῖς τεκνοποιίαις* i.e. 'bind them to our service by their families as hostages.' **ὡς ἐπὶ τὸ πολύ**, c. 3, 11; c. 11, 20, *Ven.* c. 10, 6 where we have also *ἐπὶ τὸ πολύ* and § 7 *ὡς τὰ πολλά*.

32. **συζυγέντες**: cp. c. 7, 30. **εὐπορώτεροι**, 'more prone.' Cp. Plat. *Prot.* 348 D *εὐπορώτεροι πρὸς ἅπαν ἔργον καὶ λόγον*.

§ 6 l. 33. **ἐπεὶ διήλθομεν**, 'after we had gone through,' 'surveyed.' G. *MT.*² § 59.

34. **οὕτω δή**, *tum demum*; see note to c. 11, 8. **ἤδη κατὰ φυλὰς διεκρίνομεν**, 'we at once set about separating by sets' (c. 8, 6), 'classifying.' The word is of very rare occurrence in this its primary sense.

35. **τὰ ἔπιπλα**, *supellectilem.* **ἠρχόμεθα . . ἀθροίζοντες**, 'we began by putting together,' see note to c. 11, 8, G. *MT.*² § 879.

36. **ἀμφί**: see Gr. Ind. *s. v.*

37. **κόσμον τὸν εἰς ἑορτάς**, 'holiday attire.' **διῃροῦμεν**, c. 8, 17.

38. **στρώματα**, 'bed-coverings,' 'bedding,' as c. 8, 19.

§ 7 l. 40. **ὅπλων** *sc. ἦν* predicative. The meaning is *not* 'utensils,' 'implements,' as some, but 'armour,' in reference to l. 38.

43. **ἀμφί**, short for *τῶν ἀμφί*. For similar instances of the definite article to be supplied from a preceding to a subsequent clause, see Ridd. *Dig. Plat. Id.* § 237 a.

44. **διεχωρίσαμεν**, 'we divided into two sets,' c. 8, 11.

45. **τὰ θοινητικά**, 'those required for festal occasions.'

Plutarch *Mor.* 515 E refers to this passage: *ὡς γὰρ ὁ Ξενοφῶν λέγει τοῖς οἰκονομικοῖς ἴδιον εἶναι τῶν ἀμφὶ θυσίαν σκευῶν, ἴδιον τῶν ἀμφὶ δεῖπνα τόπον, ἀλλαχοῦ κεῖσθαι τὰ γεωργικά, χωρὶς τὰ πρὸς πόλεμον· οὕτω σοι τὰ μέν ἐστιν ἀπὸ φθόνου κακὰ κείμενα κτλ.*

§ 8 l. 45. **χωρὶς . . ἀφείλομεν**, 'we made a separate assortment of.' **τὰ κατὰ μῆνα δαπανώμενα**, 'what was intended for consumption month by month.'

46. **δίχα . . κατέθεμεν**, 'we stored apart.' Observe Cicero's mistranslation *in duas partes divisimus.* Liddell-Scott render *κατέθεμεν* by 'we put down as paid in our accounts.'

τὰ εἰς ἐνιαυτὸν ἀπολελογισμένα, 'computed to last, the estimates, for a year.'

48. **ὅπως πρὸς τὸ τέλος ἐκβήσεται**, 'how they will turn out at the end of the year' *i.e.* how long they will last (*not* 'how or when each set will come to its end').

Columell. XII c. 3, 1 *praeparatis idoneis locis instrumentum et supellectilem distribuere coepimus: ac primum ea secrevimus, quibus ad res divinas uti solemus, postea mundum muliebrem, qui ad dies festos comparatur, deinde ad <bella> virilem, item dierum sollemnium ornatum, nec minus calceamenta utrique sexui convenientia; tum iam seorsum arma ac tela seponebantur et in altera parte instrumenta, quibus ad lanificia utuntur. post quibus ad cibum comparandum vasis uti assolent, constituebantur; inde quae ad lavationem, quae ad exornationem, quae ad mensam cotidianam atque epulationem pertinent, exponebantur. postea ex iis, quibus cotidie utimur, quod menstruum esset, seposuimus, annuum quoque in duas partes divisimus. nam sic minus fallit, qui exitus futurus sit.*

49. **ἐχωρίσαμεν**, c. 8, 19.

50. **χώρας**, c. 8, 21. **διηνέγκαμεν**, *disposuimus.*

§ **9** l. 51. **ὅσοις μὲν . . ταῦτα μὲν . . ὅσοις δὲ . . ταῦτα δέ**: cp. c. 4, 8, *Hier.* c. 9, 2, *An.* III i 43, *Cyr.* IV v 39, V vii 7, and without the apodotic **δέ**, c. 4, 7.

52. **καθ' ἡμέραν**, *cotidie*, § 8, c. 4, 6.

53. **εἴ τι**, c. 1, 7.

54. **αὐτοῖς**, *ipsis.*

56. **παρέχειν**, c. 5, 5; c. 21, 4. For the form **σᾶ**, cp. c. 3, 2.

§ **10** l. 57. **διὰ χρόνου**, 'at long intervals,' 'on rare occasions.' *Ven.* c. 5, 3 οἱ ὄμβροι οἱ γιγνόμενοι διὰ χρόνου.

59. **ἀπαριθμήσαντες**, 'when we had taken an accurate inventory of'; for the import of ἀπο-, see n. to c. 2, 17.

46 60. **γραψάμενοι ἕκαστα**, 'when we had noted down each.' *Ages.* c. 1, 18 τοὺς λαφυροπώλας ἐκέλευσε γραφομένους ὁπόσου τι πρίαιντο προΐεσθαι τὰ χρήματα, Lys. *or.* 13, 24 γραψάμενοι τὰ ὀνόματα τῶν ἐγγυωμένων.

61. **δέοι** *sc.* διδόναι.

62. **ἀπολαμβάνουσαν**, 'when receiving them back.

63. **ὅθενπερ ἄν**, 'in the exact place, wherever it might be, from which'; the antecedent is omitted, as is usual with relative adverbs of place.

Columell. XII c. 3, 2–4 *haec postquam omnia secrevimus, tum suo quaeque loco disposuimus; deinde quibus cotidie servuli utuntur, quae ad lanificia, quae ad cibaria coquenda et conficienda pertinent, haec ipsis, qui his uti solent, tradidimus et ubi exponerent demonstravimus et ut salva essent praecepimus. quibus autem ad dies festos et ad hospitum adventum utimur et ad quaedam rara negotia, haec promo tradidimus et loca omnium demonstra-*

vimus et omnia adnumeravimus atque adnumerata ipsi exscripsimus, eumque adnotaverimus et, quodcumque opus esset, sciret unde daret, et meminisset atque adnotaret quid et quando et cui dedisset, et, cum recepisset, ut quidque suo loco reponeret.

§ 11 l. 63. **τὴν ταμίαν ἐποιησάμεθα ἐπισκεψάμενοι**, 'when we appointed our housekeeper, we considered (*or* 'we did not appoint without investigating') who' etc. See n. to c. 6, 14.

65. **ἐγκρατεστάτη γαστρός**, c. 2, 1 ; c. 7, 27.

66. **πρὸς τούτοις**, c. 2, 7.

67. **τὸ μνημονικόν**, 'the faculty of memory.' Plat. *Hipp. mi.* 285 E οὐκ ἐνενόησα ὅτι τὸ μνημονικὸν ἔχεις. **τὸ προνοεῖν μή τι κακὸν λάβῃ** : cp. c. 7, 36, *Cyr.* I vi 24 προνοεῖν πειρώμενον ὡς μὴ σφάλλωνται. Both **τὸ προνοεῖν** and **σκοπεῖν** are objectives to **ἔχειν**.

68. **τι κακὸν λάβῃ**: cp. c. 1, 8, Aristoph. *Nub.* 1310 λαβεῖν κακόν τι.

69. **ὅπως . . ἀντιτιμήσεται**, 'how she shall be repaid with some token of approbation,' fut. mid. in pass. sense ; see n. to c. 2, 8. For **χαριζομένη τι ἡμῖν**, cp. Aristoph. *Thesm.* 939 A. χάρισαί τί μοι. B. τί σοὶ χαρίσωμαι; Plat. *Hipp. mi.* 364 C **ἆρ' ἄν τί μοι χάρισαιο τοιόνδε ;**

Columell. XII c. 1, 3 *in primis considerandum erit, an a vino, ab escis, a superstitionibus, a somno, a viris remotissima sit, et ut cura eam subeat, quid meminisse, quid in posterum prospicere debeat—et tam malum vitare, quam praemium recte factorum sperare.*

§ 12 l. 71. **ὅτ' εὐφραινοίμεθα**, iterative opt. as c. 8, 9. **τῶν εὐφροσυνῶν**, partitive gen. after **μεταδιδόντες**. For the abstract plural, see n. to c. 1, 21, and for the word itself, n. to *Hier.* c. 7, 4.

72. **εἴ τι . . εἰς ταῦτα**, for the plural referring to the collective singular (εἴ τι), cp. c. 21, 7, *Symp.* c. 4, 50 ὅταν τι ἀγαθὸν ἔχωσι, **παρακαλοῦσί με ἐπὶ ταῦτα.**

73. **τὸ προθυμεῖσθαι . . ἐπαιδεύομεν αὐτήν** : c. 6, 7, G. *Gr.* § 1069.

74. **συναύξειν τὸν οἶκον** : c. 3, 10, c. 7, 16. **ἐπιγιγνώσκειν αὐτὴν ποιοῦντες**, 'by making her personally acquainted with our success.'

75. **τῆς εὐπραγίας μεταδιδόντες**, c. 12, 6. Hartman would supply τὴν εὐπραγίαν after ἐπιγιγνώσκειν.

§ 13 l. 76. **αὐτῇ**, dat. after the ἐν in compos., as in c. 14, 1. **ἐνεποιοῦμεν** : c. 12, 11, c. 15, 1, Plat. *Rep.* I 333 E νόσον ἐμποιῆσαι, Polyb. V 80, 6 βουλόμενος ταῖς δυνάμεσιν ἐμποιῆσαι θάρσος.

77. **τιμιωτέρους τιθέντες**, 'by making them more honoured,' an Ionicism for *διὰ πλείονος τιμῆς ἔχοντες*. Cp. c. 7, 42.

78. **ἐπιδεικνύοντες . . βιοτεύοντας**: G. *Gr.* § 1588. **ἐλευθεριώτερον**, *magis ut ingenuos decet.* Cp. *Mem.* I vi 3 *ἐλευθεριώτερόν τε καὶ ἥδιον ζῆν.*

79. **καὶ αὐτὴν δὲ ἐν ταύτῃ τῇ χώρᾳ κατετάττομεν**, *atque eam ipsam etiam in hoc loco (numero iustorum proborumque) collocabamus*, 'we installed her in the position of such'; cp. *Anab.* V vi 13 *ἐν ἀνδραπόδων χώρᾳ ἐσόμεθα*, 'in the position of slaves,' vii 28 *ἐν οὐδεμιᾷ χώρᾳ ἔσονται*, *Cyr.* II i 18 *ἐν μισθοφόρου χώρᾳ εἶναι.* Sturz says 'sensus potius est: *sic tractabamus* ut antea dixerat, beneficiis afficiendo.'

§ **14** l. 80. **ἐπί**, 'over and above,' c. 13, 9, c. 15, 1.

82. **οὐδὲν ὄφελος** *sc. ἔσται* or *εἴη*. **αὐτή**, emphatic.

83. **ὅπως διαμένῃ**: for the subjunctive in an object clause, see G. *MT.*[2] § 339.

86. **γράψωνται**, *scribendas (leges) curent.* **νομοφύλακας**, 'guardians of the law,' officers intended to uphold generally the established order of things against hasty innovators. Their special duty was to keep civil functionaries to the strict observance of the laws (*facta ad leges revocare*, Cic. *de legg.* III 20, 46) and to prevent votes being taken in the Ecclesia if any unconstitutional or detrimental measures were proposed. Gilbert *Handbuch der Griech. Staatsalt.* i[2] pp. 172, 177. They had also to provide for the safe custody of written laws and records (*CIG.* 3794). We find such officers at Abdera, Mylasa, Chalcedon, Corcyra. At Sparta there were five (Gilbert *l.c.* pp. 27–28 Anm. 1); at Athens seven chosen annually by lot; it is said that they were originally appointed when the Areopagus was deprived by Ephialtes of this supervision, and abolished later when it regained some of its supervising functions, but re-instituted by Demetrius. See also Aristot. *Pol.* VI c. 11 p. 1298 ^{b}, VII c. 8 p. 1323 ^{a}, where he speaks of the institution as one of an aristocratical character.

87. **προσαιροῦνται**, 'they choose besides.' See Gr. Ind. *s.v.* *πρός.* **ἐπισκοποῦντες**, 'in the exercise of their supervision.'

Colum. XII c. 3, 10 *postremo his rebus omnibus constitutis, nihil hanc arbitror distributionem profuturam, nisi, ut iam dixi, vilicus saepius et aliquando tamen dominus aut matrona consideraverit animadverteritque, ut ordinatio instituta conservetur. quod etiam in bene moratis civitatibus semper est observatum; quarum primoribus atque optimatibus non satis visum est bonas leges habere, nisi custodes earum diligentissimos cives creassent, quos Graeci* νομοφύλακας *appellant. horum erat officium eos, qui legibus parerent, laudibus prosequi nec minus honoribus; eos autem, qui non parerent, poena multare.*

§ 15 l. 90. **αὐτήν** *sc. ipsam*, subject of **εἶναι**.

91. **ἐξετάζειν** *sc.* *ἐκέλευον*.

92. **φρούραρχος**, 'commandant of a garrison,' c. 4, 7, 10, as at Erythrae. The *φρούραρχοι* formed part of the *ἀρχαὶ ὑπερόριοι*, Sandys Aristot. 'Αθ. πολ. p. 97 n. 47

93. **τὰς φυλακάς**, c. 4, 25. **δοκιμάζειν εἰ**, 'to try whether.'

94. **ὥσπερ ἡ βουλὴ ἵππους καὶ ἱππέας δοκιμάζει**: Xen. speaking of the duties of an *ἵππαρχος* (*Hipp.* c. 1, 8) adds *προσέταξε τῇ βουλῇ συνεπιμελεῖσθαι τοῦ ἱππικοῦ*. *ibid.* c. 1, 13 *τούς γε μὴν ὄντας ἱππέας ἡ βουλὴ ἄν μοι δοκεῖ, προειποῦσα ὡς τὸ λοιπὸν δεήσει διπλάσια ἱππάζεσθαι καὶ ὡς τὸν μὴ δυνάμενον ἵππον ἀκολουθεῖν ἀποδοκιμάσει, ἐπιτεῖναι ἂν τρέφειν τε ἄμεινον καὶ ἐπιμελεῖσθαι μᾶλλον τῶν ἵππων*. The *δοκιμασία* before the Council of Five Hundred was obligatory, as appears from Lysias *c. Alcib.* i § 8 *τοῦ νόμου κελεύοντος, ἐάν τις ἀδοκίμαστος ἱππεύῃ, ἄτιμον εἶναι, ἐτόλμησεν ἀδοκίμαστος ἱππεύειν*. 16, 8 § 11 *φαίνεται τῶν νόμων κωλυόντων ἀδοκίμαστος ἱππεύσας*, *or. p. Mantith.* § 13. One effect of this inspection would be to give assurance to those who underwent it that they would remain in the service a whole year; no strategus or hipparchus could enrol in the hoplites any one who had not passed the scrutiny. See more in A. Martin's *Les Cavaliers Athéniens* pp. 326 ff.

95. **βασίλισσαν**, a late Greek form for the Attic *βασίλειαν* or *βασιλίδα*. It appears to have been a vulgarism at Athens in the time of Aristophanes, except as applied to the wife of the *ἄρχων βασιλεύς*. See *Av.* 1678. Lobeck on *Phrynich.* p. 225. Wetstein on Matt. *Ev.* XII 42 quotes a long list of passages from unclassical authors in which it is found.

96. **ἀπὸ τῆς παρούσης δυνάμεως**, 'with such means and resources as are at her command,' c. 2, 10.

97. **τούτων** *sc.* *τοῦ λοιδορεῖν καὶ τοῦ κολάζειν*, *vituperio poenaque*.

§ 16 l. 98. **πρὸς τούτοις**, § 11. c. 2, 7. **οὐκ ἂν ἄχθοιτο δικαίως εἰ . . προστάττω**, 'she would not do right to feel displeased at my imposing on her more trouble.' For *εἰ* = *ὅτι* after a verb of emotion, see G. *MT.*[2] § 94, and for the combination of a potential opt. and *ἄν* in the apodosis with indic. in the protasis, n. to c. 1, 4.

101. **μέν**, 'whereas' (in *parataxis*) as c. 2, 9; c. 8, 17.

102. **τοσοῦτον ὅσον**, *tantum quantum*, '(only) so far as,' 'no further than,' quantitative accusatives. See n. to c. 11, 18. **φέρειν**, 'to fetch and carry.'

103. **οὐδενί** is neuter and depends on **χρῆσθαι**, *not* masc. dependent on **ἔξεστιν**.

104. **μὴ δῷ** *sc.* *χρῆσθαι*.

105. **ὅ τι ἂν βούληται ἑκάστῳ χρῆσθαι,** 'to do whatever he likes with each': *Mem.* IV iii 10 *χρῆσθαι αὐτοῖς ὅ τι ἂν βούλωνται*, *Cyr.* II iv 19 *ἐχρῆτο τῇ ἄγρᾳ ὅ τι ἤθελε*, III i 6 *ᾧ ὁ θεὸς ἔδωκε χρῆσθαί σοι ὅ τι βούλοιτο.*

§ **17** l. 105. **ὅτῳ . . φθειρομένων μεγίστη βλάβη** (*sc. ἐστι*), 'who loses most by their being wasted.'

108. **ἀπέφαινον,** 'I tried to prove to her.'

§ **18** l. 110. **ἡ γυνή πώς σοι ὑπήκουε;** 'did your wife show any sort of inclination to comply with your wishes?' Cp. § 1.

111 **τί δὲ εἰ μή,** as § 1.

112. **οὐκ ὀρθῶς γιγνώσκοιμι, εἰ οἰοίμην χαλεπὰ ἐπιτάττειν,** 'I was mistaken in opinion, if I fancied that I was setting her an irksome task in telling her that' etc. What she said was *οὐκ ὀρθῶς γιγνώσκεις εἰ οἴει κτλ.* For the change of mood in a complex sentence when indirectly quoted, cp. *An.* VI vi 25, *Hell.* V ii 32 and see G. *Gr.* § 1497, *MT.*[2] § 689.

114. **χαλεπώτερον ἂν** (*sc. ἦν* or *ἐπέταττον*), 'it would have been' (or 'I should have imposed') a harder task.' If the latter, it is an instance of absorption by a neighbouring word, common in Plato's dialogue. **ἔφη φάναι,** *dixit* Ischomachus *dixisse* uxorem as c. 7, 23.

115. **ἢ εἰ . . δεήσει**: we must supply *ἂν εἴη* for the apodosis, 'than (it would be) if I were required to' etc. Cp. c. 10, 1.

§ **19** l. 116. **πεφυκέναι . . ἥδιον,** 'to be naturally more pleasant.' The grammatical order is as follows:—*ὥσπερ γὰρ τὸ ἐπιμελεῖσθαι τῶν ἑαυτῆς τέκνων δοκεῖ, ἔφη, πεφυκέναι (ἥδιον) τῇ σώφρονι ἢ ἀμελεῖν, οὕτω καὶ ἔφη νομίζειν τὸ ἐπιμελεῖσθαι τῶν κτημάτων τῶν ἑαυτῆς ἥδιον εἶναι τῇ σώφρονι ἢ ἀμελεῖν.* The first *ἔφη* is anticipatory of the second, and inserted to make it more clear that Ischomachus is reporting a speech of his wife's. On **ὥσπερ καί,** see n. on c. 1, 2.

119. **ἴδια ὄντα,** 'because they are her own.'

CHAPTER X

Socrates tells Critobulus that he expressed to Ischomachus his admiration of his young wife's understanding, as shown by her reply to her husband, whereupon Ischomachus offered to give him other instances of her magnanimity and willing submission. He told Socrates what arguments he used to induce her to give

up the habit of applying cosmetics and of trying to make herself appear taller than she actually was. 'She soon' he said 'became convinced and willingly gave up such practices, and asked me whether I could recommend her any natural methods of improving her personal appearance, upon which I advised her not to lead a too sedentary life, but, if she wished to preserve her health and good looks, to take active exercise, which she might easily get in the mere rounds of inspection, or in making and kneading the dough, also in shaking out clothes and house linen. I made her feel that she would more effectually secure her husband's affections by an active and faithful discharge of her duties as mistress of his household than by any artificial adornment of her person.'

§ **1** l. 1. **ἀκούσας . . ἀποκρίνασθαι**, 'when I heard (from 48
Ischomachus) that she had answered.' The participle (*ἀποκριναμένην*) would be more usual in this sense, *i.e.* in indirect discourse; but see G. *Gr.* § 1592, 1, *MT.*² § 914, 1.

2. **εἶπον . . ἔφην**, c. 8, 2. **νὴ τὴν Ἥραν**: the same formula of adjuration is put into the mouth of a man elsewhere by Xen. as below c. 11, 19, *Sympos.* c. 4, 45, 54 and by Plato, as *Phaedr.* p. 230 B.

3. **ἀνδρικήν**, predicative. Cp. Plat. *Charm.* 158 D Κριτίαν τόνδε φευδῆ ἐπιδείξω. **γε** merely emphasises the word without intensifying its meaning.

5. **καὶ . . τοίνυν**, 'and withal,' c. 5, 2. **ἄλλα . . μεγαλόφρονα αὐτῆς**, 'other instances of high-mindedness in her character.' For a similar use of the partitive or possessive genitive, cp. *Symp.* c. 8, 12 ἄλλα σοῦ πολλὰ ἄγαμαι, *Ages.* c. 8, 4 τοῦτο ἐπαινῶ Ἀγησιλάου, Thuc. I 84, 1 ὃ μέμφονται μάλιστα ἡμῶν, Plat. *Legg.* 685 A τί μεμφόμενος αὐτῶν λέγεις;

6. **ἅ**, 'as to matters wherein.'

8. **τὰ ποῖα**, Fr. *les quelles?* the article with ποῖος is frequently used by Plato proleptically with reference to a definition or explanation to be given. Cp. c. 15, 2. **ὡς**, c. 6, 1, 12.

9. **καταμανθάνειν**, 'to learn all about,' as *de rep. Lac.* c. 11, 1 εἴ τις βούλεται καταμαθεῖν ὅ τι καὶ εἰς τὰς στρατείας . . ἐμηχανήσατο, ἔξεστι καὶ τούτων ἀκούειν. **ἢ εἰ**: supply ἡδὺ ἂν ἦν, as in c. 9, 18, 'than (it would have been) if Zeuxis had shown me a portrait by himself of a beautiful woman.'

10. **Ζεῦξις**, the famous Greek painter of Heraclea, who flourished B.C. 417–400. His master-piece was a picture of Helen painted for the temple of Hera near Croton (South Italy).

§ 2 l. 12. **ἐντεῦθεν**, 'thereupon,' c. 11, 1.

13. **ἐντετριμμένην**, 'rubbed on her skin,' 'painted.'

ἐντρίβειν, *infricare* (*fucum*), *faciem illinere* 'to rub on,' 'to paint,' *Cyr.* VIII viii 20 τοὺς κοσμητὰς οἳ ὑποχρίουσί τε καὶ ἐντρίβουσιν αὐτούς, Lucian *de hist. conscr.* c. 8 ὥσπερ ἂν εἴ τις φυκίον ἐντρίβοι καὶ ψιμύθιον τῷ προσώπῳ (τοῦ ἀθλητοῦ). Hence middle (or passive) *pigmentis oblinere* (*oblini*) *faciem*, as Athenae. XII p. 523 A (de Iapygibus) πρῶτοι τὸ πρόσωπον ἐντριψάμενοι, Aristoph. *Thesm.* II *fr.* 6, *Lys.* 149 εἰ γὰρ καθοίμεθ' ἔνδον ἐντετριμμέναι, *Eccl.* 732 ὅπως ἂν ἐντετριμμένη κανηφορῇς, Hermippus (Mein. *FCG.* II p. 389, 2, Kock *CAF.* I p. 231, 26) ὥσπερ αἱ κανηφόροι λευκοῖσιν ἀλφίτοισιν ἐντετριμμένος, *farina conspersus*, Alexis ap. Athenae. XIII p. 568 A (Mein. *FCG.* III p. 423, Kock *CAF.* II 329, 98) λευκόχρως λίαν τίς ἐστι, παιδέρωτ' ἐντρίβεται, Lucian *Bis acc.* c. 31 οὐκέτι μένουσαν ἐπὶ τοῦ κοσμίου σχήματος, κοσμουμένην δὲ καὶ φυκίον ἐντριβομένην, *Dial. deor.* XX c. 10 (where Pallas is speaking of Venus) καίτοι γε ἐχρῆν μηδὲ οὕτω κεκαλλωπισμένην παρεῖναι μηδὲ τοσαῦτα ἐντετριμμένην χρώματα καθάπερ ὡς ἀληθῶς ἑταίραν τινά, ἀλλὰ γυμνὸν τὸ κάλλος ἐπιδεικνύειν, *de merc. cond.* c. 33 φῦκος ἐντετριμμένον καὶ ὑπογεγραμμένον τοὺς ὀφθαλμούς.

The pigment or cosmetic itself was called ἔντριμμα and the use of it ἔντριψις, see *Cyr.* I iii 2, Aelian *VH.* XII 1 διαπεποικιλμένοι τὰ πρόσωπα ἐντρίψεσι καὶ φαρμάκοις, Themist. *Orat.* XIII p. 167 ὥσπερ ἂν εἴ τις γυναικὸς ἐρασθεὶς καλῆς καὶ γενναίας φυκίων ἐπιμεληθείη καὶ ἐγχούσης καὶ ἐντριμμάτων, Clem. Alex. *Paedag.* III p. 253, 18 (in comparing women with the magnificence of the Egyptian temples as contrasted with the idol abominations within them) ἣν ἀποκαλύψῃ τις τὸ καταπέτασμα τοῦ νεώ, τὸ φῦκος λέγω . . τὰ ἐντρίμματα . . ὡς ἔνδον εὑρήσων τὸ κάλλος τὸ ἀληθινόν, μυσάξεται, *ib.* p. 257, 7 τὰ ἐντρίμματα καὶ αἱ βαφαὶ νοσοῦσαν ἐν βάθει τὴν ψυχὴν αἰνίττονται. For the sentiment, cp. Aristot. *Oecon.* I c. 4 περὶ δὲ κοσμήσεως ὥσπερ οὐδὲ τὰ ἤθη δεῖ ἀλαζονευομένους ἀλλήλοις πλησιάζειν, οὕτως οὐδὲ τὰ σώματα.

14. **πολλῷ μὲν . . πολλῇ δέ**, c. 1, 13. **ψιμυθίῳ**, *cerussa*, 'carbonate of lead,' used as a pigment, to whiten the skin of the face. See Plin. *NH.* XXXIV c. 18, 54, 175–6, Aristoph. *Eccl.* 878, 929, 1072, *Plut.* 1064, Alexis ap. Athenae. p. 568 A συμβέβηκ' εἶναί (τινα) μέλαιναν, κατέπλασε ψιμυθίῳ, Eubulus ap. Athenae. p. 557 E (Mein. III 250, 1, Kock II 198) μὰ Δί' οὐχὶ περιπεπλασμέναι ψιμυθίοις.

15. **ἐγχούσῃ**, 'the wild bugloss,' 'orcanète, nom que portent deux plantes de la famille des Borraginées, la Buglosse teignante (*Anchusa tinctoria*) et le Grémil des teinturiers (*Lithospermum tinctorium*). L'une et l'autre renferment dans la portion corticale de la racine un principe colorant. La buglosse fournit une jolie couleur vermeille, peu tenace ; le grémil, un principe colorant d'un blanc rouge. Les dames grecques ou romaines qui se fardaient ne connaissaient pas d'autre *rouge* que ces deux substances végétales' (*Ch. Graux*). See Plin. *NH.* XXII cc. 20, 23, 48, Aristoph. *Lys.* 48, *Eccl.* 929, *Thesm.* II *fr.* 6, Ameipsias (Mein. *FCG.* II 702, 4, Kock *CAF.* I 670, 3) δυοῖν ὀβολοῖν ἔγχουσα καὶ ψιμύθιον.

16. **τῆς ἀληθείας**, 'than reality,' 'than she really was.' Cp. *Mem.* II i 22 ὀρθοτέραν τῆς φύσεως i.e. *quam natura erat*.

17. **μείζων ἢ ἐπεφύκει**, 'taller than she naturally was.' Cork was often used for the stronger sole (*κάττυμα*): it formed the middle layer, and women were very partial to such shoes, which added to their apparent height and yet were not heavy, Alexis *ubi supra* *τυγχάνει μικρά τις οὖσα· φελλὸς ἐν ταῖς βαυκίσιν ἐγκεκάττυται.*

§ 3 l. 18. **ποτέρως**, *utro modo*, 'in which of the two cases?'

19. **ἀξιοφίλητον**, 'worth loving,' 'loveable'—a word not found elsewhere.

20. **αὐτὰ τὰ ὄντα**, 'exactly, no more than, what I possess.'

22. **τι**, 'at all,' c. 3, 8.

25. **ὑποξύλους**, 'sham' lit. 'of gilded wood,' 'wooden underneath')(*ὁλοχρύσους*. Cp. Lucian *Jupp. Trag.* c. 8 *ὀλίγον ὅσον τοῦ χρυσοῦ ἀποστίλβοντες, ὡς ἐπικεχρῶσθαι καὶ ἐπηλιγάσθαι μόνον, τὰ δὲ ἔνδον ὑπόξυλοι.* Aristoph. uses it in the sense of *commenticius*. See Bergk ap. Mein. *FCG.* II p. 1222. It occurs in an inscription ap. Boeckh *CIG.* I 139, 8 and in Polemo ap. Athenae. XI 472 B.

26. **ἐξιτήλους** (*ἐξιέναι*), 'that will lose their colour')(*δευσοποιούς*, 'deeply grained,' 'fast.' Coloured robes were not unusual among the higher classes of the Greeks in common life at a later period, especially on festal occasions; the ordinary colour worn was white. See Athenae. IX p. 374 where it is said of the poet Anaxandridas that *ἐφόρει ἁλουργίδα*, Democritus of Ephesus ap. Athenae. XII c. 29, Aelian *VH.* XII 32 who says that Empedocles wore an *ἁλουργὴς ἐσθής*, Hippias and Gorgias a *πορφυρᾶ*, Aristoph. *Plut.* 530 *οὔθ'* (*ἕξεις*) *ἱματίων βαπτῶν δαπάναις κοσμῆσαι ποικιλομόρφων.*

§ 4 l. 28. **εὐφήμει**, *bona verba, quaeso*, lit. 'speak words of 49
good omen'; hence, 'hush!' as if his words shocked her.
μὴ γένοιο σὺ τοιοῦτος, 'may you never behave in such a way,' but **εἰ τοιοῦτος εἴης**, 'if you were such in disposition, capable of such meanness.' For **τοιοῦτος**, see n. to c. 7, 2.

30. **ἀσπάσασθαι ἐκ τῆς ψυχῆς**, 'to be fond of you from the bottom of my heart,' 'love you with all my heart,' as *Anab.* VII vii 43 *σοὶ ἐκ τῆς ψυχῆς φίλος ἦν.*

31. **συνεληλύθαμεν**, 'we have been united in wedlock.'

Stobaeus (*Anthol.* tit. LXV 25) quotes a passage from Antipater *περὶ γάμου*, which seems a reminiscence of this:—*μὴ διδάσκειν περὶ οἰκονομίας μηθὲν μηδὲ περὶ αὐξήσεως οἴκου μηδὲ τίνος ἕνεκα συνεληλύθασι.*

ὡς . . κοινωνήσοντες, G. *Gr.* § 1574, *MT.*[2] § 864.

Cp. Musonius ap. Stobae. tit. LXVI 20 *τίσι νενόμισται κοινὰ εἶναι πάντα καὶ σώματα καὶ ψυχαὶ καὶ χρήματα πλὴν ἀνδρὸς καὶ γυναικός*, tit. LXVIII 23 *τὸν*

γαμοῦντα καὶ τὴν γαμουμένην ἐπὶ τούτῳ συνιέναι χρή, ὥστε κοινὰ ἡγεῖσθαι πάντα καὶ μηδὲν ἴδιον, μηδ' αὐτὸ τὸ σῶμα, Hierocl. *ibid.* 24 *ζεῦγος ἀνδρῶν καὶ γυναικῶν . . πάντα κοινὰ πεποιηκότων μέχρι καὶ τῶν σωμάτων.*

§ 5 l. 34. **αὖ**, *porro.*

37. **ἐρρωμένον**, c. 11, 10. **τῷ ὄντι**, *revera*, occurs six times in this dialogue oftener than in any other work of Xen., *ὄντως* not once, and only eight times in all his works. Once only (c. 2, 9) is *ἀληθῶς* found, in the same connexion as **τῷ ὄντι**. **εὔχρως**, 'of a good complexion,' § 11, Aristoph. *Eq.* 1171.

38. **σοί** to be taken with **ἐπιδεικνύοιμι** as dat. of indirect object and with **συνείην** as dat. after *συν-* in composition. **μίλτῳ**, 'with red oxide of lead,' Lat. *minium*. **τοὺς ὀφθαλμοὺς ὑπαλειφόμενος**: see my n. to *Cyr.* I iii 2, VIII xxi 20 and cp. Aristoph. *Ach.* 1029 *ὑπάλειψον . . τὠφθαλμώ*, *Γῆρας fr.* 1 *ὀφθαλμιάσας . . ἔπειθ' ὑπαλειφόμενος παρ' ἰατρῷ.*

39. **ἀνδρεικέλῳ**, *purpurisso*, 'a flesh-coloured pigment,' Fr. *incarnat*. Becker (*Char.* p. 175) would read *μίλτῳ ἢ ἀνδρεικέλῳ ἀλειφόμενος καὶ τοὺς ὀφθαλμοὺς ὑπαλειφόμενος* on the ground that *ἀνδρείκελον* would not be used for the eyes. The suggestion gains probability by the subsequent mention of *ἀνδρείκελον* apart from *ὑπαληλιμμένους* l. 45.

41. **παρέχων . . ἅπτεσθαι**, 'presenting to your sight and touch,' c. 2, 12, 13. For the gen. **μίλτου**, see G. *Gr.* § 1099.

§ 6 l. 43. **ἥδιον**, *libentius*, c. 6, 11 ; c. 7, 9.

46. **ὑγιαίνοντας**, 'healthy,' in their natural or normal condition. **καί** with **ἐμέ**, *not* with **τοίνυν**.

§ 7 l. 50. **ἥδιστον** : c. 1, 8 ; c. 8, 4, 19.

51. **καθαρόν**, 'genuine,' 'in its natural state' as § 12, *Mem.* II i 22 *φύσει κεκοσμημένην τὸ μὲν σῶμα καθαρειότητι τὰ δὲ ὄμματα αἰδοῖ.*

§ 8 l. 52. **τοὺς ἔξω**, 'strangers,' as *τοὺς ἐκτός* Plut. *Demosth.* c. 8, 1.

53. **δύναιντ' ἄν**, potential opt., as c. 7, 11 ; c. 8, 6. **ἀνεξελέγκτως**, 'without being questioned or put to the proof.'

54. **ἁλίσκεσθαι** *sc.* *ἐξαπατῶντες*, 'to be detected.' The participle is implied from the sentence which follows, c. 18, 3. **ἄν** for *ἐάν* as c. 21, 9.

56. **πρὶν παρασκευάσασθαι**, 'before they have finished dressing.' See n. to c. 8, 23. **ὑπὸ ἱδρῶτος ἐλέγχονται** : cp. Eubulus *Στεφανοπωλίδες* (Mein. III 250, Kock II 98) *ἐκ δὲ τῶν γνάθων ἱδρὼς | ἐπὶ τὸν τράχηλον ἄλοκα μιλτώδη ποιεῖ.*

57. **ὑπὸ δακρύων βασανίζονται**, 'are put to the test by tears (washing off the cosmetic).' 50

58. **ὑπὸ λουτροῦ ἀληθινῶς κατωπτεύθησαν**, 'by a simple act of ablution are made to appear in their real and genuine state.' For the gnomic aorist, cp. c. 1, 23 ; c. 5, 18 ; c. 11, 17 ; c. 20, 28.

§ **9** l. 61. **τί δὲ εἰ μή**: a formula not found in the other writings of Xenophon. Hartman (*Analecta* I 175) observes that the frequent use of it in this dialogue by Ischomachus is an instance of the *ἠθοποιΐα*, which is so characteristic of the orator Lysias. **τοῦ λοιποῦ** *sc. χρόνου*, 'at any time in the future,' 'for the future,' a partitive gen. denoting the time within the limits of which a thing occurs: cp. Herod. I 189, Aristoph. *Pac.* 1084, *Ran.* 586 and see n. to c. 1, 23.

62. **ἐπραγματεύσατο**, 'troubled herself about,' 'practised.'

63. **πρεπόντως ἔχουσαν**: see Gr. Ind. *s.v.* *ἔχειν* B 2. **ἐπιδεικνύναι**, *conspiciendum se offerre.*

64. **καὶ . . μέντοι**, c. 4, 25. **εἰ ἔχοιμι**, 'whether I could,' c. 11, 4.

65. **ὡς ἂν . . καλὴ φαίνοιτο** *sc.* *οὖσα* as l. 79. When **ὡς ἂν** takes the optative potential, it retains its relative or interrogative force, meaning 'how.' Cp. c. 19, 18 *αὐτὴ διδάσκει ὡς ἂν κάλλιστά τις αὐτῇ χρῷτο*, *Cyr.* I iii 8 ; III i 1 *τὰ βασίλεια οἰκοδομεῖν ἀρχόμενος ὡς ἂν ἱκανὰ ἀπομάχεσθαι εἴη* ('in such wise as they might be'). See G. *MT.*² § 329, 2 and App. IV p. 401.

§ **10** l. 68. **καθῆσθαι**: 'to lead a sedentary life,' as c. 6, 7 ; c. 7, 1. **σὺν τοῖς θεοῖς**, c. 6, 1, *Cyr.* III i 15.

69. **δεσποτικῶς**, 'as becomes a mistress.' Cp. Aristot. *Oec.* I c. 6 p. 1345ᵃ, 5 *ἐπισκεπτέον οὖν τὰ μὲν αὐτὸν τὰ δὲ τὴν γυναῖκα, ὡς ἑκατέροις διαιρεῖται τὰ ἔργα τῆς οἰκονομίας καὶ τοῦτο ποιητέον ἐν μικραῖς οἰκονομίαις ὀλιγάκις, ἐν δὲ ἐπιτροπευομέναις πολλάκις.*

Collumella XII c. 3, 8 *denique uno loco quam minime oportebit eam consistere, neque enim sedentaria eius opera est, sed modo ad telam debebit accedere ac si quid melius sciat docere, si minus, addiscere ab eo qui plus intellegat, modo eos qui cibum familiae conficiunt invisere, promis quoque et cellariis aliquid appendentibus aut metientibus intervenire.*

προσστᾶσαν is from *προσίστασθαι*, *adstare* or *appropinquare*: *προστᾶσαν* would be from *προΐστασθαι*, 'to stand before.'

70. **ἐπίσταιτο**, optative in a relative clause implying a past general condition = *ὅ τι ἂν ἐπίστηται* in present time, G. *Gr.* § 1431, 2. **ἐπιδιδάξαι**, 'to teach besides, something new.' **ὅ τι δὲ χεῖρον** *sc.* *ἄλλου ἐπίσταιτο.*

71. **ἐπιμαθεῖν**, *addiscere*, 'to learn something new.'

73. **κατὰ χώραν ἔχει ἣν δεῖ**, 'are in the place in which they should be.' Cp. c. 3, 3, *Anab.* I v 17 κατὰ χώραν ἔθεντο τὰ ὅπλα, VI iv 11. The preposition is not repeated with the relative clause when it serves as a nearer definition of the noun. Cp. *Mem.* II i 32 τιμῶμαι παρ' ἀνθρώποις οἷς προσήκει for παρ' οἷς, *Symp.* c. 4, 1 ἐν τῷ χρόνῳ ᾧ ὑμῶν ἀκούω ἀπορούντων, *Cyr.* II iv 11, *Anab.* V vii 17, *Hell.* I vi 11.

§ **11** l. 75. **ἀγαθὸν γυμνάσιον**, 'an excellent bodily exercise.' Cp. *de re eq.* c. 7, 18 ὅταν ἱκανῶς ἤδη δοκῇ τὸ γυμνάσιον τῷ ἵππῳ ἔχειν, Athenae. 20 F πολλάκις καταλαμβανόμενος ὀρχούμενος (Σωκράτης) ἔλεγε τοῖς γνωρίμοις παντὸς εἶναι μέλους τὴν ὄρχησιν γυμνάσιον.

76. **δεῦσαι**, 'to mix a dry mass with liquid so as to make it fit to knead (**μάζαι**),' 'to moisten.' Hence the saying of the orator Demades ap. Plut. *Cleom.* c. 27, 1 πρότερόν ἐστι τὸ προδεῦσαι τοῦ φυρᾶσαι.

77. **ἀνασεῖσαι καὶ συνθεῖναι**, 'to shake out and to fold up.'

78. **γυμναζομένην οὕτως** = εἰ οὕτως γυμνάζοιτο as c. 7, 16; c. 8, 4, 19.

79. **εὐχροωτέραν**, § 5.

There is a reminiscence of this passage in Nicostratos Περὶ γάμου ap. Stobaeum *Anth.* tit. LXXIV 62 (III p. 66 ed. Mein.): τοῦ μὲν ὑγιαίνειν οὐδὲν ἔμοιγε δοκεῖ ἄλλο τι περίθημα καὶ περιδέραιον κρεῖττον. πόρρω δ' ἂν εἴη καὶ τοῦ δεηθῆναι γυνὴ ὑγιαίνουσα καὶ ψιμυθίου καὶ ὑπ' ὀφθαλμῷ ὑπογραφῆς καὶ ἄλλου χρώματος ζωγραφοῦντος καὶ ἀφανίζοντος τὰς ὄψεις. τά γε μὴν γυμνάσια ἄλλα μὲν ἂν ἔξω γένοιτο ἐν περιπάτοις, τὰ δὲ ἔνδον περὶ τὸν ἱστὸν ἰοῦσα εὕροι ἄν τι πονῆσαι δυνάμενον ἢ τιθέμενον, καὶ τοῦτο τὸ κάλλος τὸ ἀπὸ τῶν πόνων οὐδὲν ὅ τι ἤλεγξέ τε καὶ ἐβασάνισεν οὔτε ἱδρὼς οὔτε δάκρυα.

§ **12** l. 80. **καὶ ὄψις δὲ . . ὑπηρετεῖν**, 'the appearance of a wife, too, whenever she is set against a waiting-maid, who is not so fresh nor so becomingly attired, serves to attract a husband, all the more whenever the willingness to do his pleasure is her's, as against the other's compulsory service.'

81. **ἀνταγωνίζηται** *sc.* ἡ γυνή.

πρεπόντως τε: a single τε for καί, by which the second member is joined to the first as an addition, is poetical and very rarely occurs in prose. Thucydides uses τε to connect a new sentence which serves to corroborate, continue or enlarge upon, the preceding one (almost in the manner of καί—δέ).

82. **κινητικόν**, c. 8, 4.

84. **χαρίζεσθαι** *sc.* τῷ ἀνδρί. **προσῇ** *i.q.* ὑπάρχῃ. See my n. to Plutarch *Per.* c. 8, 1 and cp. *Mem.* I ii 10 τῇ βίᾳ

πρόσεισιν ἔχθραι καὶ κίνδυνοι, Aristoph. *Eq.* 217 τά τ' ἄλλα σοὶ πρόσεστι δημαγωγικά.

§ **13** l. 85. **σεμνῶς**, 'in state'; cp. *Mem.* I ii 24 Ἀλκιβιάδης διὰ κάλλος ὑπὸ πολλῶν καὶ σεμνῶν γυναικῶν θηρώμενος, *Hell.* V iv 4 γυναῖκας τὰς σεμνοτάτας καὶ καλλίστας τῶν ἐν Θήβαις, Aristoph. *Nub.* 48 σεμνήν, τρυφῶσαν, *Eccl.* 617 αἱ φαυλότεραι παρὰ τὰς σεμνὰς καθεδοῦνται, Isocr. *or.* 3, 42 τοὺς μὲν ἐκ ταπεινοτέρας (παῖδας) τοὺς δ' ἐκ σεμνοτέρας. **πρὸς τὰς κεκοσμημένας . . κρίνεσθαι παρέχουσιν ἑαυτάς**, 'lend, expose themselves to be judged by a comparison with (to be estimated by the standard of) those that are decked out for show and are deceivers.' The infinitive of purpose is generally active or middle, not passive, as here and Plato *Charm.* 157 B ὃς ἂν μὴ τὴν ψυχὴν πρῶτον παράσχῃ τῇ ἐπῳδῇ ὑπὸ σοῦ θεραπευθῆναι. For **πρός**, *secundum*, 'by the standard of,' cp. Plat. *Hipp. ma.* 289 B ἀνθρώπων ὁ σοφώτατος πρὸς θεὸν πίθηκος φανεῖται σοφίᾳ καὶ κάλλει.

88. **οὕτως . . κατεσκευασμένη ὥσπερ**, *ita comparata, ornata, ut.* **εὖ ἴσθι**, parenthetically as c. 17, 10; *Hier.* c. 11, 15.

Continuation of Socrates's report to Critobulus of the Dialogue between himself and Ischomachus

CHAPTER XI

'Having heard enough of the occupations of his wife' continues Socrates to Critobulus 'I wished next to hear something of Ischomachus' own occupations, and he consented to give me an account of his daily life, begging me to set him right if I thought that there was anything amiss in it (§ 1-§ 2). *I was amused at the idea of such a finished gentleman being set right on any point of conduct by myself, whom men sneer at as an idle talker and poverty-stricken, incapable dreamer, though to be sure that poverty is not always a bar to goodness, even in the eyes of an undiscerning public, I had learned not long before from a conversation with the groom of Nicias, which I repeated to Ischomachus'* (§ 3-§ 6).

'Ischomachus then gave me a general outline of his daily life; how his first care was to pay pious court to the gods and pray for their gracious blessing, without which it were vain to look for prosperity; how, so far as was possible consistently with the exact discharge of his religious duties, he made it the end and aim of his life to preserve bodily health and vigour; to earn the respect of his fellow-citizens and conciliate the goodwill of his friends;

to avoid the perils of war without forfeiting his honour, and to increase his fortune, if it were possible, by honest means' (§ 7–§ 8).

'I was surprised to hear that he cared for wealth and the troubles that attend on it, but he acknowledged that it was because it gave him pleasure to be able to make magnificent offerings to the gods and to contribute to the necessities of his friends and to works of public utility' (§ 9).

'I admitted that these were doubtless laudable objects of ambition and then asked for fuller details of his daily mode of life, and wished to know by what method he attained the ends which he represented that he proposed to himself' (§ 10 § 11).

'He replied in general terms that there was a mutual connexion between them, since work, painstaking and exercise were necessary for the attainment of all' (§ 12).

'His answer being too vague to satisfy me, I inquired what particular kind of work, exercise and labour he meant, whereupon he gave me a charming and graphic description of his ordinary out-door occupations' (§ 13–§ 18).

'On my expressing my admiration of his combination of means and successful prosecution of his ends, of which he gave such practical proof, Ischomachus confessed that such course of conduct exposed him to much obloquy, so anticipating my question whether he ever troubled himself, if occasion arose, to justify his method of life. He replied that it was his daily practice to clear himself of any charge of injustice, and to prove his desire to do good as widely as possible, and generally to promote the practice of justice in others by accusing those who were guilty of wrong-dealing. For which purpose he added that he invariably kept up the habit of speaking and debating—accomplishments which he found of great service in the daily intercourse of life. Sometimes he confessed that he was in the wrong and had to be tried accordingly. "By whom?" I asked. "By my own wife" he humorously replied "to whom I can never make the worse appear the better cause"' (§ 19–§ 25).

51 § **1** l. 1. **ἐντεῦθεν**, 'thereupon,' c. 10, 2.

Servius on Virgil *Georg.* I 42 says: *sane sciendum Xenophontem scripsisse unum librum* Oeconomicum, *cuius pars ultima agriculturam continet; de qua parte multa ad [suum] hoc opus Virgilius transtulit, sicut etiam de* Georgicis *Magonis Afri, Catonis, Varronis, Ciceronis quoque libro tertio* Oeconomicorum *qui agriculturam continet. nam primus praecepta habet, quemadmodum debeat materfamilias domi agere; secundus, quemadmodum foris paterfamilias.*

2. **μὲν δή**, c. 1, 4.

3. **τὴν πρώτην**, 'for the first instalment,' 'to begin with,' an adverbial accusative. No definite substantive need be supplied.

Cp. *Mem.* III vi 10 *περὶ πολέμου συμβουλεύειν τήν γε πρώτην ἐπισχήσομεν.* Lucian *Pisc.* c. 39 *προσεκύνησα τήν γε πρώτην*, Aristoph. *Thesm.* 662, [Lucian] *Dem. enc.* 5, 30, Heliodor. *Aethiop.* I c. 10 *οὐδὲ ἀπεκρίνατο τὴν πρώτην*, c. 15 *ἠρνήσατο τὴν πρώτην*, Thuc. I 77, 3 *ἀπὸ πρώτης ἐπλεονεκτοῦμεν.*

4. **ἄξιά γε πάνυ ἐπαίνου ἀμφοτέρων ὑμῶν**, 'very creditable to both of you.' **ὑμῶν** may be either the objective gen. after **ἐπαίνου** or similar to that in c. 8, 17.

6. **ἐφ' οἷς**, 'on what grounds.'

7. **τοῦ καλοῦ κἀγαθοῦ ἀνδρός**: so c. 1, 23 *καλοὶ κἀγαθοί.* Xen. has also *καλος τε κἀγαθός* (which is less common in Plato), *καλὸς καὶ ἀγαθός*, *καλος τε και ἀγαθός.* Cp. *καλοί τε κἀγαθοί* Aristoph. *Eq.* 735, *Nub.* 101, *Ran.* 728.

8. **τελέως**, 'fully.' **ἂν δύνωμαι** with **καταμαθών.**

9. **χάριν εἰδῶ**, c. 2, 15; c. 7, 37.

§ 2 l. 10. **καὶ πάνυ ἡδέως**, c. 1, 21.

11. **ποιῶν διατελῶ**, G. *MT.*² § 879, *Gr.* § 1580.

§ 3 l. 14. **ἀλλὰ μὲν δὴ πῶς ἂν δικαίως μεταρρυθμίσαιμι**, 'but, for that matter, with what right should I correct?' The protasis is contained in the adverb; see G. *MT.*² § 492 who quotes Soph. *Antig.* 240 *οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι.* For **ἀλλὰ μὲν δή**, cp. Plat. *Crat.* 428 B, *Crito* 48 A, *Gorg.* 471 A *εἴπερ γε, ὦ φίλε, ἄδικος· ἀλλὰ μὲν δὴ πῶς οὐκ ἄδικος;* 492 E.

15. **ἀπειργασμένον καλόν τε κἀγαθόν**, 'a finished gentleman.' Cp. Plat. *Rep.* 566 A *τύραννος ἀπειργασμένος*, *Phaedr.* 272 A *τέχνη ἀπειργασμένη.*

16. **καὶ ταῦτα ὤν**, 'and that too when,' 'especially since,' c. 8, 23. **ἀδολεσχεῖν δοκῶ**, 'am reputed to be an idle prattler.' Cp. Eupolis *Fr. inc.* x (Mein. II 553, Kock I 352) *μισῶ δ' ἐγὼ καὶ Σωκράτην τὸν πτωχὸν ἀδολέσχην, ὃς τἄλλα μὲν πεφρόντικεν ὁπόθεν δὲ καταφαγεῖν ἔχοι, τούτου κατημέληκεν*, *Fr. inc.* XI *ἀλλ' ἀδολεσχεῖν αὐτὸν ἐκδίδαξον, ὦ σοφιστά*, Aristoph. *Ταγην. Fr.* 3 *τὸν ἄνδρα τόνδ' ἢ βιβλίον διέφθορεν ἢ Πρόδικος ἢ τῶν ἀδολεσχῶν εἷς γέ τις*, *Nub.* 1485, Plat. *Politic.* 299 B *μετεωρολόγον ἀδολέσχην τινὰ σοφιστήν*, Lucian *VH.* c. 17 *εἶδον δὲ καὶ Σωκράτην τὸν Σωφρονίσκου ἀδολεσχοῦντα μετὰ Νέστορος καὶ Παλαμήδους.*

17. **ἀερομετρεῖν**, 'to measure the air' *i.e.* to lose oneself in idle and vague speculations (*μετέωρα*) above the comprehension of man. Cp. the words put into the mouth of Socrates in *The Clouds* 225 *ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.* It was one of the charges on which he was condemned to death, that he was *τὰ μετέωρα φροντιστής* Plat. *Apol.* p. 18 B, *ib.* 19 B *Σωκράτης*

ἀδικεῖ καὶ περιεργάζεται ζητῶν τὰ οὐράνια. **τὸ . . δοκοῦν εἶναι ἔγκλημα**, an accusative of a noun-phrase, in apposition with the sentence **πένης καλοῦμαι**. Cp. c. 7, 42, c. 21, 11; and see Ridd. *Dig. Plat. Id.* §§ 10, 11.

§ 4 l. 19. **καὶ . . μέντοι**, c. 4, 25; c. 8, 2; c. 10, 9, 10.

20. **τῷ ἐπικλήματι τούτῳ**, the causal dative after ἦν ἐν ἀθυμίᾳ = ἠθύμουν, as l. 26. **πρῴην**, 'the other day.'

21. **τοῦ ἐπηλύτου** *i.q.* τοῦ ἐπήλυδος, *advenae*, 'the foreigner.' The form ἐπήλυτος is found in Dionys. Hal. *AR.* III 72, 5 but in Thuc. I 9, 2 the MS reading ἐπηλύτην is altered by Stahl into the usual form ἔπηλυν.

22. **πολὺν λόγον ἐχόντων**, 'holding a long conversation.'

23. **καὶ δῆτα**, 'and let me tell you,' serves to direct special attention to the clause which follows. The combination occurs in Aristoph. *Ach.* 68, 142, *Vesp.* 11, *Av.* 511, 1670, *Ran.* 52, *Eccl.* 378, 385, Thuc. VI 38, 4, Plato *Protag.* 310 C, *Euthyphro* 11 D.

24. **εἰ** as c. 10, 9.

§ 5 l. 26. **ὡς οὐδὲ ὑγιαίνοντα τῷ ἐρωτήματι**, 'as if he thought me not even in my right mind to ask such a (*lit.* because of the) question.' Cp. above l. 20 and note.

27. **οὕτω δή**, *sic demum*, c. 9, 6.

52 28. **ἀνέκυψα**, fig. 'I came to myself,' 'recovered from the shock.' Cp. Herod. V 91 ἐπείτε δι' ἡμέας ἐλευθερωθεὶς ἀνέκυψε, Josephus *de bell. Jud.* VI 8, 5 ἀνακύψαντες ἐκ τοῦ δέους, Luke *Ev.* c. 21, 28 ἀρχομένων τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν. **ἐστὶν ἄρα θεμιτόν**, 'it is possible, as I was told': **ἄρα** expresses a feeling of surprise, affected or real, and of finding oneself undeceived agreeably or disagreeably. In the Platonic dialogues it is constantly used to direct attention to the fact that the speaker is not uttering his own thought. See Jowett-Campbell Plat. *Rep.* vol. II p. 208.

30. **ἀγαθήν**, predicative. **ἔχοι**, cp. c. 1, 4 n. for the change of mood in a conditional sentence.

§ 6 l. 30. **ὡς θεμιτὸν ὄν** acc. absol. = νομίζων ὅτι θεμιτόν ἐστι. So c. 2, 7, *Cyr.* V i 13 ὡς οὐκ ἀνάγκαιον <ὂν> τὸ κλέπτειν. G. *MT.*[2] §§ 851, 864.

32. **ἵνα . . μιμεῖσθαι**: the order is ἵνα ἀρξάμενος ἀπὸ τῆς αὔριον ἡμέρας πειρῶμαι μιμεῖσθαί σε, ὅ τι ἂν δύνωμαι καταμαθεῖν ἀκούων. For the phrase ἀρξάμενος ἀπό, *inde ab*, cp. *Cyr.* I vi 8 with my n. *ad l.*, VII V 65.

34. **καὶ γὰρ ἀγαθὴ . . ὡς ἀρετῆς ἄρχεσθαι**, 'for any day

is favourable for entering upon a course of goodness.' For ὥς = ὥστε, cp. above c. 6, 11 and see G. *MT.*² § 608. 'Placet Schneideri opinio' says Breitenbach 'per ironiam alludere Socratem ad superstitionem vulgarem, quae auspicandis operibus dies quosdam peculiares dicabat.'

§ 7 l. 36. **μέν**, 'although.' The **ὅμως** added to **δέ** emphasises the opposition, as c. 1, 21 ; c. 20, 10.

37. **ἃ . . ἐπιτηδεύων διαπερᾶν τὸν βίον**, 'the principles which I endeavour, to the best of my ability, to follow in passing through life.' For the idiom by which the participle is used to denote the circumstance, manner or means, where in other languages this statement is put as the principal proposition, cp. c. 8, 22.

§ 8 l. 39. **γάρ**, c. 4, 5 ; c. 18, 10.

41. **ταῦτα** sc. ἃ δεῖ ποιεῖν, 'these duties.' The article **τοῦ** is to be repeated with **ἐπιμελεῖσθαι** as in c. 9, 11. **οὐ θεμιτόν**, *nefas*, 'impossible.'

42. **φρονίμοις οὖσι** *i.e.* γιγνώσκουσι ἃ δεῖ ποιεῖν. **τοῖς μέν** and **τοῖς δέ** are in partitive apposition to it.

43. **τοῖς δ' οὔ** : οὐ is used before a vowel without the final κ when it stands at the end of a clause and when it is emphatic. Cp. c. 1, 11 ; c. 20, 6, 9, 12.

44. **οὕτω δή** introduces the apodosis to the protasis which extends from **ἐπεί** to **τοῖς δ' οὔ** l. 44. Cp. c. 9, 6, Thuc. I 131, 8, II 19, 1 ; 70, 1 ; 83, 3, III 98, 1. **ἄρχομαι . . θεραπεύων**, 'I begin by worshipping.' ἄρχεσθαι is used with the infinitive when the notion of the dependent verb is only in intention, not in act ; with the participle, when the action is already begun. Cp. § 11, c. 9, 6, *Cyr.* VIII viii 2 ἄρξομαι διδάσκων ἐκ τῶν θείων, Plat. *Sympos.* p. 186 B ἄρξομαι δὲ ἀπὸ τῆς ἰατρικῆς λέγων, G. *MT.*² § 879.

45. **ὡς ἂν θέμις ᾖ μοι . . τυγχάνειν** : in his use of **ὡς ἄν** in final clauses Xen. forms an exception to Attic usage, on which see G. *MT.*² *App.* p. 400 ; the present is more probably a relative clause, 'in whatsoever way,' as in § 17 l. 107, *Cyr.* VIII iii 2.

48. **πλούτου καλῶς αὐξομένου**, 'an increase of wealth by honourable means.'

§ 9 l. 51. **μέλει γὰρ δή σοι ὅπως πλουτῇς**, 'why, do you really care so much to be rich ?' Cp. c. 17, 7 ; c. 19, 2.

52. **πολλὰ ἔχῃς πράγματα τούτων ἐπιμελόμενος**, 'may have so much greater trouble in taking care of it.' Cp. *Cyr.* VIII ii

21 *φυλάττοντες πράγματα ἔχουσι*, iii 40 *δεῖ πλειόνων ἐπιμελούμενον πράγματα ἔχειν*, Plat. *Hipp. ma.* 285 E *πράγματ' ἂν εἶχες ἐκμανθάνων.*

54. **καὶ πάνυ γε**, 'most certainly,' c. 1, 17.

55. **ὧν ἐρωτᾷς** for ἃ *ἐρωτᾷς*, 'about which you ask.'

56. **μεγαλείως**, 'in a magnificent manner.'

57. **<τὸ> κατ' ἐμέ**, 'as far as I am concerned,' adverbial acc. of respect. Cp. Herod. I 124 *τὸ κατὰ θεούς τε καὶ ἐμὲ περίεις*, V 109 *τὸ κατ' ὑμέας*, VII 158, Luc. *Demon.* c. 2 *τὸ κατ' ἐμέ*, but [Dem.] *adv. Polycl.* § 59 *ἵνα μηδὲν ὑμῖν κατ' ἐμὲ ἐλλείπηται*, Eur. *Iph. Aul.* 1441 *σέσωσμαι, κατ' ἐμὲ δ' εὐκλεὴς ἔσῃ.* For **μηδέν** see c. 2, 14 ; c. 8, 2.

58. **χρήμασιν ἀκόσμητον**, 'unfurnished with money.'

§ **10** l. 59. **καὶ γάρ**, *etenim*, 'verily,' 'indeed.'

60. **καὶ . . γε**, c. 1, 4 ; c. 3, 3. **δυνατοῦ ἰσχυρῶς**, *valde opulenti* as c. 17, 9. **πῶς γὰρ οὔ;** 'how can it be otherwise ?' 'of course.'

53 61. **ὅτε**, 'when,' 'seeing that.' Cp. Ar. *Nub.* 7 *ἀπόλοιο δῆτ' ὦ πόλεμε, . . ὅτ' οὐδὲ κολάσ' ἔξεστί μοι τοὺς οἰκέτας*, *Eq.* 1112, 1121 *νοῦς οὐκ ἔνι ταῖς κόμαις ὑμῶν ὅτε μ' οὐ φρονεῖν νομίζετε*, *Ran.* 22, 1189.

62. **ἄνευ τοῦ ἄλλων δεῖσθαι**, 'without requiring (the support of) others.' Cp. l. 40.

63. **ἀγαπῶσιν ἢν δύνωνται**, 'are well content if they be able.' Cp. 7, 6 ; c. 8, 16.

64. **οἱ δὲ δὴ . . πῶς τούτους**: an anacoluthon, as c. 1, 14.

65. **περιποιεῖν ὥστε** *i.e.* *τοσοῦτο ὥστε*, 'to save enough to,' c. 2, 10.

66. **ἐπικουφίζειν**, *opibus suis sublevare.* It occurs in its literal sense in c. 17, 13.

67. **βαθεῖς**, 'men of substance,' 'opulent.' Cp. Callimach. *Hymn. Cer.* 114 *ἀλλ' ὅκα τὸν βαθὺν οἶκον ἀνεξήραναν ὀδόντες.*

§ **11** l. 68. **ἀλλὰ γάρ**, 'but the fact is,' c. 1, 6 ; c. 8, 2. **ἐπαινεῖν τοὺς τοιούτους πολλοὶ δυνάμεθα**, there is no need for you to praise men like these ; many of us can do that.

70. **ἀφ' ὧνπερ ἤρξω**, l. 46. For the omission of the antecedent, see G. *Gr.* §§ 1026–7.

71. **πῶς (ἐπιμελεῖ) θέμις εἶναί σοι**, *quo modo* (*curas*) *ut fas sit tibi.* The question, as Socrates puts it, is what Ischomachus

does to make it possible, not simply how it is possible. The reference is to the remark of Ischomachus § 8 πειρῶμαι ποιεῖν ὡς ἂν θέμις ᾖ μοι κτλ. The other passages in which **θέμις**, as subject accusative, is regarded as indeclinable, are given by Prof. Jebb *App.* to Soph. *Oed. C.* pp. 284–5. For the infinitive after **ἐπιμελεῖ**, see n. to § 17.

72. **καὶ ἐκ πολέμου καλῶς σῴζεσθαι**, *etiam e bello salvum redire.*

There is a similar sentiment in *Mem.* III xii 4 ὑγιαίνουσιν οἱ τὰ σώματα εὖ ἔχοντες καὶ ἰσχύουσι· καὶ πολλοὶ μὲν διὰ τοῦτο ἐκ τῶν πολεμικῶν ἀγώνων σῴζονταί τε εὐσχημόνως καὶ τὰ δεινὰ πάντα διαφεύγουσι.

73. **τῆς χρηματίσεως πέρι . . ἀκούειν**, 'as to the money-making, it will be time enough to hear about that afterwards.'

The gen. alone might stand, as it sometimes does in Plato at the beginning of a construction for the sake of premising mention of it, without any grammatical justification. See Riddell *Dig. Plat. Id.* § 27.

§ 12 l. 75. **ἔστι . . ἀκόλουθα ταῦτα πάντα ἀλλήλων**, 'these things all follow, are consequent, one upon another.' For the genitive, instead of the more usual dative, cp. c. 3, 2, Aristoph. *Ach.* 438 τἀκόλουθα τῶν ῥακῶν, Plat. *Phaedo* 111 C τούτων ἀκόλουθον εὐδαιμονίαν.

79. **ἐκπονοῦντι**, 'when he works it off properly,' dat. after the compound verb **παραμένειν**. Cp. *Mem.* I ii 4 τὸ δέ, ὅσα γ' ἡδέως ἡ ψυχὴ δέχεται, ταῦτα ἱκανῶς ἐκπονεῖν ἐδοκίμαζε, *Cyr.* I ii 16 τοῦ ἐκπονεῖσθαι τὴν δίαιταν, *ib.* τὸ ὑγρὸν ἐκπονοῦντες ἀνήλισκον, VI 17 ἐκπονῶ τὰ εἰσιόντα.

80. **ἀσκοῦντι τὰ τοῦ πολέμου κάλλιον σῴζεσθαι**, 'if he practise military exercises, (it is) comparatively honourable for him to escape with his life' from the field of battle.

81. **μὴ καταμαλακιζομένῳ**, 'if he do not relax into effeminate habits.' **μᾶλλον** with **αὔξεσθαι**.

§ 13 l. 84. **μέχρι τούτου ἕπομαι ὅτι φῄς**, 'I follow you so far in that you say' *i.e.* I understand you when you say. The opposite to ἕπεσθαι is ἀπολείπεσθαι, as Plat. *Hipp. mi.* 364 B ἀπελείφθην τούτων λεγομένων.

85. **ἐκπονοῦντα** : see n. to c. 2, l. 6.

87. **ὁποίῳ . . ὅπως**, indirect questions dependent upon **πυθοίμην**. **χρῇ**, *uteris.* **πρὸς τὴν εὐεξίαν καὶ ῥώμην**, 'with a view to a healthy and robust constitution.'

89. **περιουσίαν ποιεῖν**, c. 1, 4; c. 2, 10. **ὡς**, consecutive for ὥστε as c. 6, 11.

90. **ἐπισχύειν**, 'to strengthen,' 'add to the resources of.' 54

The prep. gives a causative meaning as in *συνεπισχύειν* *Mem.* II iv 6. See Rutherford Babrius *Fab.* p. 5, where he gives as instances *ἐπελπίζειν*, 'to inspire with hope,' *ἐπιρρύζειν*, 'to make to snarl at' Aristoph. *Vesp.* 704.

§ 14 l. 93. **εἴθισμαι**, *consuevi*. **ἡνίκ' <ἂν> . . καταλαμβάνοιμι, εἰ . . τυγχάνοιμι**: the order is *ἡνίκα, εἰ τυγχάνοιμι δεόμενος ἰδεῖν τινα, καταλαμβάνοιμι ἂν ἔτι ἔνδον* (*sc.* *ὄντα*), 'at an hour when, if I happened to want to visit any one, I should be sure to find him still at home.' Cp. Dem. *Phil.* I § 31 *ἐπιχειρεῖ ἡνίκ' ἂν ἡμεῖς μὴ δυναίμεθα ἐκεῖσε ἀφικέσθαι.*

This sense of *ἰδεῖν*, *visere*, is uncommon. Rutherford n. to Babrius *Fab.* XI 9 p. 17 says:—'It does not seem to have any right to be called an Atticism, although Thucydides once uses it IV 125, 1 *τὸν Περδίκκαν ἠνάγκασαν πρὶν τὸν Βρασίδαν ἰδεῖν προαπελθεῖν.* So Xen. *An.* II iv 15 *ἠρώτησε τοὺς προφύλακας ποῦ ἂν ἴδοι Πρόξενον*, Philem. ap. Stob. *Anth.* tit. CXIII 10 (Mein. *FCG.* IV 42, 24, Kock *CAF.* II 513, 108):—

τί ποτ' ἐστὶν ἆρα διότι βούλεταί μ' ἰδεῖν;
ἢ καθάπερ οἱ νοσοῦντες ἀλγοῦντες σφόδρα,
τὸν ἰατρὸν ἂν ἴδωσιν, οὐκ ἀλγοῦσ' ἔτι;

95. **κατὰ πόλιν**, 'in town.' The omission of the article is common with local designations, especially after prepositions, so *ἀπὸ χώρου εἰς ἄστυ* l. 113, *εἰς ἀγρόν* l. 98, *κατ' ἀγρόν* c. 5, 9, *ἐκ πόλεως* *Cyr.* I iv 17, *ἐν πόλει* *Vect.* c. 3, 10, *ἐπὶ τείχει* Thuc. VIII 69, 1. For the transition from singular to plural (**τι** to **ταῦτα**), cp. c. 9, 12; c. 21, 7, 9.

96. **περιπάτῳ τούτῳ χρῶμαι**, 'I make this (*i.e.* the transaction of this business) serve as a walk'; **περιπάτῳ**, being a predicate noun, is without the article as l. 98.

§ 15 l. 97. **ἢν μηδὲν ἀναγκαῖον ᾖ**, 'should there be no business of importance'; cp. *Mem.* IV ii 40 *οὐκ ἀπελείπετο ἔτι αὐτοῦ, εἰ μή τι ἀναγκαῖον εἴη*, *Cyr.* VI iii 3 *κατὰ τάξιν ἰέναι, εἰ μή τι ἀναγκαῖον ἀποκωλύοι.*

98. **ὁ παῖς**, 'my servant.' Cp. *Mem.* III xiii 6 *ἧττον τοῦ παιδὸς δύνασθαι πονεῖν*, where he is before called *ἀκόλουθος*.

100. **ἢ εἰ ἐν τῷ ξυστῷ περιπατοίην**, 'than (it would be) if I were to pace up and down the arcade.' Cp. c. 9, 18. Such covered corridors or colonnades (*κατάστεγοι δρόμοι*) on the outer side of the gymnasium, closed on one side and flanked by columns on the other, served as places for athletic exercise in winter. They are marked T T in the plan given in Rich's *Illustr. Comp.* p. 324. Cp. Plat. *Phaedr.* 227 A *σῷ καὶ ἐμῷ πειθόμενος Ἀκουμένῳ κατὰ τὰς ὁδοὺς ποιοῦμαι τοὺς περιπάτους· φησὶ γὰρ ἀκοπωτέρους τῶν ἐν τοῖς δρόμοις εἶναι*, Cels. *de Med.* I 2 *ambulatio melior est sub dio quam in porticu.* The name

possibly arose from the columns being polished (ξύειν). Vitruv. *de arch.* v 11, vi 10.

§ **16** l. 100. **ἐπειδὰν ἔλθω**, 'after I have arrived,' § 18, G. *MT.*[2] § 90.

101. **ἤν τέ μοι φυτεύοντες τυγχάνωσιν ἤν τε κτλ.**, 'whether I happen to find them planting trees or working on fallow land or sowing or harvesting, I (always) observe how each of these operations is being carried on and change the method, in case I have any to suggest better than the one employed.' For μοι the *dativus ethicus*, cp. c. 12, 13.

νειοποιεῖν (νειός or νεός, *novale*, 'new land') is *vervactum facere*, *agrum novare*, 'to take the green crop off a field so as to prepare it for sowing.' 'Les Grecs laissaient reposer la terre une année sur deux, ne la travaillant cette année-là que pour détruire les mauvaises herbes : c'est ce qui s'appelait νειὸν ποιεῖν' (*Graux*).

104. **μεταρρυθμίζω** : cp. §§ 2, 3.

§ **17** l. 106. **ὡς τὰ πολλά**, *plerumque*, as *Cyr.* vi iii 3, *Ven.* c. 10, 7, *de Ath. rep.* c. 3, 5, *Hipp.* c. 8, 7, 28. Cp. the similar phrases ὡς ἐπὶ τὸ πολύ (l. 126, c. 3, 11; c. 9, 5), ὡς τὸ πολύ (*Lac. rep.* c. 5, 5, Thuc. i 12, 2), ὡς ἐπὶ πλεῖστον (Thuc. i 82, 4). **ἱππασάμην**, an aorist of habit, as § 18, c. 5, 18; c. 10, 8.

107. **ὡς ἂν δύνωμαι ὁμοιοτάτην κτλ.**, 'as nearly resembling, as I can make it, the kind of riding necessary in actual warfare.' This is a relative clause serving as an adverb, the demonstrative antecedent (τώς) being omitted, so that ὡς retains its original relative force, 'in the manner in which,' as § 9 l. 65.

Cp. *de re eq.* c. 3, 7 ἐπεὶ δὲ πολεμιστήριον ἵππον ὑπεθέμεθα ὠνεῖσθαι, ληπτέον πεῖραν ἁπάντων ὅσωνπερ καὶ ὁ πόλεμος πεῖραν λαμβάνει· ἔστι δὲ ταῦτα, τάφρους διαπηδᾶν, τειχία ὑπερβαίνειν, ἐπ' ὄχθους ἀνορούειν, ἀπ' ὄχθων καθάλλεσθαι· καὶ πρὸς ἄναντες δὲ καὶ κατὰ πρανοῦς καὶ πλάγια ἐλαύνοντα πεῖραν λαμβάνειν i.e. 'when we undertake to purchase a charger, we must try him in all the manœuvres in which war tries him; these are, jumping across ditches, leaping over walls, springing on to mounds and again down from them; we must try him also in riding up and down steep places and alongside of them.' *Hipparch.* c. 1, 18 ὅπως γε μὴν ἐν παντοδαποῖς χωρίοις ἔποχοι οἱ ἱππεῖς δυνήσονται εἶναι, τὸ μὲν πυκνὰ ἐξάγειν μὴ πολέμου ὄντος ἴσως ὀχληρόν· συγκαλέσαντα δὲ χρὴ τοὺς ἱππέας συμβουλεῦσαι αὐτοῖς μελετᾶν, καὶ ὅταν εἰς χώραν ἐλαύνωσι καὶ ὅταν ἄλλοσέ ποι, ἐκβιβάζοντας τῶν ὁδῶν καὶ ταχὺ ἐλαύνοντας ἐν τόποις παντοδαποῖς· τοῦτο γὰρ ὠφελεῖ μὲν παραπλησίως τῷ ἐξάγειν, ὄχλον δ' οὐχ ὅμοιον παρέχει i.e. 'moreover to lead out the cavalry frequently, with a view to the riders being able to keep their seats on every sort of ground, may perhaps be inconvenient: but the riders must be called together and advised to exercise themselves, whether they ride into the country or anywhere else, making their horses quit the beaten roads and galloping them over ground of all sorts, for this is of the same use as leading them out and does not cause so much trouble.'

108. **πλαγίου**, *obliqui*, 'alongside a hill,' used substantively although without the article.

109. **κατάντους**, 'downhill,' 'steep incline.' **τάφρου**, 'ditch,' 'open trench.' *ὄχθον*, *tumuli*, is the conjectural emendation of P. Courier (*περὶ ἱππ.* c. 6, 5 p. 68) adopted by Graux for the vulgate **ὀχετοῦ**, 'canal,' 'water-course.'

110. **ὡς μέντοι δυνατὸν ταῦτα ποιοῦντα ἐπιμέλομαι μὴ ἀποχωλεῦσαι**, 'as far as is possible, however, I take care to avoid laming my horse while he is doing so,' *i.e.* while he is engaged in these exercises.

The *ἀπό* in *ἀποχωλεῦσαι* has the same meaning which it bears in *ἀποτεθαρρηκέναι* (c. 16, 6), *ἀποτολμᾶν*, *ἀποκινδυνεύειν*, *ἀποκαραδοκία* (*Ep. Rom.* VIII 19, *Ep. Phil.* I 20), *ἀποθαυμάζειν*, *ἀποτρέχειν* (Aristoph. *Nub.* 1005), viz. a strengthening of the verbal conception. The verb according to the analogy of those with similar terminations should mean 'to be quite lame,' and the proper causative should be *ἀποχωλοῦν*, the passive of which is used by Thuc. VII 27, 5. The construction of *ἐπιμέλεσθαι* with the simple infinitive as here and § 11 l. 71, or the acc. and infin., as Thuc. VI 54, 6 *ἀεί τινα ἐπεμέλοντο σφῶν αὐτῶν ἐν ταῖς ἀρχαῖς εἶναι*, *Mem.* IV vii 1 *αὐτάρκεις ἐν ταῖς προσηκούσαις πράξεσιν αὐτοὺς εἶναι ἐπεμελεῖτο*, is rarely found. With the articular infinitive it occurs l. 89, *Mem.* I ii 5, III vii 7.

§ 18 l. 112. **ἐπειδὰν ταῦτα γένηται**, § 16 n. **ἐξαλίσας** (*ἐξαλίνδειν*), 'after allowing him to have a roll.' Cp. *de re eq.* c. 5, 3 *εἰδέναι δὲ χρὴ τὸν ἱπποκόμον καὶ τὸν κημὸν περιτιθέναι τῷ ἵππῳ καὶ ὅταν ἐπὶ ψῆξιν καὶ ὅταν ἐπὶ καλίστραν ἐξάγῃ* *i.e.* 'the groom should also know how to put the muzzle on his horse, whenever he takes him out either to be rubbed down or for a roll,' Aristoph. *Nub.* 32 *ἄπαγε τὸν ἵππον ἐξαλίσας οἴκαδε.*

113. **ἀπὸ χώρου**: see n. to § 14. **ἤν τι δεώμεθα**, 'if we have any need' (of something). For the quantitative acc. **τι**, cp. *Cyr.* VI ii 36 *ἤν τι δέωμαι*, VIII ii 18 *λόγισαι πόσα ἐστὶν χρήματα, ἤν τι δέωμαι χρῆσθαι.*

114. **τὰ μὲν βάδην τὰ δὲ ἀποδραμών**, 'partly (going) at a walking pace, sometimes running': *ἀποδραμών* = *δρόμῳ ἀπιών*, 'going back at a running pace.' Cp. c. 8, 4; c. 16, 7, *de re eq.* c. 10, 14 *οὐδεὶς βάδην πορεύεται ἀλλὰ θεῖ*, *Anab.* IV vi 25 *οἱ μὲν δρόμῳ ἔθεον, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο*, VI v 25 *ἕπεσθαι βάδην καὶ μὴ δρόμῳ διώκειν.* H. van Herwerden (*Mnemosyne* NS XXIII 318) proposes to read *βαδίσας* or *βάδην ἀπελθών* 'cum *βάδην ἀπεστλεγγισάμην* absurdum sit.'

115. **ἀπεστλεγγισάμην**, 'I always scrape myself clean,' 'take a dry bath.' Cp. Aristoph. *Eq.* 580 *ἀπεστλεγγισμένοι.* The *στλεγγίς* or *ξύστρα*, Lat. *strigilis*, was used ordinarily by the ancients after a vapour bath or violent exercise for cleansing the skin. The mode of using the instrument is shown by the well-known statue of the *Ἀποξυόμενος* in the Museo Chiaramonti (fig. 252 in Guhl and Koner, ed. 1875).

116. **ἀριστῶ ὅσα . . διημερεύειν κτλ.** *i.q.* τοσαῦτα ὥστε διημερεύειν, 'I take for my morning meal just enough to get through the day without either an empty or overladen stomach.' For **ὅσα** = *tantum quantum*, 'so much as to, no more than,' cp. c. 9, 16, *Anab.* IV i 5 ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πεδίον, *de rep. Ath.* c. 1, 15 ἔχειν ὅσον ζῆν καὶ ἐργάζεσθαι, Aristoph. *Nub.* 433–4 οὐ τούτων ἐπιθυμῶ, ἀλλ' ὅσ' ἐμαυτῷ στρεψοδικῆσαι, Thuc. I 2, 2 νεμόμενοι τὰ αὑτῶν ὅσον ἀποζῆν, III 49, 4, Plut. *Cic.* c. 8, 1 ὅσον ἐπευωνίσαι τὴν ἀγορὰν ἀπεχρήσατο τῇ φιλοτιμίᾳ τῶν ἀνθρώπων. G. *MT.*[2] § 759.

117. **πλήρης**: cp. Eubulus Δόλων *Fr.* 1 (Mein. *FCG.* III 220, Kock *CAF.* II 175) κεχόρτασμαι μὲν οὐ κακῶς ἀλλ' εἰμὶ πλήρης.

§ 19 l. 118. **νὴ τὴν Ἥραν**, c. 10, 1. **ἀρεσκόντως** with **μοι**, G. *Gr.* § 1174.

120. **συνεσκευασμένοις** from συσκευάζεσθαι: most of the MSS have συνεσκευασμένως, 'together,' lit. 'packed together.' **τοῖς πρὸς τὴν ὑγίειαν . . παρασκευάσμασι**, 'appliances for promoting health,' 'exercises conducive to health.'

§ 20 l. 125. **παρέχει**, c. 4, 18.

126. **ὡς ἐπὶ τὸ πολύ**, 'for the most part,' c. 3, 11, 15. **σὺν τοῖς θεοῖς**, c. 6, 1, c. 10, 10.

127. **ἐν τοῖς ἱππικωτάτοις . . λεγόμενον**, 'reckoned among the best horsemen of the day.' Cobet would read καταλεγόμενον, cl. Plat. *Legg.* V 742 E οὓς γε δὴ πλουσίους οἱ πολλοὶ καταλέγουσι. The opposite to ἱππικός in this sense is ἄφιππος, Plat. *Protag.* 350 A.

§ 21 l. 129. **ταῦτα . . ποιῶν**, *haec cum agam*, 'while my manner of life is such.'

130. We may suppose a short pause after **πολλῶν**.

§ 22 l. 133. **ἀλλὰ καὶ ἔμελλον δέ**, *sane quidem, sed id etiam ex te quaesiturus eram* (Breitenbach).

134. **ἐπιμέλειαν ποιεῖ** (= ἐπιμελεῖ) **ὅπως δύνῃ**, c. 7, 5; c. 20, 16.

136. **ἤν τινί ποτε δέῃ** *sc.* λόγον διδόναι καὶ παρά τινος λόγον λαμβάνειν.

137. **οὐ γὰρ δοκῶ σοι . . μελετῶν ἀπολογεῖσθαι**, 'why, do you not see that this is just what I am for ever practising, viz. proving in self-defence that' etc. The infin. is used after μελετᾶν, as after ἀσκεῖν. Cp. *Anab.* III iv 17 ἐμελέτων τοξεύειν ἄνω ἱέντες μακράν, *Mem.* III ix 14 μελετήσαντά τι εὖ ποιεῖν.

An echo of the sentiments of Socrates himself. Cp. *Mem.* IV viii 4, where Socrates says of himself οὐ γὰρ δοκῶ σοι τοῦτο μελετῶν διαβεβιωκέναι; ὅτι οὐδὲν ἄλλο ποιῶν διαγεγένημαι ἢ πράττων τὰ δίκαια καὶ τῶν ἀδίκων ἀπεχόμενος, ἥνπερ νομίζω καλλίστην μελέτην ἀπολογίας εἶναι, *Apol.* 3 οὐ γὰρ δοκῶ σοι ἀπολογεῖσθαι μελετῶν διαβεβιωκέναι ὅτι οὐδὲν ἄδικον διαγεγένημαι ποιῶν, ἥνπερ νομίζω μελέτην εἶναι καλλίστην ἀπολογίας;

138. **ἀπολογεῖσθαι**: infin. epexegetic of **αὐτὰ ταῦτα**.

141. Construe:—*καταμανθάνων τινας ἀνθρώπων ἀδικοῦντας μὲν καὶ πολλοὺς ἰδίᾳ καὶ τὴν πόλιν, εὖ δὲ ποιοῦντας οὐδένα.*

§ 23 l. 144. **εἰ καὶ ἑρμηνεύειν . . δήλωσον**, 'explain whether you also practise putting such (defence or accusation) into words,' 'whether you make a set speech on such occasions.' Cp. *Mem.* I ii 52 *τοὺς εἰδότας τὰ δέοντα καὶ ἑρμηνεῦσαι δυναμένους*, Thuc. II 60, 5 *γνῶναί τε τὰ δέοντα καὶ ἑρμηνεῦσαι ταῦτα.*

146. **οὐδέν**, *neutiquam*, 'not at all,' often thus used, as a stronger negative than the simple *οὐ*, with *παύεσθαι*, as *Cyr.* I vi 16, *Anab.* IV ii 4, *Mem.* IV iv 10. **μὲν οὖν**, c. 17, 8.

148. **ἐλέγχειν**, *erroris* v. *mendacii convincere* or *interrogando verum elicere.*

149. **πρός**, 'before,' as *Mem.* I ii 31 *διαβάλλων πρὸς τοὺς πολλούς.*

56 150. **διαλλάττω**, 'I try to reconcile.'

151. **συμφέρει αὐτοῖς φίλους εἶναι**, G. *Gr.* § 928, 1.

§ 24 l. 152. **στρατηγῷ** with **συμπαρόντες**, G. *Gr.* § 1179.

153. **του** for indefinite *τινός*: but l. 161 **τοῦ** is for *τίνος* interrogative.

154. **αἰτίαν ἔχει** serves as passive of *αἰτιᾶται*, as c. 3, 11.

159. **διειλημμένως** (*διαλαμβάνω*), 'distinctly,' 'precisely,' not, as Weiske, *duplici illa formula ὅ τι χρὴ παθεῖν ἢ ἀποτῖσαι.* **ὅ τι χρὴ παθεῖν ἢ ἀποτῖσαι**: the usual formula in assessing damages or determining punishment after judgment had been pronounced, applied familiarly also in *Symp.* c. 5, 8 *διαφερόντως τὰς ψήφους ἵνα ὡς τάχιστα εἰδῶ ὅ τί με χρὴ παθεῖν ἢ ἀποτῖσαι.*

164. **ἀγωνίζει**, *causam agis.*

165. **πάνυ ἐπιεικῶς**, 'very fairly,' see n. to c. 2, 1.

166. **τὸν ἥττω λόγον κτλ.**, 'I cannot make the worse appear the better cause,' *i.e.* in point of justice or morality. This was one of the stock charges against the sophistic rhetoric with which Socrates himself was identified. Cp. Plato *Apol.* 23 D where he says *τὰ κατὰ πάντων τῶν φιλοσοφούντων πρό-*

χεῖρα ταῦτα λέγουσιν, ὅτι τὰ μετέωρα καὶ τὰ ὑπὸ γῆς καὶ θεοὺς μὴ νομίζειν καὶ τὸν ἥττω λόγον κρείττω ποιεῖν.

CHAPTER XII

Socrates expresses his fear lest he should be detaining Ischomachus against his will; Ischomachus replies that he trusted his managers to look after his affairs in his absence, and this gives occasion to Socrates to put some questions about managers in general, how Ischomachus procured them. Ischomachus replies that he considers it better for the landlord to train them for himself than to purchase them in the market, and then proceeds to give an account of the qualities necessary to the formation of a trustworthy agent, viz. goodwill, carefulness, temperance in all things and continence. The master should encourage good conduct by rewards and punish offenders with more or less severity according to their demerits. Above all, the master's personal supervision and good example are essential, if he wishes to have a careful manager. Anecdote concerning the King of Persia's horse and 'the master's eye' in illustration of this.

§ **1** l. 2. **μή σε κατακωλύω**, 'I am afraid I am detaining you?' On the subjunctive with μή in cautious assertions, see G. *MT.*² § 265. Cp. [Dem.] *c. Nicostr.* 5 ἵνα μὴ κατακωλύοιμι τοὺς πρέσβεις.

4. **μὰ Δία** sc. οὔ με κατακωλύεις.

5. **πρὶν <ἂν> ἡ ἀγορὰ λυθῇ**: cp. Herod. III 104 μέχρι οὗ ἀγορῆς διαλύσιος. For the subjunctive depending on an opt. with ἄν, which has merely the effect of a future form on the πρίν clause, see G. *MT.*² § 650. The divisions of the day were ὄρθρος. πληθούσης ἀγορᾶς (or πληθώρης ἀγορᾶς Herod. II 173, VII 223) from 10 A.M. to noon, μεσημβρία, δείλη or ἀποκλινομένης ἡμέρας. The term λύεσθαι is regularly applied to the ἐκκλησία, and ἀφιέσθαι to the βουλή and δικαστήρια. Cp. Aristoph. *Ach.* 173, *Eq.* 674, *Vesp.* 595, *Eccl.* 377.

§ **2** l. 6. **ἰσχυρῶς**, c. 4, 4; c. 8, 17.

7. **τὸ . . κεκλῆσθαι**, a sentence in apposition to **τὴν ἐπωνυμίαν**.

8. **πολλῶν σοι ἴσως ὄντων <τῶν> ἐπιμελείας δεομένων**, 57
'though you have many things, no doubt, that require attention.' I have with some hesitation followed Cobet in adding τῶν, which might easily have fallen out by lipography; but

cp. c. 7, 21; c. 9, 3, Plat. *Legg.* VII 798 D πλείστης εὐλαβείας δεόμενα ἂν εἴη, XI 913 A εἴη ἂν δεόμενα προσηκούσης τάξεως, where δεόμενα is used as an adjective.

9. **συνέθου τοῖς ξένοις**, c. 7, 2.

10. **ἵνα μὴ ψεύσῃ** *sc.* τὴν συνθήκην or τὰς συνθήκας, 'that you may not break your engagement.' Cp. *Cyr.* V ii 10 οὔτε συνθήκας ἂν ψευδοίμην ἑκὼν εἶναι, VI i 11, *Ages.* c. 1, 12 συνθήκας μὴ ψευδόμενον, Aesch. *c. Tim.* § 143 τὴν ὑπόσχεσιν ἐψεύσατο.

11. **οὐδέ**, *ne quidem.*

12. **ἐπιτρόπους**, 'stewards,' 'managers,' who might be themselves slaves (l. 16), Aristot. *Oec.* I c. 5 p. 1344ª, 25 δούλων δὲ εἴδη δύο, ἐπίτροπος καὶ ἐργάτης.

§ 3 l. 15. **ἐπιτροπευτικός**, 'qualified for, with the making of, an ἐπίτροπος.'

17. **εὖ οἶδ' ὅτι**, c. 19, 11. **τεκτονικόν** *sc.* ὄντα.

18. **αὐτὸς παιδεύεις**, *ipse instituis.*

§ 4 l. 21. **ἀρκέσειν . . ἐπιμελόμενος**: cp. *Cyr.* IV v 44 οὔτε ἐγὼ ἀρκέσω πράττων τι πρὸ ὑμῶν, ὅ τι ἂν δέῃ, οὔτε ὑμεῖς πρὸ ἡμῶν, V iv 36, *Hier.* c. 7, 12, Thuc. II 47, 4 οὔτε γὰρ ἰατροὶ ἤρκουν τὸ πρῶτον θεραπεύοντες ἀγνοίᾳ.

22. **τί καὶ δεῖ;** 'what need at all is there?' On καί expletive, preceding and indicating the emphatic word in relative, interrogative and conditional sentences, see the remarks of Riddell *Dig. Plat. Id.* § 132, and add the following passages from Xenophon *Hell.* I vii 26 τί δὲ καὶ δεδιότες σφόδρα οὕτως ἐπείγεσθε; II iii 47 τί ποτε καὶ καλέσαι χρή; *Vect.* c. 4, 21 πῶς καὶ φωράσειεν ἄν τις;

24. **τῶν ἔργων προστατεύειν**: G. *Gr.* § 1109 or § 1132. **κἂν ἄλλον δυναίμην** *i.q.* καὶ ἄλλον ἂν δυναίμην, as c. 8, 19 κἂν ἄλλον δύναιο διδάσκειν. Cp. Cat. ap. Columell. XI c. 1, 4 f *male agitur cum domino quem vilicus docet.*

Columella XI c. 1, 5 *itaque in Oeconomico Xenophontis, quem M. Cicero Latino sermoni tradidit, egregius ille Ischomachus Atheniensis rogatus a Socrate utrumne, si res familiaris desiderasset, mercari vilicum tamquam fabrum an ipse instituere consueverit, 'Ego vero' inquit 'ipse instituo. etenim qui me absente in meum locum substituitur et vicarius meae diligentiae succedit, is ea, quae ego, scire debet.'* Upon which Columella observes:—*sed haec nimium prisca et eius quidem temporis sunt, quo idem Ischomachus negabat quemquam rusticari nescire.*

§ 5 l. 26. **πρῶτον**, 'before all things.'

27. **αὐτόν** *sc.* τὸν ἐπίτροπον. **εἰ μέλλει ἀρκέσειν κτλ.**, 'if he is to be a satisfactory representative of yourself.' See Gr. Ind. *s.v.* μέλλειν. Note that the sentence containing the

apodosis after *εἰ μέλλεις* etc. must contain a word implying necessity, such as *δεῖ* or a verbal adj. as c. 13, 1, *Hier.* c. 8, 9 *πρακτέον μέν γε χρήματα εἰ μέλλομεν ἕξειν δαπανήματα εἰς τὰ δέοντα.*

28. **ἄνευ γὰρ εὐνοίας τί ὄφελος . . γίγνεται**: 'what is the good of a steward's having knowledge of any possible kind without he be loyal?'

Cp. c. 9, 14; c. 13, 2, *Cyr.* III i 16 *δοκεῖ μοι ἄνευ σωφροσύνης οὐδ' ἄλλης ἀρετῆς οὐδὲν ὄφελος εἶναι*, *Anab.* I iii 11 *ἄνευ τούτων (τῶν ἐπιτηδείων) οὔτε στρατηγοῦ οὔτε ἰδιώτου ὄφελος οὐδέν*, *Mem.* II i 3 *τῶν ἄλλων οὐδὲν ὄφελος ἄνευ τῶν τοιούτων μαθημάτων*, III iii 8 *ἄνευ τούτου οὔτε ἵππων οὔτε ἱππέων ἀγαθῶν οὐδὲν ὄφελος*, *Hipparch.* c. 1, 7 *ἄνευ τούτου οὔθ' ἵππων ἀγαθῶν οὔτε ἱππέων ἐπόχων οὔτε ὅπλων καλῶν ὄφελος οὐδέν.*

29. **ὁποίας τινὸς οὖν** = *ὁποία τις οὖν ἐστίν*, 'of whatsoever kind it be,' 'of any kind soever.' A relative is converted into an indefinite by the addition of *οὖν*, which exactly answers to the enclitic *cumque* of Latin pronouns, denoting the completeness of the relation. Cp. *ὁστισοῦν*, *ὁποσοσοῦν*, and the adverbs *ὁπωσοῦν*, *ὁπωστιοῦν* (c. 13, 12), and see Prof. Sonnenschein's *Gr. Synt.* § 600 (26).

Cp. Columella XI 1, 7 *nec solum an perdidicerit (vilicus) disciplinam ruris, sed an etiam domino fidem ac benevolentiam exhibeat, sine quibus nihil prodest vilici summa scientia.*

31. **τὸ εὐνοεῖν ἐμοί**, 'attachment to me.' See n. to c. 13, 4. Note that *εὐνοεῖν* and *κακονοεῖν* were not used in Attic prose, but *εὔνους, κακόνους εἶναι.* In Lysias *or. c. Agor.* § 13 we should read with Cobet *εὖνοι ὄντες* for *εὐνοοῦντες* and in *or. c. Philocr.* § 10 *κακόνοι ὄντες* for *κακονοοῦντες.*

§ 6 l. 37. **ἀφθονίαν**, c. 2, 8.

§ 7 l. 40. **ἀγαθόν τί σε πράττειν**, 'that you may prosper.' 58
Cp. Aristoph. *Eccl.* 108 *ὥστ' ἀγαθόν τι πρᾶξαι τὴν πόλιν*, *Plut.* 341 *χρηστόν τι πράττων*, *Pac.* 215 *εἰ δ' αὖ τι πράξαιτ' ἀγαθὸν ἀττικωνικοί.*

41. **τοῦτο** *sc. τὸ ἀπολαύειν τῶν ἐμῶν ἀγαθῶν*: **ὄργανον** being predicative is without the article.

§ 8 l. 43. **εὔνους γένηται** *sc.* the man of whom you wish to make an *ἐπίτροπος.*

45. **καὶ ἑαυτοῖς εὖνοι πάντες . . πολλοὶ αὐτῶν κτλ.**, 'though all men are their own well-wishers, yet there are many who won't take the trouble to get even for themselves the benefits which they would like to have'; an instance of partitive apposition (cp. c. 1, 17; c. 3, 5; c. 14, 7) or **πάντες ὄντες** may be explained as a nominative absolute (*nominativus pendens*), as c. 7, 28, *Cyr.* IV v 37 *καινὰ γὰρ ἡμῖν ὄντα τὰ παρόντα, πολλὰ αὐτῶν ἐστιν ἀσύντακτα.* **πάντες ὡς εἰπεῖν**, 'all,

so to speak,' 'speaking generally,' 'almost all,' c. 3, 4, G. *MT.*[2] § 777, 1.

47. **ὅπως ἔσται,** c. 7, 15. **ταῦτα** with *τὰ ἀγαθά.*

48. **σφίσιν,** *sibi*, only used in good Attic prose as an indirect reflexive, chiefly where there is no emphasis and when it would be the enclitic *με* in the first person, not so often in combination with *αὐτοῖς*. Observe that in l. 47 it or *αὑτοῖς* might have been used for *αὐτοῖς*. The choice between the three pronouns was regulated by distinctness, emphasis and euphony.

§ **9** l. 49. **τοιούτους . . ἐπιτρόπους . . καθιστάναι,** 'to appoint men of that sort stewards,' c. 4, 7.

50. **ἐπιμελεῖσθαι,** c. 11, 13 ; c. 20, 22.

§ **10** l. 55. **οὐδὲ γάρ ἐστιν ἐφεξῆς γε οὕτως οἷόν τε κτλ.,** 'no more is it possible to teach all without exception (*lit.* 'in successive order') to be careful.' Cp. *Hell.* IV vi 4 *ὡς δηώσει πᾶσαν τὴν γῆν αὐτῶν ἐφεξῆς*, Dem. *Chers.* § 55 *τὴν Ἑλλάδα πᾶσαν οὑτωσὶ Φίλιππος ἐφεξῆς ἁρπάζων*, [Dem.] *Prooem.* 38, 2 *τὸ μὴ τοῖς αἰτίοις ἀλλὰ πᾶσιν ἐφεξῆς ὀργίζεσθαι*, Sosipater *ἐν Καταψευδομένῳ* l. 8 (Mein. *FCG.* IV 482) *τὰ μαθήματα ἅπαντ' ἐφεξῆς εἰδότα.*

§ **11** l. 57. **πάντως τούτους διασήμηνον,** 'do, pray, point out these at all events,' c. 3, 12.

59. **οἴνου ἀκρατεῖς,** 'intemperate in the use of wine.' Cp. c. 9, 11 ; *Mem.* I ii 2 *ἀφροδισίων ἀκρατεῖς*, *Cyr.* V i 14 *πασῶν τῶν ἐπιθυμιῶν ἀκρατῆ*, Aristot. *Eth. N.* VII i 7 *ἀκρατεῖς θυμοῦ καὶ τιμῆς καὶ κέρδους.* Cp. Aristotle *Oec.* I c. 5 p. 1344[a], 31 *ἐπειδὴ ἡ τοῦ οἴνου πόσις καὶ τοὺς ἐλευθέρους ὑβριστὰς ποιεῖ, καὶ πολλὰ ἔθνη ἀπέχεται καὶ τῶν ἐλευθέρων, οἷον Καρχηδόνιοι ἐπὶ στρατιᾶς, φανερὸν ὅτι τούτου ἢ μηδὲν ἢ ὀλιγάκις μεταδοτέον (τοῖς δούλοις).*

61. **ἐμποιεῖ** *sc. τοῖς μεθύουσι*, c. 9, 13 ; c. 15, 1 ; c. 21, 7. **πάντων τῶν πράττειν δεομένων,** 'everything that needs doing.' Cp. *Cyr.* II iii 3 *οὐδὲν αὐτοῖς ἀργεῖσθαι τῶν πράττεσθαι δεομένων*, *rep. Lac.* c. 13, 7 *τῶν δεομένων γίγνεσθαι οὐδὲν ἀπορεῖται*, Plut. *Sull.* c. 16, 8 *προθυμότερος ἦν εἰς τὸ σῶσαι τῶν σωθῆναι δεομένων.*

59 § **12** l. 65. **καὶ οἵ γε τοῦ ὕπνου** *sc. ἀκρατεῖς ἀδύνατοι εἰσιν ἐπιμελεῖς ἔσεσθαι.*

66. <**ὁ**> **καθεύδων** : the article, however, is not necessary and is not in the MSS ; see note to c. 8, 10.

67. **ἄλλους παρέχεσθαι** *sc. ποιοῦντας τὰ δέοντα*, 'to make others do their duty.' Cp. c. 14, 1 *πειθομένους παρέχεσθαι*: c. 15, 12 ; c. 21, 4.

Cicero apud Colum. XI 1, 13 *qui susceperit officium vilicationis somni et*

vini sit abstinentissimus, quae utraque sunt inimicissima diligentiae. nam et ebrioso cura officii pariter cum memoria subtrahitur et somniculosum plurima effugiunt: quid enim possit aut ipse agere aut cuiquam dormiens imperare?

§ **13** l. 69. **ἀδύνατοι . . διδαχθῆναι**, personal for impersonal construction, as § 15, c. 7, 8; c. 8, 10.

70. **ἡμῖν**, c. 11, 16. **τὴν ἐπιμέλειαν**: retained accusative, as c. 7, 6.

73. **δυσέρωτες**, *perdite amantes*, 'love-sick,' 'desperately in love,' a poetical word.' For τῶν ἀφροδισίων, cp. *Mem.* I iii 8 ἀ φ ρ ο δ ι σ ί ω ν δὲ παρῄνει τῶν καλῶν ἰσχυρῶς ἀπέχεσθαι (where τῶν ἀφροδισίων is neuter governing τῶν καλῶν).

Cic. ap. Colum. XI 1, 14 *tum etiam sit a venereis amoribus aversus; quibus si se dediderit, non aliud quicquam possit cogitare quam illud quod diligit. nam vitiis eiusmodi pellectus animus nec praemium iucundius quam fructum libidinis nec supplicium gravius quam frustrationem cupiditatis existimat.*

§ **14** l. 75. **ἐπιμέλειαν**, *studium.*

76. **τῶν παιδικῶν**, *amasiorum.*

78. Observe that εὑρεῖν is to be repeated with **εὐπετές**. For **ἀπό** after **κωλύεσθαι**, cp. c. 1, 20.

79. **ὑφίεμαι . . μηδ' ἐπιχειρεῖν**, 'I give up even attempting to appoint as managers any of those also whomsoever I observe to be men of this sort.' Cp. *Cyr.* II i 25 ὥστε ὑ φ ί ε σ θ α ί τινας κακίω ἕτερον ἑτέρου εἶναι πρὸς τοὺς πολεμίους, *Hell.* VII iv 9 ἔφασαν ὑ φ ή σ ε σ θ α ι οὐδέποτε Μεσσήνης στερηθῆναι. **τοιούτους**, *i.e. rebus venereis deditos.* See n. to c. 7, 2.

§ **15** l. 82. **τί δέ**, c. 7, 10; c. 17, 7. **ἐρωτικῶς ἔχουσι τοῦ κερδαίνειν**, 'are passionately in love with lucre.' Cp. *Cyr.* III iii 12 ἐ ρ ω τ ι κ ῶ ς ἔ χ ε ι ν τοῦ ἤδη ποιεῖν τι.

83. **εἰς ἐπιμέλειαν . . παιδεύεσθαι**, 'to be trained to superintendence of farm-work.' **εἰς** is used of progress along or in a certain route, hence its meaning 'with a view to.' Cp. *Mem.* I ii 1, II i 2 τὸν εἰς τὸ ἄρχειν π α ι δ ε υ ό μ ε ν ο ν, 17 οἱ εἰς τὴν βασιλικὴν τέχνην π α ι δ ε υ ό μ ε ν ο ι.

86. **εὐάγωγοι**, 'easy to lead.' **τούτων** sc. τῶν κατ' ἀγρὸν ἔργων.

87. **οὐδὲν ἄλλο ἤ**, the verb of doing being omitted, is used quite as an adverb, 'only.'

88. **κερδαλέον ἐστὶν ἡ ἐπιμέλεια**: see c. 1, 8; c. 8, 4.

§ **16** l. 90. **ὧν σὺ κελεύεις** sc. αὐτοὺς ἐγκρατεῖς εἶναι. **πρὸς τὸ φιλοκερδεῖς εἶναι μετρίως ἔχουσι**: see n. to c. 1, 21; c. 9, 12.

91. **ἐκδιδάσκεις**: as to the meaning of this compound, see

Dr. Verrall on Eur. *Med.* 295. **ὧν σὺ βούλει** sc. *αὐτοὺς ἐπιμελεῖς γίγνεσθαι.*

93. **ἁπλῶς πάνυ**, 'by a very simple method.' For the position of *πάνυ*, cp. c. 13, 4 and note.

96. **δήξεται αὐτούς**, 'will give them pain, wound their feelings.' Cp. c. 8, 1.

§ **17** l. 97. **ἴθι**, c. 19, 3, 4.

98. **παρατραπόμενος τοῦ λόγου <τοῦ> περὶ τῶν παιδευομένων**, 'to turn aside from the subject of those who are being trained to be superintendents.'

99. **δήλωσον . . εἰ**, c. 11, 23. **περὶ τοῦ παιδεύεσθαι**, *de instituendi ratione.* 'In prioribus de educatione sermo est, quatenus pertinet ad eos qui educantur; in posterioribus, quatenus pertinet ad eum ipsum qui educat' (*Heiland*).

100. **ἀμελῆ αὐτὸν ὄντα**, 'when (a man) is himself careless.' Cp. § 12.

§ **18** l. 102. Construe: *οὐδὲν μᾶλλον (οἷόν τέ ἐστιν ἀμελῆ αὐτὸν ὄντα ἄλλους ποιεῖν ἐπιμελεῖς) ἢ (οἷόν τέ ἐστιν) αὐτὸν ἄμουσον ὄντα ποιεῖν ἄλλους μουσικούς.*

105. **ἀμελεῖν ὑποδεικνύοντος**, 'when he sets an example of carelessness.' Cp. Aristot. *Oec.* I c. 6 p. 1345ᵃ, 9 *οὐ γὰρ οἷόν τε, μὴ καλῶς ὑ π ο δ ε ι κ ν ύ ν τ ο ς, καλῶς μιμεῖσθαι οὔτ' ἐν τοῖς ἄλλοις οὔτ' ἐν ἐπιτροπείᾳ, ὡς ἀδύνατον μὴ ἐπιμελῶν δεσποτῶν ἐπιμελεῖς εἶναι τοὺς ἐφεστῶτας.* 'The metaphor in *ὑ π ο δ ε ι κ ν ύ ν α ι* is probably derived from the tracing of lines u n d e r n e a t h by a writing master for the pupil to follow or write over.' Sandys on Aristot. *Ἀθ. πολ.* c. 41, 2. Cp. *ὑπογράφειν* Plat. *Prot.* 326 D.

106. **χαλεπὸν** sc. *ἐστί.*

§ **19** l. 107. **ὡς συντόμως εἰπεῖν**, § 8 l. 45.

108. **μὲν . . μέντοι**: *μ έ ν τ ο ι* is used as a correlative to *μέν* and not *δέ* (1) when particular emphasis has to be given to the opposition; (2) where *δέ* could not be conveniently used; (3) in expressing opposition to a clause which is itself introduced by *δέ*. Ridd. *Dig. Plat. Id.* § 162.

110. **ἀζημίους**, 'without loss to themselves,' not, as Zeune and others, 'without detriment' to their master.

111. **ἐπιμελητικούς**, 'qualified to be overseers.' The termination *-ικός*, corresponding to our *-ive*, appears to have been affected by young Athenian fops, see Aristoph. *Eq.* 1378 f, who coins several such words in ridicule of the practice.

112. **ἐφορατικὸν κτλ.**, 'able to supervise and examine their work.'

113. **χάριν ἐθέλοντα τῶν καλῶς τελουμένων ἀποδιδόναι τῷ αἰτίῳ**, 'glad to bestow a just recompense of reward on the doer for what is from time to time done well.' Cp. *Cyr.* IV ii 12 χάριν αὐτοῖς ταύτης τῆς προθυμίας ἀποδοῦναι.

For τελεῖν, a rare word in prose in this sense, cp. c. 1, 4 τελεῖν τε ὅσα δεῖ, c. 20, 21 τὰ ἔργα μὴ τελεῖσθαι λυσιτελούντως πρὸς τὴν δαπάνην, *Cyr.* VIII i 2 τί ἂν ἄλλο ἀγαθὸν τελεσθείη ὑπὸ μὴ πειθομένων, vi 3 οἵτινες ἄλλο τελέσουσιν ὅ τι ἂν δέῃ.

114. **δίκην τὴν ἀξίαν ἐπιθεῖναι**, 'to impose the proper penalty.' Cp. *An.* V vi 34 ἠπείλουν αὐτῷ ὅτι, εἰ λήψονται ἀποδιδράσκοντα, τὴν δίκην ἐπιθήσοιεν, *Mem.* II ii 13 ἐὰν δέ τις γονέας μὴ θεραπεύῃ, τούτῳ δίκην ἐπιτίθησι, Plat. *Critias* 106 B δίκην τὴν πρέπουσαν ἐπιτιθέναι.

§ 20 l. 116. **ἡ . . λεγομένη**, *quae fertur.* Cp. Aristot. *Oecon.* I c. 6 p. 1345ª, 3 καὶ τὸ τοῦ Πέρσου καὶ τὸ τοῦ Λίβυος ἀπόφθεγμα εὖ ἂν λέγοι· ὁ μὲν γὰρ ἐρωτηθείς, τί μάλιστα ἵππον πιαίνει, "ὁ τοῦ δεσπότου ὀφθαλμός" ἔφη· ὁ δὲ Λίβυς ἐρωτηθείς, ποία κόπρος ἀρίστη, "τὰ τοῦ δεσπότου ἴχνη" ἔφη, [Plut.] *de ed. puer.* c. 13 τὸ ῥηθὲν ὑπὸ τοῦ ἱπποκόμου χαρίεν, ὡς οὐδὲν οὕτω πιαίνει τὸν ἵππον, ὡς βασιλέως ὀφθαλμός, also Aesch. *Pers.* 169 ὄμμα γὰρ δόμων νομίζω δεσπότου παρουσίαν, Cato ap. Plin. *NH.* XVIII 5, 131 *frontem domini plus prodesse quam occipitium.* La Fontaine has a charming fable (IV 21) on *L'œil du Maître.*

117. **βασιλεύς**, c. 4, 12. **ἄρα**, *nimirum.*

118. **ἐπιτυχών**, *nactus*, c. 2, 3. The two participles are dependent on one another = ἐπεὶ ἐπιτυχὼν . . ἐβούλετο.

119. **τῶν δεινῶν τινα ἀμφ' ἵππους δοκούντων εἶναι**, 'one of those who were reputed to be skilled in horses.'

121. **ὅτι** here introduces the direct quotation. It need not 61
be translated. G. *MT.*² § 711. Supply παχύνει.

122. **τἆλλα**, 'in all else,' 'generally.'

CHAPTER XIII

Ischomachus continues his discourse on the qualifications of a manager. When, he says, the manager has obtained sufficient knowledge of his several duties, the time and manner of their performance, he must then be taught how to govern the labourers. Socrates expresses his surprise at hearing that the difficult art of government can be taught, but Ischomachus professes that he

can teach it very easily to his agent. If the lower animals may be trained to habits of obedience by a regular system of rewards and punishments, a fortiori *men may be so trained because we can appeal to their sense of what is for their own interest and advantage, and especially slaves, with whom much may be done by an appeal to their lower appetites and occasionally with some of them to their love of praise. Ischomachus says that he not only teaches his managers to employ this method of dealing with those over whom they are set in authority, but also gives them practical help and furthers their efforts in this direction by taking good care not to let merit go unrewarded.*

§ **1** l. 1. **ὅταν παραστήσῃς τινὶ κτλ.**, 'when you shall have brought home to a man very strongly the fact that he must etc.' For a similar use of παριστάναι, cp. Plato *Rep.* 600 C Πρωταγόρας καὶ ἄλλοι πάμπολλοι δύνανται τοῖς ἐφ' ἑαυτῶν παριστάναι . . ὡς οὔτε οἰκίαν οὔτε πόλιν τὴν αὑτῶν διοικεῖν οἷοί τ' ἔσονται, ἐὰν μὴ κτλ.

2. **ὧν ἂν βούλῃ** *sc.* αὐτὸν ἐπιμελεῖσθαι.

3. **ἤδη**, 'thenceforth.' **ὁ τοιοῦτος**, 'such a man' *i.e.* one who has been so impressed. See n. to c. 7, 2.

4. **προσμαθητέον αὐτῷ**, 'to be learned by him in addition.' Observe that **τι ἄλλο** may be either the nominative subject or accusative object of **προσμαθητέον**, according as the verbal adjective is taken personally or impersonally. In either case **αὐτῷ** is the dative of the agent after it. **εἰ μέλλει . . ἔσεσθαι**, c. 12, 5 n.

§ **2** l. 6. **μέντοι**, c. 7, 35. When μέντοι is thus used in an affirmative reply, the preceding verb or some emphatic equivalent is usually repeated.

8. **εἰ δὲ μή** *sc.* γνώσεται (c. 15, 2) or γνοίη and **ἄνευ τούτων** *i.q.* ἄνευ τοῦ γνῶναι ταῦτα form a pleonasm. **τί . . ὄφελος** *sc.* ἐστί or ἂν εἴη, c. 12, 5.

9. **ὃς ἐπιμελοῖτο**, a relative conditional clause, G. *Gr.* § 1436, Prof. Sonnenschein *Gr. Synt.* § 365 (6).

10. **ὅ τι σ. τ. κ. ποιεῖν εἴη**, 'what treatment would be for his patient's good.'

11. **συμφέρον εἴη** = συμφέροι. **τοῦτο**, G. *Gr.* § 1030 n.

§ **3** l. 13. **ἐὰν τὰ ἔργα μάθῃ ὡς ἔστιν ἐργαστέα**, 'if he shall have learned about farm-work how it is to be done.' The anticipatory accusative, as c. 6, 14 ; c. 18, 9.

14. **ἀποτετελεσμένος**, *omnibus numeris absolutus.* Cp. c. 11, 3 ἀπειργασμένος.

15. **σοι**, 'for you,' 'in your judgment.'

§ 4 l. 19. **παιδεύεις**, *docendo efficis.*

20. **γε δή**, c. 5, 20.

21. **τὸ ἀρχικοὺς εἶναι**, 'as regards their capacity for ruling men': the article sometimes is found with the infinitive after verbs which denote a working upon others in order to move them to action, after which the simple infinitive usually stands, such as teaching, accustoming etc., in order to give special prominence to the notion in contrast with others or as already mentioned; often so that the infinitive is emphatically put foremost in the sentence, as c. 12, 5, Soph. *Trach.* 545 *τὸ δ' αὖ ξυνοικεῖν τῇδ' ὁμοῦ τις ἂν γυνὴ δύναιτο*; Thuc. II 53, 3 *τὸ προσταλαιπωρεῖν τῷ δόξαντι καλῷ οὐδεὶς πρόθυμος ἦν*, VI 17, 8 *τὸ μὲν ἐς τὴν γῆν ἐσβάλλειν ἱκανοί εἰσιν, τῷ δὲ ναυτικῷ οὐκ ἂν δύναιντο βλάπτειν.*

23. **φαύλως πάνυ**, 'quite easily,' c. 12, 16.

24. **ἀκούων**, participial protasis, as c. 15, 7.

§ 5 l. 25. **οὐ μὲν δὴ ἄξιόν γε κτλ.**, 'it is certainly, for that matter, not a subject to laugh at.' Cp. Plat. *Phaedr.* 259 B *οὐ μὲν δὴ πρέπει γε φιλόμουσον ἄνδρα τῶν τοιούτων ἀνήκοον εἶναι*, *Anab.* II ii 3 *οὐ μὲν δὴ αὐτοῦ γε μένειν οἷόν τε*, III ii 14 *οὐ μὲν δὴ τοῦτό γε ἐρῶ*, where *γε* serves to call attention to the preceding word (as in the present passage to **ἄξιον καταγέλωτος**), not as intensifying its meaning but as distinguishing it from others.

28. **διδάσκειν**, *docendo efficere*, as *παιδεύεις* l. 19. 62

29. **δεσποτικούς** *sc. δύναται ποιεῖν.*

31. **τοῦτο ποιεῖν** *sc. ἀρχικοὺς εἶναι ἀνθρώπων παιδεύειν.*

§ 6 l. 33. **οὐκοῦν**, 'to begin, then,' c. 6, 4; c. 18, 3; c. 16, 10. **τὰ μὲν ἄλλα ζῷα** in opp. to *ἀνθρώπους δέ* l. 46.

34. **τούτοιν** is explained by what follows, **τοῦ κολάζεσθαι . . τοῦ εὖ πάσχειν.** **μανθάνουσιν**: plural of the predicate with a plural subject of the neuter gender, an exceptional usage of more frequent occurrence in Xenophon than in other authors. See note to c. 18, 3, Hertlein on *Cyr.* VI iv 22. **ἐκ τοῦ . . κολάζεσθαι**: the interposition of a clause between the article and its infinitive is not uncommon, cp. l. 38, *rep. Lac.* c. 1, 6 *ἀποπαύσας τοῦ ὁπότε βούλοιντο ἕκαστοι γυναῖκα ἄγεσθαι*, *ib.* c. 8, 2 *τῷ ὅταν καλῶνται τρέχοντες ἀλλὰ μὴ βαδίζοντες ὑπακούειν.*

§ 7 l. 37. **γοῦν**: this particle, compounded of the argumentative *γε* and the limitative *οὖν*, has various shades of meaning according to the predominance of the *γε* or *οὖν* in its compound sense. Here, as frequently, it is used to confirm a general assertion by giving a particular instance of the truth of it. Cp. c. 19, 6.

38. **τῷ . . πράγματα ἔχειν**, 'by getting into trouble,' dat.

of cause, as c. 14, 9. Jacob compares the French phrase 'se faire des affaires.'

40. **ἔστ' ἄν**, as c. 7, 33. **κατὰ γνώμην**, 'according to his will,' c. 21, 8.

§ 8 l. 41. **τὰ κυνίδια**, a diminutive of contempt.

42. **τῇ γνώμῃ**, 'in respect of their intelligence.' **γλώττῃ**, 'the tongue' as the organ of language. Cp. *Mem.* I iv 12 *καὶ μὴν γλῶττάν γε πάντων τῶν ζῴων ἐχόντων μόνην τὴν τῶν ἀνθρώπων ἐποίησαν (οἱ θεοὶ) οἵαν . . ἀρθροῦν τε τὴν φωνὴν καὶ σημαίνειν πάντα ἀλλήλοις ἃ βουλόμεθα.*

43. **περιτρέχειν**, 'to run round and round'; **κυβιστᾶν**, 'to gambol,' 'throw a somerset,' not, as Zeune, 'to dive in water.'

§ 9 l. 46. **ἀνθρώπους δέ** in contrast with *τὰ μὲν ἄλλα ζῷα* l. 33. **ἔστι**, c. 1, 4.

47. **καὶ λόγῳ**, 'merely by word of mouth.' Cp. l. 44. **ἐπιδεικνύοντα**, 'by showing,' participial explanation of *λόγῳ*. For the indefinite subject to which it is attributive, cp. c. 4, 15; c. 12, 17, [Xen.] *rep. Ath.* c. 2, 4 *ἐὰν δὲ προσίωσιν (οἱ πολέμιοι, ἔξεστιν) ἀναβάντα ἀποπλεῖν.*

48. **τοῖς δὲ δούλοις ἡ δοκοῦσα θηριώδης . . διδάσκειν**, 'with respect to slaves in particular, the training which is considered fit only for wild animals is very conductive towards teaching them obedience.' For the dat. of relation, see G. *Gr.* § 1172.

51. **ἐπὶ ταῖς ἐπιθυμίαις**, not, as Jacob, 'over and above their appetites' *i.e.* beyond their strict requirements, but 'in respect to their desires.' In contrast with this treatment of slaves, an interesting letter of Seneca to Lucilius may be read (*Ep.* v 6 (47)). **προσχαριζόμενος**, *si gratificeris*, participial protasis, as § 4, c. 16, 3. **ἂν πολλὰ ἀνύτοις παρ' αὐτῶν**, 'you may get much from them,' 'do much with them.'

52. **αἱ φιλότιμοι τῶν φύσεων**, c. 9, 9.

Cp. *Mem.* IV i 2 *τὰς ἀγαθὰς φύσεις*, 3 *αἱ ἄρισται φ.*, Plato *Rep.* 424 A, 519 C *τὰς βελτίστας φ.*, 456 B *τὰ ἐπιτηδεύματα τὰ αὐτὰ ἀποδοτέα ταῖς αὐταῖς φύσεσι*, Soph. *Oed. T.* 674 *αἱ τοιαῦται φ.*, Isocr. *or.* 4, 113 *αἱ τοιαῦται φ.*

53. **πεινῶσι**, 'hunger after,' 'crave for.' Cp. *Cyr.* VII v 50 *καὶ μάλα πεινῶσι συμμάχων*, VIII iii 39 *πεινήσας χρημάτων πεπλούτηκας*, *Symp.* c. 4, 36 *πεινῶσι χρημάτων*, Plat. *Rep.* X 606 A *πεπεινηκὸς τοῦ δακρῦσαι*, Plut. *Mor.* 540 A *οἱ πεινῶντες ἐπαίνων.* So *διψᾶν*, as Plato *Rep.* VIII 562 C *πόλις ἐλευθερίας διψήσασα*, Poet. tr. ap. Athenae. X c. 43 (*Fr. adesp.* 96 Nauck[2]) *ἴσχειν κελεύω χεῖρα διψῶσαν φόνου*, [Lucian] *Amor.* c. 1 *σφόδρα διψῶντι τοιαύτης ἀνέσεως.*

§ 10 l. 55. **ταῦτά τε ὅσαπερ αὐτὸς ποιῶν οἶμαι . . χρῆσθαι . . καὶ τάδε συλλαμβάνω αὐτοῖς**, 'not only these methods, which are exactly those I employ on my own account in the expectation of finding men more obedient, but I also second their efforts in the following ways.' Cp. c. 6, 1, c. 8, 22; and for this sense of **χρῆσθαι**, see n. to c. 3, 11. For the construction of *συλλαμβάνειν*, cp. *Cyr.* VII v 49 *εἰ ταῦτα προθύμως σοι συλλάβοιμι*, where *ταῦτα*, as here **τάδε**, takes the place of a cognate acc., III i 28, Aristoph. *Lys.* 540 *ἡμεῖς τι ταῖς φίλαισι συλλάβωμεν*, *Eccl.* 861 *τὰ δυνατὰ τῇ πόλει συλλαμβάνειν.* The *γάρ* l. 59, 'namely,' is epexegetic of **τάδε**, cp. c. 4, 5.

59. **ἐργαστῆρσι** is an un-Attic form for *ἐργάταις*, c. 20, 16. 63

'Multa sunt apud Xenophontem nomina in -*τήρ*, quibus dialectus Ionica et vetus Attica plurimis utebantur. postea apud solos Iones retenta sunt, quum in Attica nomina in -*τήρ* *instrumentorum* sunt, non *personarum*. *αὐλητής* Atticum est, *αὐλητήρ* Ionicum. in legibus Solonis *κλητῆρες* nominabantur, sed reliqua omnia, ut *κρατήρ*, *ζωστήρ*, *κλυστήρ*, *σφιγκτήρ*, *ἀρυστήρ*, *ἀντλητήρ*, multaque his similia nomina sunt i n s t r u m e n t o r u m. Xenophon autem Ionicam consuetudinem consecutus et alia alibi, *λυμαντήρ* *Hier.* c. 3, 3, *ἁρμοστήρ* *Hell.* IV viii 39, *ἀλεξητήρ* *Oec.* c. 4, 3, et in *Cyropaedia* haec posuit: *ἀποδεκτήρ* (VIII i 9), *γνωστήρ* (VI ii 39), *δοτήρ* (VIII i 9), *ἐπιτακτήρ* (II iii 4), *θεραπευτήρ* (VII v 65), *ὀπτήρ* et *φραστήρ* (IV v 17).' Cobet *Mnemosyne* NS III 219–220.

60. **οὐχ ὅμοια πάντα ποιῶ**: cp. Aristot. *Oecon.* I c. 5 p. 1344b, 4 *ὥσπερ δὲ καὶ τοῖς ἄλλοις ὅταν μὴ γίγνηται τοῖς βελτίοσι βέλτιον μηδὲ ἆθλα ᾖ ἀρετῆς καὶ κακίας, γίγνονται χείρους, οὕτω καὶ περὶ οἰκέτας. διόπερ δεῖ ποιεῖσθαι σκέψιν, καὶ διανέμειν τε καὶ ἀνιέναι κατ' ἀξίαν ἕκαστα, καὶ τροφὴν καὶ ἐσθῆτα καὶ ἀργίαν καὶ κολάσεις.* The writer goes on to recommend that emancipation also should be offered as a reward of merit, *δίκαιον γὰρ καὶ συμφέρον τὴν ἐλευθερίαν κεῖσθαι ἆθλον· βούλονται γὰρ πονεῖν ὅταν ᾖ ἆθλον καὶ ὁ χρόνος ὡρισμένος.*

61. **ἵνα ᾖ**, *ut liceat*, c. 2, 15. **τὸν κρείττω**, *potiorem*. **τοῖς βελτίοσι τιμᾶν**, 'to reward with the better articles': cp. c. 9, 15; c. 12, 16; c. 21, 10; *Cyr.* III iii 7; IV i 4.

§ 11 l. 63. **ἀθυμία**, 'discouragement.'

65. **δι' αὐτῶν**, *sua ipsorum opera*, *Hier.* c. 9, 3 *τὸ τὰ ἆθλα ἀποδιδόναι δι' αὐτοῦ ποιητέον*, *Cyr.* I i 4 *τῶν ἀρχὰς δι' ἑαυτῶν κτησαμένων*, *Mem.* I ii 14 *βουλομένω πάντα δι' ἑαυτῶν πράττεσθαι*, Plut. *Cor.* c. 24, 3 *ἀπῄει δι' αὐτοῦ βαδίζων* as opp. to *ἐν κλινιδίῳ φοράδην κομισθείς*, *Philop.* c. 21, 2 *δι' αὐτῶν ἀπέθνησκον.*

§ 12 l. 67. **αὐτός τε** in contrast with *τοὺς ἐπιτρόπους*.

οὐδ' ὁπωστιοῦν, 'not even on any pretence whatever.' See n. on c. 12, 5. The order is:—(*οὐκ*) *ἀξιῶ τοὺς ἀμείνους τυγχάνειν τῶν ἴσων τοῖς κακίοσι*, 'I don't think that the more

deserving should have advantages equal to (those of) the worthless,' 'should be put on the same footing in respect of advantages as the less deserving.' Cp. l. 65 τῶν ὁμοίων τυγχάνοντας ἑαυτοῖς, where there is the same kind of brachylogy to be noticed, common with adjectives denoting similarity, conformity, equality.

70. **διαδεδωκότας**, 'that they have distributed.'

71. **ἢν δὲ ἴδω κολακεύμασί τινα προτιμώμενον ἢ καὶ ἄλλῃ τινὶ ἀνωφελεῖ χάριτι**, 'but should I see that any slave is favoured above others owing to flattering words or some such other idle service (to his overseer), I do not overlook it but reprimand (the manager), and try to teach him that in doing so (by such favouritism) he is not acting in his own interest any more than in that of the slave.'

CHAPTER XIV

In reply to Socrates' question whether he considers that possession of capacity for command alone constitutes a man a perfect manager, or does he require some further qualification, Ischomachus says that a steward ought to have no propensity for picking and stealing, otherwise the advantages of his good management would be counterbalanced by the loss incurred through his dishonesty.

'And do you undertake to inspire him with a sense of justice in such matters also?' asks Socrates.

'Yes' answers Ischomachus 'I do: acting upon hints from the great legislators of old, I offer direct encouragement to my agent to be honest, by rewarding honesty as well as punishing dishonesty. If I find any to be absolutely incorrigible knaves, I dismiss them from my service, while I praise and treat freemen with the consideration due to those who can appreciate praise, and who are honest for other reasons than because honesty is the best policy.'

§ **1** l. 2. **ὥστε πειθομένους παρέχεσθαι**, 'enough to make them obedient,' c. 5, 8; c. 15, 12; c. 21, 4.

3. **ἀποτετελεσμένον**, c. 13, 3. Construe: ἡγεῖ τοῦτον (εἶναι) ἐπίτροπον ἀποτετελεσμένον.

4. **προσδεῖται**, c. 2, 1; c. 13, 3.

§ **2** l. 6. **τοῦ γε ἀπέχεσθαι** sc. προσδεῖται.

7. **τῶν δεσποσύνων**, c. 9, 16. **ὁ τοὺς καρποὺς μεταχειριζόμενος**, 'he who has the management of the produce.'

8. **ἀφανίζειν ὥστε μὴ λείπειν λυσιτελοῦντας τοῖς ἔργοις**, 'to make away with so much as would leave no profit for the works, on the outlay.' Cp. c. 20, 21 *τὰ ἔργα μὴ τελεῖσθαι λυσιτελούντως πρὸς τὴν δαπάνην.*

10. **ὄφελος** is predicative, **τὸ γεωργεῖν** the subject. The 64
simple inf. is used also c. 4, 15.

§ 3 l. 12. **ταύτην τὴν δικαιοσύνην**, 'this (form of) justice' *i.e.* the justice which consists in *τὸ ἀπέχεσθαι τ. δ. καὶ μὴ κλέπτειν.*

13. **σὺ ὑποδύει**; 'do you undertake?' lit. 'go under so as to bear.'

14. **καὶ πάνυ**: c. 1, 7, c. 3, 2. **οὐ μέντοι γε**: the **γε** emphasizes the whole clause, not any particular word as c. 21, 11, otherwise it would not follow close upon **μέντοι**. Cp. Dem. *Phil.* I § 49 *ἐγὼ δ' οἶμαι μὲν ἐκεῖνον μεθύειν . . οὐ μέντοι γε μὰ Δία οὕτω προαιρεῖσθαι πράττειν.*

15. **ἐξ ἑτοίμου**, 'off-hand,' 'at once and unhesitatingly,' with **ὑπακούοντας**.

§ 4 l. 16. **τὰ μὲν καὶ ἐκ τῶν Σόλωνος νόμων κτλ.**: on the relation between the laws of Solon and Dracon, cp. Plutarch *Sol.* c. 17 *πρῶτον μὲν οὖν τοὺς Δράκοντος νόμους (Σόλων) ἀνεῖλε πλὴν τῶν φονικῶν ἅπαντας διὰ τὴν χαλεπότητα καὶ τὸ μέγεθος τῶν ἐπιτιμίων. μία γὰρ ὀλίγου δεῖν ἅπασιν ὥριστο τοῖς ἁμαρτάνουσι ζημία θάνατος, ὥστε καὶ τοὺς ἀργίας ἁλόντας ἀποθνῄσκειν καὶ τοὺς λάχανα κλέψαντας ἢ ὀπώραν ὁμοίως κολάζεσθαι τοῖς ἱεροσύλοις καὶ ἀνδροφόνοις. διὸ Δημάδης ὕστερον εὐδοκιμησεν εἰπὼν ὅτι δι' αιματος, οὐ διὰ μελανος τοὺς νόμους ὁ Δράκων ἔγραψεν. αὐτὸς δ' ἐκεῖνος, ὥς φασιν, ἐρωτώμενος διὰ τί τοῖς πλείστοις ἀδικήμασι ζημίαν ἔταξε θάνατον, ἀπεκρινατο τα μὲν μικρὰ ταύτης ἄξια νομίζειν, τοῖς δὲ μεγάλοις οὐκ ἔχειν μείζονα.* Cp. Aul. Gell. *N.A.* XI 18.

18. **ἐμβιβάζειν εἰς τὴν δικαιοσύνην**, 'to lead into the path of justice.' Cp. Polyb. XVI 38 *ἐσπούδαζεν ἐμβιβάσαι αὐτοὺς εἰς ἀπέχθειαν.*

20. **θεῖναι . . ἐπὶ . . διδασκαλίᾳ**, 'enacted with a view to teaching.'

§ 5 l. 22. **γέγραπται** *sc. ἐν τοῖς νόμοις.* **ζημιοῦσθαι ἐπὶ τοῖς κλέμμασι κτλ.**, 'that offenders should be fined for acts of theft, and that those guilty of attempt should be kept in prison and (even) put to death, (*not* in case of conviction by a court of justice but) if taken in the act.'

There is a passage in the speech of Demosthenes *against Timocrates* (§ 113), which will throw light on the present. He tells us there that *Σολων* (in order that such offenders as he has been describing *δῶσιν δίκην ἀξιαν*) *νόμον εἰσηνεγκεν, εἰ μέν τις μεθ' ἡμέραν ὑπὲρ πεντήκοντα δράχμας κλέπτοι, ἀπαγωγην προς τους ἕνδεκ' εἶναι, εἰ δε τις νύκτωρ ὁτιοῦν κλέπτοι, τοῦτον ἐξεῖναι και ἀποκτεῖναι καὶ τρῶσαι διώκοντα καὶ ἀπαγαγεῖν τοῖς ἕνδεκα* (for *προς τοὺς ἑ.*), *εἰ βουλοιτο. τῷ δ' ἁλόντι ὧν αἱ ἀπαγωγαί εἰσιν, οὐκ ἐγγυητὰς*

καταστήσαντι ἔκτισιν εἶναι τῶν κλεμμάτων, ἀλλὰ θάνατον τὴν ζημίαν. Solon's law was that any one convicted of the crimes for which summary arrests are allowed should not be let off with finding bail and paying the full amount of the stolen property, but that the punishment should be death. In the same section we are told *εἴ τις ἰδίαν δίκην κλοπῆς ἁλοίη, ὑπάρχειν μὲν αὐτῷ διπλάσιον ἀποτεῖσαι τὸ τιμηθέν, προστιμῆσαι δ' ἐξεῖναι τῷ δικαστηρίῳ πρὸς τῷ ἀργυρίῳ δεσμὸν τῷ κλέπτῃ, πένθ' ἡμέρας καὶ νύκτας, ὅπως ὁρῷεν πάντες αὐτὸν δεδεμένον,* and further that stealing to the amount of ordinary thefts from gymnasia, baths and other public places was punishable as aggravated theft.

§ **6** l. 26. **τούτων προσφέρων ἔνια**, 'by the practical application of some provisions of these laws' (*i.e.* of Solon and Dracon).

27. **ἄλλα τῶν βασιλικῶν νόμων προφερόμενος**, 'by quoting other enactments in the laws of the king of Persia.'

§ **7** l. 30. **ζημίαι μόνον εἰσί** must mean 'do no more than impose penalties'; but the expression is a strange one.

32. **ὠφελοῦσι τοὺς δικαίους**: cp. c. 4, 8, *Cyr.* I ii 3, vi 20; VIII i 39, vi 11.

65 33. **ὁρῶντες . . φιλοκερδεῖς ὄντες εὖ μάλα ἐπιμένουσι τῷ μὴ ἀδικεῖν**, 'because they see . . and because they are fond of lucre, they take right good care to continue steadfast in refraining from dishonest practices.'

For εὖ μάλα, cp. c. 19, 11, *Anab.* VI i 1 ἐκλώπευον εὖ μάλα τοὺς ἀποσκεδαννυμένους, *Hipparch.* c. 1, 25 εὖ μάλα μεμελετηκώς. Cratin. *Fr. inc.* 116 (Mein. *FCG.* II 212, Kock *CAF.* 95, 275) τῇ μάστιγι κνάψειν εὖ μάλα πρὶν συμπατῆσαι, Alexis Ποιηρά *Fr.* 1 (Mein. III 471, Kock II 366) πλυτέον εὖ μάλα (*i.e.* τὸ τάριχος), Plat. *Phaedo* 92 D εὖ μάλα ἐξαπατῶσι, 116 E δειπνήσαντάς τε καὶ πιόντας εὖ μάλα, *Soph.* 233 D προσέχων τὸν νοῦν εὖ μάλα, *Politic.* 306 C προσσχόντες τὸν νοῦν εὖ μάλα, *Parmen.* 126 C μειράκιον ὢν αὐτοὺς (τοὺς λόγους) εὖ μάλα διεμελέτησεν, *Gorg.* 496 C εὖ μάλα σκεψάμενος ἀποκρίνου, Theocr. *Id.* XXIV 92 συλλέξασα κόνιν . . ῥιψάτω εὖ μάλα πᾶσαν ὑπὲρ ποταμοῖο, XXV 19 (αὖλις) φαίνεται εὖ μάλα πᾶσα πέρην ποταμοῖο, Lucian *Luc.* c. 39 συγκλείουσι τὰς θύρας εὖ μάλα ἔξωθεν, *Prom.* c. 2 κατειλήφθω εὖ μάλα καὶ αὐτή, *Icarom.* c. 10 τοῦ γυπὸς δὲ τὴν ἑτέραν [πτέρυγα] ἀπέτεμον εὖ μάλα, *Alex.* c. 21 σφραγῖδα εὖ μάλα τῷ ἀρχετύπῳ ἐοικυῖαν, Plut. *Lys.* c. 1, 1 εὖ μάλα κομῶντος, and frequently with adj. We find also but less often in inverted order μάλ' εὖ, as Arist. *Lys.* 144 δεῖ τᾶς γὰρ εἰράνας μάλ' εὖ, *Anag. Fr.* XIII (Mein. *FCG.* II 963) καὶ ξυννένοφε καὶ χειμέρια βροντᾷ μάλ' εὖ (where Kock is wrong in reading with Fritzsche μάλ' αὖ), Plat. *Soph.* 236 D, *Theaet.* 156 A μάλ' εὖ ἄμουσοι, Theognis *Eleg.* 520 ὡς εὖ μὲν χαλεπῶς, ὡς χαλεπῶς δὲ μάλ' εὖ.

§ **8** l. 36. **ὅμως καὶ εὖ πάσχοντας ἔτι ἀδικεῖν πειρωμένους**, 'endeavouring, in spite of good treatment, to go on with their dishonest practices.' For the position of ὅμως before instead of after the participle to which it is an adjunct, cp. c. 20, 10, Thuc. VIII 93, 1 ὅμως καὶ τεθορυβημένοι ξυνελέγοντο, Eur. *Ion* 734 ἐγώ σε δέσποιν' ὅμως οὖσ' ἀντικηδεύω πατρός.

37. **ὡς . . ὄντας**, 'judging them to be incorrigibly greedy.'

38. **τῆς χρήσεως ἀποπαύω**, 'I dismiss from my employ' or as Sturz renders it, *mecum amplius versari veto*, 'I remove from any dealings with me,' 'I refuse to have anything more to do with them.' Cp. c. 4, 8 παύων τῆς ἀρχῆς.

§ 9 l. 39. **τῷ πλέον ἔχειν μόνον** and **ἀλλὰ καὶ ἐπιθυμοῦντας** are parallel clauses in different constructions, each giving a reason for **ἐπαιρομένους δικαίους εἶναι**: 'induced to be honest not merely because of the advantages they gain by their honesty, but also because they wish to earn my praise.' For the infin. after ἐπαίρεσθαι, cp. Plat. *Rep.* III 416 C, *Hipp. mi.* 373 A, Plut. *Per.* c. 17, 1 with my n. *ad l.*

§ 10 l. 44. **τούτῳ** is the dative of the degree of difference. It is explained by the infinitive sentence in apposition with it—**τῷ ἐθέλειν κτλ.**

47. **ὅπου**, 'when and where.'

CHAPTER XV

Socrates allows that Ischomachus' moral training of his land-stewards left nothing to be desired, but he expresses a wish to know something more definite about the actual processes of agriculture—what such a steward when appointed will have to do, and when and how he is to do it. In reply Ischomachus begins by extolling agriculture as an art most easy to acquire a knowledge of; it has no secrets to guard jealously, such as artisans generally withhold from others: those who have to do with it show a more generous spirit: they know better than to make a mystery of their art; all its processes are open to common observation. 'Your opening remarks encourage me,' says Socrates, 'to go on with my question. If the subject is one so easy to learn, it is all the more discreditable for me to be ignorant of it, especially if it be useful, and it can be no discredit to you to be the teacher of an easy subject.'

§ 1 l. 1. **ἐπειδὰν ἐμποιήσῃς τὸ βούλεσθαί σοι εἶναι τἀγαθά**, 'after you have produced in any one of them the desire that you may have prosperity'; c. 17, 2, G. *MT.*[2] § 90. For ἐμποιεῖν, cp. c. 21, 7 and for τἀγαθά = *fortunam secundam*, cp. c. 21, 9, *Cyr.* II iv 10; VIII ii 2, iv 14.

3. **ταῦτα** sc. τἀγαθά.

4. **ἐπιτελῆται**, 'may be realised' c. 20, 8. **ἐπιστήμην κτήσῃ αὐτῷ, ὡς ἂν . . γίγνοιτο**, 'shall have pro-

cured for him practical knowledge as to how each farming operation should be managed so as to be turned to greater profit.' The order is *ὡς ποιούμενα ἕκαστα τῶν ἔργων γίγνοιτ' ἂν ὠφελιμώτερα.*

5. **ποιούμενα** is the participial protasis for *εἰ ποιοῖτο*, to which *ἂν γίγνοιτο* is the apodosis; see n. to c. 2, 1. For Xenophon's use of **ὡς ἄν** with the optative, see G. *MT.*[2] § 351, App. p. 402. For the dative after **κτήσῃ**, cp. *Hier.* c. 11, 13 *κτῶ δὲ αὐτῇ* (*τῇ πόλει*) *συμμάχους*, *Cyr.* III iii 3 *ἀπὸ τῶν λοιπῶν κτῶ καὶ σαυτῇ καὶ τῷ ἀνδρί, ὅ τι κεκτημένοι κάλλιον τὸν αἰῶνα διάξετε.*

7. **ἐπὶ δὲ τούτοις πᾶσιν**, 'over and above all this,' as c. 9, 14, [Dem.] *c. Neaer.* § 92 *ἕτερός ἐστιν ἐφ' ἅπασι τούτοις κυριώτατος νόμος κείμενος*, Lucian *de luctu* c. 24 *ἐπὶ πᾶσι τούτοις*. It may also mean 'more than all this,' as in Lucian *Nigr.* c. 26 *ἐφ' ἅπασι δὲ τούτοις τῆς διανοίας τὸ ἡρμοσμένον*, Dem. *Mid.* § 127 *ἐφ' ἅπασι δὲ τούτοις ὁ θεός* (*συνηδίκηται*), Polyb. x 11, 8, Luc. *Ev.* XVI 26, *Ep. Col.* III 14.

66 8. **τὰ ἐκ τῆς γῆς ὡραῖα κτλ.**, 'the timely fruits of the earth in as large quantities as possible.' Observe that **ὅτι πλεῖστα** is predicative to **ἀποδεικνύων**, not attributive to **τὰ ὡραῖα**. For *ἀποδεικνύναι*, *praestare*, *efficere*, cp. c. 5, 9; c. 7, 6.

9. **σὺ σαυτῷ**: supply *ἥδοιο ἂν ἀποδεικνύων.* **ἐρήσομαι . . εἰ**, c. 10, 9; c. 11, 4.

10. **ὁ τοιοῦτος**, 'one who is possessed of all the qualities just enumerated.' Cp. § 9, and see n. to c. 7, 2.

11. **ἤδη**, 'already,' without any further recommendations.

12. **ὤν** = *εἰ εἴη* as in l. 5. **ἐκεῖνο μὴ ἀπολίπῃς ὃ ἡμῖν ἀργότατα ἐπιδεδράμηται τοῦ λόγου**, 'don't leave out that part of our subject which has been treated most cursorily.' **ἡμῖν** is the dat. of the agent with a perf. pass., G. *Gr.* § 1186. **τοῦ λόγου** is the partitive gen. to be taken with **ἐκεῖνο ὅ.**

§ 2 l. 15. **τὸ ποῖον**, 'which is that?' as c. 10, 1.

16. **ἔλεξας**: see c. 13, 2. **δήπου**, 'you know.' **μέγιστον**: c. 7, 6; c. 21, 8.

17. **εἰ δὲ μή** is to be regarded as a stereotyped formula, c. 13, 2, G. *MT.*[2] § 478. The subsequent clause *εἰ μή τις ἐπίσταιτο . . ποιεῖν* is omitted by Cobet, as an adscript explanatory of *εἰ δὲ μή.*

18. **οὐδέ**, 'not . . . either,' 'also not.' **τῆς ἐπιμελείας ὄφελος οὐδέν**: see c. 13 and for the construction, cp. c. 9, 14; c. 14, 2.

19. **ἃ δεῖ . . ποιεῖν**: observe that the mood of the dependent verb (δεῖ) remains indicative, although the leading verb (ἐπίσταιτο) is in the optative. See G. *MT.*[2] § 690.

§ 3 l. 20. **ἐνταῦθα δή**, 'so thereupon,' c. 4, 6; c. 20, 1.

21. **ἤδη**, c. 14, 8, 9.

23. **γάρ** gives a reason for the implied affirmative reply: (Yes, I do pray you) for it is just (αὕτη) this, if I mistake not (ἴσως), which . . .' **ἡ ποιοῦσα** = ὃ ποιεῖ, cp. c. 20, 2.

25. **πολλὰ πονοῦντας**, 'although they toil much.' The participle is not often used in a concessive sense, unless modified by a καίπερ or καί preceding or an ὅμως following it. See for other instances *Cyr.* III ii 15, *Mem.* II ii 5. **πολλά**, internal accusative, for πολλοὺς πόνους. **ἀπόρως βιοτεύειν**, *vitam inopem vivere*, as c. 1, 23; c. 9, 13; c. 10, 13.

§ 4 l. 27. **φιλανθρωπίαν**, 'kindliness': see Gr. Ind. *s.v.*

28. The infinitive clause **τὸ γὰρ . . εἶναι** is the subject of **γενναῖόν ἐστι**: the implied subject of **εἶναι** is ταύτην τὴν τέχνην and its complement ῥᾴστην μαθεῖν.

29. **ἡδίστην ἐργάζεσθαι**, c. 6, 9.

31. **ἔτι πρὸς τούτοις** *i.e.* πρὸς τῷ ὠφελιμωτάτην εἶναι κτλ. 67

32. **γενναῖα**, *generosa*, 'noble.' So σκύλαξ γενναῖος Plat. *Rep.* 375 A, κύων γενναῖος *Cyr.* I iv 21, Aristot. *Hist. An.* I i 32. Plato (*Rep.* 372 B) even speaks of μάζας γενναίας and (*Legg.* 844 E) γενναίαν σταφυλήν, γενναῖα σῦκα. How γενναιότης may be predicated of agriculture is seen in c. 18, 10, c. 19, 17.

34. **πραέα**: πρᾶος has two stems, πρᾳο- from which the masc. and neut. are generally formed, and πραυ- from which the feminine and some other forms come.

§ 5 l. 36. **ᾗ**. *qua ratione*, c. 19, 15. **καθά**, *quemadmodum*, is an adv. *i.q.* καθότι. The word is not found in this form (but only as καθάπερ) in the best classical authors, and nowhere else in Xen.; Polybius uses it once only, Lucian occasionally. In the celebrated bronze tablet found at Heraclea (Magna Graecia) of the 4th cent. (*Inscr. Jurid.* XII 99) we read μισθῶντι τὼς ἱαρὼς χώρως τὼς τῶ Διονύσω . . καθὰ τοὶ Ἡρακλεῖοι διέγνον. But in an earlier inscription B.C. 439 (*CIA.* IV vi 32) we find καθ' ἅ: see Meisterh. *Gr.*[2] p. 215. It is doubtful whether it should not be always written καθ' ἅ.

37. The order is:—δοκῶ μαθεῖν (*intellegere mihi videor*) ᾗ ἔφησθα ποιεῖν αὐτὸν εὔνουν σοι.

§ 6 l. 39. **ὃ δὲ εἶπας**, 'but as to what you said,' stands in

reference to the whole proposition which follows. Cp. *Hier.* c. 6, 12 ὃ δ' ἐζήλωσας ἡμᾶς . . οὐδὲ ταῦθ' οὕτως ἔχει, where in like manner ταῦτα takes up the single statement introduced by ὃ ἐζήλωσας.

40. **τὸν μέλλοντα**: see Gr. Ind. *s.v.* The order is:—ὡς δεῖ τὸν μέλλοντα ὀρθῶς ἐπιμελεῖσθαι γεωργίας μαθεῖν καὶ ἕκαστα ἃ δεῖ ποιεῖν καὶ ὡς δεῖ (ποιεῖν) κτλ. **ὡς**, 'how.'

42. **ἀργότερόν πως**, 'in a somewhat too cursory manner,' cp. l. 13. The indefinite πως stands in the same relation to the adverb, as τις does to the adjective.

§ 7 l. 43. **γράμματα**: c. 8, 14, Plat. *Protag.* 325 E ἐπειδὰν γράμματα μάθωσιν καὶ μέλλωσι συνήσειν τὰ γεγραμμένα.

44. **τὰ ὑπαγορευόμενα**, 'what is dictated.'

46. **ταῦτα γὰρ ἀκούσας . . μᾶλλον ἂν ἐπισταίμην γράμματα**, 'for after hearing (*or* had I been told) this, I should have heard, it is true, that I must know my letters, but I should not, I fancy, know my letters a bit better for being aware of this.' **ἀκούσας** = εἰ ἤκουσα, and **εἰδώς** = εἰ εἰδείην.

47. **ἠκηκόη ἄν**: the pluperfect is rare in a conditional sentence, in reference to an act which would have been completed in past time, if something had happened which did not happen. See G. *MT.*[2] § 410. Cp. Plat. *Euthyphr.* 14 C ὃ εἰ ἀπεκρίνω, ἱκανῶς ἂν ἤδη παρὰ σοῦ τὴν ὁσιότητα ἐμεμαθήκη.

48. **οὐδέν τι . . μᾶλλον**, as c. 3, 8, 10. Observe the distinction between εἰδέναι, properly 'to have seen with the eye of the mind,' 'to know for a fact,' and ἐπίστασθαι, 'to know by practice,' 'have technical skill in,' 'understand.'

§ 8 l. 51. **εἰδώς**: see n. to l. 5.

§ 9 l. 52. **εἴ μοι αὐτίκα μάλα δόξειε γεωργεῖν**, 'were I to resolve this very instant to be a farmer.' See Gr. Ind. under δοκεῖν (B b).

53. **ἄν** with **εἶναι**, as c. 2, 1; c. 6, 11.

54. **ἐπισκοποῦντι**, 'visiting.' *Cyr.* V iv 10, VIII ii 25 ὁπότε τις ἀσθενήσειε, ἐπεσκόπει, *Mem.* III xi 10, Philemon Μύστις (Mein. IV 15) πολὺ μεῖζόν ἐστι τοῦ κακῶς ἔχειν κακὸν | τὸ καθ' ἕνα πᾶσι τοῖς ἐπισκοπουμένοις | δεῖν τὸν κακῶς ἔχοντα πῶς ἔχει λέγειν, [Dem.] c. *Neaer.* § 56 τὰ πρόσφορα τῇ νόσῳ φέρουσαι καὶ ἐπισκοπούμεναι, Plut. *Per.* c. 38, 2 with my note *ad l.*, Lucian *Philops.* c. 25 ἐπεσκόπει δέ με καὶ ἐθεράπευεν Ἀντίγονος, *Peregr.* c. 44 ταῦτά μοι Ἀλέξανδρος ὁ ἰατρὸς διηγήσατο μετακληθεὶς ὡς ἐπισκοπήσειεν αὐτόν. There is an allusion to what was said in c. 13, 2.

55. **εἰδότι οὐδὲν ὅ τι**, 'having no knowledge of what etc.'

56. **τοιοῦτος**, 'such another' as the physician just spoken of. See n. to c. 7, 2.

57. **αὐτὰ τὰ ἔργα τῆς γεωργίας**, 'the actual operations of farming.'

§ **10** l. 58. **ἀλλὰ μήν**, *verum enimvero.*

59. **κατατριβῆναι μανθάνοντας**, 'to be worn out, bored to death, with learning.' Cp. *Mem.* III iv 1 *ἐκ καταλόγου στρατευόμενος κατατέτριμμαι*, IV vii 5 *τὰς αἰτίας (τῶν ἀστέρων) ζητοῦντας κατατρίβεσθαι*, Aristoph. *Daetal. Fr.* 17 (221) (Mein. II 1037, Kock III 448) *αὐλοῖς καὶ λύραισι κατατέτριμμαι χρώμενος*, *Pac.* 355 *κατατετρίμμεθα πλανώμενοι*, Plut. *Flam.* c. 3, 1 *κατατετρῖφθαι τοπομαχοῦντας*. Cobet (*Mnemos.* vii 250) takes it to mean *egregie callere*, not *attritum esse viribus*. For **μανθάνοντας**, the supplementary participle with a verb denoting endurance, see G. *MT.*² § 881. **πρὶν ἄξια τῆς τροφῆς ἐργάζεσθαι τὸν διδασκόμενον**, 'ere the pupil does work that is worth his maintenance.' Cp. *Symp.* c. 6, 10 *οὐκ οἶδα ὅπως ἄξια τοῦ δείπνου ἐργάσομαι*, *quibus cenam merear.*

60. **οὐχ** is a repetition of the negative in l. 58.

61. **δύσκολος** means (1) 'hard to satisfy with food,' hence 68
(2) generally 'hard to please': of things, *molestus*, 'irksome.' **τὰ μὲν . . τὰ δέ** with **ἐπίσταιο.** On the repetition of **ἄν** in order to emphasise the particular word (**ἰδών**) with which it is joined, and to make it prominent as being affected by the contingency, see G. *MT.*² § 223 and cp. c. 19, 2.

63. I should prefer to read *κἂν ἄλλον* so that **διδάσκειν** might represent *διδάσκοις ἄν.*

64. **λεληθέναι κτλ.**: the order is:—*καὶ σὲ λεληθέναι αὐτὸν ἐπιστάμενον πολλὰ αὐτῆς* sc. *τῆς γεωργίας*, 'that you yourself know a good many things in it without having been aware that you do so.' Cobet thinks, that since in *recta oratio* the sentence would have run *λέληθας σεαυτὸν ἐπιστάμενος πολλὰ τῆς γεωργίας* (as in c. 18, 9 *ταῦτα . . ἐλελήθη ἐμαυτὸν ἐπιστάμενος*), the insertion of *σέ* is indispensable. But when the acc. after *λανθάνειν* would, if expressed, be a reflexive pronoun, it is often omitted as in c. 9, 8; c. 18, 9.

§ **11** l. 65. **καὶ γὰρ δή**, 'for the truth is that,' as c. 1, 15; c. 7, 3; c. 16, 7. **μέν**, 'while,' 'whereas' (*parataxis*), as in c. 2, 9; c. 8, 17.

66. **τὰ ἐπικαιριώτατα**, 'the nicest, most important points.' Cp. c. 5, 4. **ἧς ἕκαστος ἔχει τέχνης** is for *τῆς τέχνης*

ἣν ἕκαστος ἔχει, by incorporation, as c. 2, 1; c. 3, 12. Observe that the antecedent, so incorporated, loses its article.

68. **θεῷτο** *sc.* φυτεύοντα.

69. **ὅ τι δὲ ἔροιο τῶν κ. πεπ.**, 'whatever piece of good work you asked him about.' The optative is used because the antecedent clause denotes a repeated action. G. *MT.*[2] § 532.

70. **οὐδὲν** (*sc.* ἐστί) **ὅ τι ἂν σε ἀποκρύψαιτο κτλ.**: the ὅ τι depends on ἐποίησεν. There is an instance of a similar ellipse of the substantive verb with οὐδεὶς ὅστις without a negative in the relative clause in *Anab.* IV viii 20 τὰ μὲν ἄλλα οὐδὲν ὅ τι καὶ ἐθαύμασαν, where, however, Hertlein reads <ἦν>. In the present passage ἀποκρύψαιτο is really equivalent to a negative 'he would not tell you how.'

§ **12** l. 71 **οὕτω**, *adeo.* **τὰ ἤθη . . γενναιοτάτους**, 'of a disposition generous in the highest degree.'

72. **τοὺς αὐτῇ συνόντας**, 'those who have to do with it.'

73. **παρέχεσθαι**, *efficere*, as c. 4, 8; c. 5, 8; c. 6, 9.

§ **13** l. 74. The construing order is τὸ προοίμιον οὔκ (ἐστιν) οἷον (= τοιοῦτον ὥστε αὐτὸ) ἀκούσαντά (τινα) ἀποτρέπεσθαι κτλ. 'the preamble is not such as to make one after hearing it give up his question.'

76. **ὅτι . . διὰ τοῦτο**, *quia . . idcirco.* **εὐπετές**, *facile*, a poetical word. For the neuter predicate adj., where the subject is feminine, cp. c. 12, 15. It might also be taken impersonally.

77. **διέξιθι**, c. 6, 2, 3. **αὐτὴν** *sc.* τὴν γεωργίαν.

78. **πολὺ αἴσχιον** for πολὺ μᾶλλον αἰσχρόν. Cp. c. 3, 13, *Cyr.* VIII ii 13 τὸ τῇ θεραπείᾳ τῶν φίλων βασιλεύοντα περιγίγνεσθαι, τοῦτο ἀξιολογώτερον, Thuc. VII 77, 4 οἴκτου ἀξιώτεροί ἐσμεν ἢ φθόνου.

79. **ἐπίστασθαι** *sc.* τὰ ῥᾴδια.

CHAPTER XVI

ISCHOMACHUS.—'*It is generally but wrongly supposed by the best writers on the theory of agriculture, who were unacquainted with its practice, that one of the most intricate problems in it, is to understand the special nature of the soil: but the truth is that a practical knowledge of this may be obtained, even by those who are not experts, by simply observing*

their neighbour's grounds and noticing what thrives in this soil, what in that. In planting and sowing the point to be considered is not what a man most wants, but what will grow best in a given soil, for different soils are adapted to different products. This is nature's law and it is of no use to fight against it. Even if the ground be left waste, its capability may be ascertained by the herbage which grows spontaneously on it.'

SOCRATES.—'Well, I am satisfied that one need not be deterred from agricultural pursuits by want of experience of the nature of soils, when I call to mind that even fishermen, in pursuit of their business on the sea, express their opinions on the crops which catch their eye, as they sail along the shore, and on the nature of the soil on which these grow, as freely and unhesitatingly as those who have practical knowledge of the subject.'

IS.—'You know, I am sure, already a good deal about agriculture; tell me then what branch of it you wish to be put in mind of first of all.'

Socrates professes his wish to know how the soil must be treated to produce the largest crops of barley and wheat, whereupon Ischomachus proceeds to give an account of the proper methods and seasons of cleansing and cultivating fallow land.

§ **1** l. 1. **πρῶτον μέν** without corresponding *δέ* clause, as in c. 3, 1; c. 6, 2, 15.

2. **οὐ χαλεπόν ἐστιν ὃ . . λέγουσιν ποικιλώτατον τῆς γεωργίας εἶναι**, 'that point in husbandry which they tell us is a most intricate one is not difficult.' For the gen. after the rel. pronoun, cp. c. 15 l. 12. Theophrastus treats of the different varieties of soils in his *CPl.* II 4.

§ **2** l. 5. **τὸν μέλλοντα . . γεωργήσειν**, c. 5, 15; c. 15, 7.

7. **λέγοντες** sc. *φασί*. **ὁ μὴ εἰδώς**, 'any one who does not know.' G. *Gr.* § 1612.

8. **φέρειν**, 'to produce,' c. 4, 8; c. 5, 1.

9. **οἶμαι**, c. 5, 19. **εἰδείη ἄν**, potential optative.

§ **3**. There are three methods of determining what sort of crops are suited for a particular soil: (1) the quality of a soil may be guessed by simply looking at its natural vegetation; (2) by a glance at the neighbouring land, which will enable any one to form a judgment of the degree of fertility of the country about; (3) by making trial of the soil itself, as one does of a horse (c. 20, 13). These practices were known throughout Greece. A contract for lease, after stipulating that the tenant shall plant olives on his holding, adds these words:—'If the lessee allege that the soil is not favourable to the growth of

olives, a survey shall be made by comparing the nature of the soil with that of neighbouring properties,' *Inscr. Jurid.* XII 1 l. 116 ff *ἐλαιᾶν δὲ φυτὰ ἐμβαλεῖ ἐς τὰν σχοῖνον ἑκάσταν μὴ μεῖον ἢ τετόρας ἐς τὰν δυνατὰν γᾶν ἐλαίας ἔχεν· αἰ δέ κα μὴ φᾶντι τοὶ μεμισθωμένοι δυνατὰν ἦμεν ἐλαίας ἔχεν, τοὶ πολιανόμοι τοὶ ἀεὶ ἐπὶ τῶν Fετέων ἔντες . . ὀμόσαντες δοκιμάξοντι καὶ ἀναγγελίοντι ἐν ἁλίᾳ θασάμενοι τὰν γᾶν πὸτ τὰν τῶν ἐπιχωρίων.*

10. **ἀλλοτρίας γῆς** is explained by Kühner *Gr. Gr.* I.[2] § 417 p. 311 as the gen. after **γνῶναι** 'to ascertain about (*not* 'from' as if the source) another man's ground' and he quotes *Cyr.* VII ii 18 *ἔγνω ἄτοπα ἐμοῦ ποιοῦντος* for *ἔγνω ἐμοῦ ὅτι ἄ. ποιοίην*, Plat. *Apol.* 27 A *ἆρα γνώσεται ἐμοῦ χαριεντιζομένου*, in illustration of the construction. Madvig (*Gr. Gr.* § 53) would make it depend upon **τοῦτο** which is explained by the dependent interrogative proposition **ὅ τι δύναται φέρειν.**

11. **ὅ τι . . μὴ δύναται** : cp. Virg. *Georg.* I 53 :—

et quid quaeque ferat regio et quid quaeque recuset.

μή, not *οὐ*, is used because it is in a conditional relative clause.

13. **ἐπειδὰν γνῷ τις**, 'whenever one shall have ascertained.' G. *MT.*[2] § 90.

69 14. **θεομαχεῖν**, *deo invito facere*, 'to contend with Providence,' is explained by c. 17, 2, where Socrates admits that everything in nature depends upon the deity, who by means of certain signs indicates what should be. The word occurs four times, in Euripides *Bacch.* 45, 325, 1255, *Iph. Aul.* 1409 (where it seems to be an interpolation), Lucian *de salt.* c. 24 *σὺ μὲν μονονουχὶ θεομαχῶν ὑβρίζεις εἰς τὴν ὀρχηστικήν*. Cp. *Act. Ap.* c. 23, 9. **οὐ γὰρ ἂν . . ἂν ἔχοι . . τρέφουσα** : the order is *οὐ γὰρ ἂν ἔχοι τὰ ἐπιτήδεια σπείρων καὶ φυτεύων ὅτου αὐτὸς δέοιτο ἢ μᾶλλον* (*σπείρων καὶ φυτεύων*) *ὅτι ἡ γῆ ἥδοιτο φύουσα κτλ.* For the repetition of *ἄν*, and its attachment to the negative, see n. to c. 15, 20, and for the assimilated optatives *δέοιτο* and *ἥδοιτο*, cp. c. 1, 18, c. 6, 4. **τοῦτο** refers back with emphasis to the omitted antecedent, G. *Gr.* § 1030 N.

15. **σπείρων** = *εἰ σπείροι*, as c. 13, 4 ; c. 15, 7.

§ 4 l. 16. **ἣν δ' ἄρα**, as c. 5, 13.

17. **μὴ ἔχῃ**, *nequeat.* **τὴν ἑαυτῆς δύναμιν**, 'its peculiar capacity.'

19. **ἤ** *sc.* *ἔστι*, 'than it is possible to know by inquiry of a neighbouring proprietor.'

§ 5 l. 20. **καὶ χερσεύουσα**, 'even though it lies waste,' c. 5, 11 ; c. 15, 3.

21. **ἡ τὰ ἄγρια καλὰ φύουσα κτλ.**, 'the land, whose wild products are excellent, may be made by proper care to yield also its cultivated products as excellent.' On the predicate **καλά**, cp. c. 13, 5; c. 17, 10. [Beware of translating 'to bring to excellence.'] Similarly Virgil *Georg.* II 182 says that the presence of the wild olive (*oleaster*) is a proof that the soil in which it is grown is good for the cultivated also.

23. **μὴν δή**, c. 1, 14 note.

24. **οἱ μὴ πάνυ ἔμπειροι** sc. ὄντες, 'any who are not at all skilled'; the **μή**, not οὐ, is used for the same reason as in l. 7.

§ 6 l. 26. **τοῦτο . . ἀποτεθαρρηκέναι**, 'that I have become confident on this point.' For the import of ἀπο-, see n. to c. 11, 17. The accusative of pronouns is used freely, where a preposition might have been employed, as in *Symp.* c. 2, 19 τόδε γελᾶτε, *Anab.* III ii 20 τοῦτο ἄχθεσθε, *Ven.* c. 9, 10 βιασθεῖσαι τοῦτο, *Vect.* c. 3, 4 ταῦτα τιμώμενοι. After **δεῖ** supply ἐμέ.

28. **φοβούμενον μὴ οὐ γνῶ**: the double negative μὴ οὐ in dependent clauses of fear, like Lat. *ut* = *ne non*, is used where it is apprehended that something may *not* happen which is desired. G. *MT.*[3] §§ 270, 306, 365.

§ 7 l. 29. **καὶ γὰρ δὴ ἀνεμνήσθην κτλ.** 'for, the truth is, I am reminded of what fishermen do.' So Plato *Euthyd.* 295 D ἀνεμνήσθην τοῦ Κόννου ὅτι μοι κἀκεῖνος χαλεπαίνει. This colloquial use of the aor. to express what has just been said or felt as past is common in the dramatists.

30. **θαλαττουργοὶ ὄντες**, 'though their business is on the sea.' The word is not found elsewhere in Xen.: once in Lucian (*Herod.* c. 1) and Alciphron (*Ep.* I 13, 3). **οὔτε καταστήσαντες ἐπὶ θέαν . . ὅμως**, 'and though they do not either stop (their boat) to take a look about them or proceed at a leisurely pace.' For **ἥσυχοι** cp. *Cyr.* V iii 55 ἥσυχος κατεθεᾶτο τὰς τάξεις, *An.* VI v 11 ἥσυχοι προῆγον, *Hell.* V iii 3, and for **καταστήσαντες**, Hom. *Odyss.* XII 185 νῆα κατάστησον, *An.* I viii 15 ἐπιστήσας sc. τὸν ἵππον.

Many transitive verbs, especially those which express motion or the contrary, are used intransitively, or rather, their object is left to be supplied from the context, as ἀνάγειν 'to put to sea,' κατάγειν 'to put ashore,' αἴρειν 'to lift (the hand or foot)' Arist. *Plut.* 689, ἀνοίγειν 'to get into the open sea' Xen. *Hell.* I i 2, V 13, εἰσβάλλειν 'to invade,' ἐλαύνειν 'to drive' or 'ride,' ἐπέχειν 'to stop,' προσέχειν 'to put in at a place.'

32. **παρατρέχοντες ἅμα**, 'all the while as they are passing at full speed by.' G. *Gr.* § 1572, *MT.*[2] § 858. For τρέχειν, *navigare*, cp. *Act. Ap.* c. 27, 16 νησίον τι ὑποδραμόντες, where

Blass quotes the scolion ἐπεὶ δέ κ' ἐν πόντῳ γένηται, τῷ παρέοντι (*sc.* ἀνέμῳ) τρέχειν ἀνάγκη.

33. **τοὺς καρπούς**, 'the crops,' esp. cereal as opp. to the produce of the grape, c. 4, 8, Ar. *Eccl.* 14 στοὰς καρποῦ βακχίου τε νάματος πλήρεις, *Nub.* 1119 τὸν καρπόν τε καὶ τὰς ἀμπέλους φυλάξομεν. **ἀποφαίνεσθαι** without τὴν γνώμην (c. 17, 6), 'pronounce an opinion.' Cp. c. 2, 5 ἀπεφήνατο ὁ Σωκράτης, Lucian *Somn.* c. 14 οὐ περιμείνας τὸ τέλος τῶν λόγων ἀναστὰς ἀπεφηνάμην, *Herm.* c. 56 οὑτωσὶ μὲν ἀκούσαντας ἀποφήνασθαι ῥᾴδιον.

36. The construing order is: καὶ τοίνυν ὁρῶ αὐτοὺς ἀποφαινομένους τὰ πλεῖστα ('generally') περὶ τῆς ἀ. γῆς πάνυ κατὰ ταὐτὰ ('on precisely the same lines as') τοῖς ἐμπείροις γ. For the dative of identity after ταὐτά, cp. c. 19, 11 and see Gr. Ind. *s. v.* αὐτός, G. *Gr.* § 1175, Thompson *Gr. Synt.* § 121 B note 1 a.

§ **8** l. 39. **βούλει ἄρξωμαι**, 'do you wish that I should begin?' The interrogative subj. as c. 4, 4. See G. *Gr.* § 135, *MT.*[2] § 287.

40. **ὑπομιμνῄσκειν**, 'to bring to your recollection.' This is said in reference to Socrates' own expression ἀνεμνήσθην l. 29. For the construction, see G. *Gr.* § 1106. **οἶδα . . ὡς δεῖ γεωργεῖν**, 'I am aware that in you I shall be telling one who knows a great deal about how to farm.' Note that the leading idea is here expressed by the emphatic participle, not by the finite verb, as c. 2, 1; c. 6, 1.

§ **9** l. 43. **ἐκεῖνο**, *illud*, refers to what follows, ὅπως κτλ., as c. 1, 16; c. 7, 13.

70 44. **φιλοσόφου γὰρ μάλιστά ἐστιν ἀνδρός**, 'for this is specially proper for a philosopher' *sc.* τὸ ἡδέως μανθάνειν. Some take the reference to be to what follows, 'this is what concerns a philosopher most to know, how' etc. ἀνήρ as an appositive with substantives denoting titles, professions and the like is a familiar usage; Thompson *Gr. Synt.* § 92 B note 3.

45. **ὅπως ἂν . . γῆν ἐργαζόμενος . . λαμβάνοιμι**, 'how I must till the land to get, if I wished to do so, the largest crops of barley and of wheat out of it.' The participle is emphatic as in l. 40 and contains one of the two protases.

§ **10** l. 48. **οὐκοῦν**, 'well then,' as l. 10. **τοῦτο μέν**, c. 3, 8; c. 16, 6. **τῷ σπόρῳ νεὸν δεῖ ὑπεργάζεσθαι**, 'you must prepare a fallow for sowing.' ὑπεργάζεσθαι = προεργάζεσθαι (c. 20, 3), just as ὑπειπεῖν = προειπεῖν.

Cp. Theophr. *HPl.* III 1, 6 ἂν μόνον ὑπεργάσωνται καὶ κινήσωσιν, εὐθὺς ἀναβλαστάνει τὰ οἰκεῖα τῆς χώρας, Dion. Hal. x 17 ἔτυχε δὲ ἄρουράν τινα

ὑπεργαζόμενος εἰς σποράν, *Inscr. Jurid.* XIII 1 l. 17 where the lessees are, according to the contract, τὰ μὲν ἐννέα ἔτη (ἐργάζεσθαι) ὅπως ἂν βούλωνται, τῷ δὲ δεκάτῳ ἔτει τὴν ἡμίσειαν ἀροῦν καὶ μὴ πλείω, ὅπως ἂν τῷ μισθωσαμένῳ μετὰ ταῦτα ἐξῇ ὑπεργάζεσθαι ἀπὸ τῆς ἕκτης ἐπὶ δέκα τοῦ Ἀνθεστηριῶνος.

§ 11 l. 50. **οἶδα γάρ**, 'yes, I do know it.'

52. **πηλὸς ἂν εἴη** (*sc.* ἡ γῆ), because in Greece ἐν τῷ χειμῶνι πολλὰ ὕδατα γίγνεται (c. 17, 12). Cp. c. 19, 11.

53. **σοὶ δοκεῖ**: *sc.* ἄρχεσθαι ἀροῦν τὴν γῆν.

54. **σκληρὰ κινεῖν τῷ ζεύγει**, 'hard for any one to break up with the plough,' lit. 'the team.'

§ 12 l. 55. **κινδυνεύει . . εἶναι . . ἀρκτέον**, 'it seems that a beginning must be made.' For ἀρκτέον = δεῖν ἄρχεσθαι, cp. c. 13, 1 and see G. *Gr.* § 1097. This is a common use of κινδυνεύειν in Xen. and Plato; the primary notion of κίνδυνος implying 'taking the chance of something,' the verb came to signify, 'there is a possibility that,' used impersonally. A similar asyndeton occurs in *Mem.* IV ii 34; *Hier.* c. 1, 26. **ἔαρος**, *vere*: it would appear from the Athenian contract quoted at l. 48, that this was the normal reason.

57. **εἰκὸς γάρ**, c. 15, 3. **χεῖσθαι**. *laxari, resolvi*, 'crumbles.' Cp. Theophr. *CPl.* III 4, 4 ἡ γῆ βορείοις (ὄμβροις) καὶ πεπηγυῖα καὶ ξηρά, νότοις δὲ κεχυμένη καὶ ἔνικμος, *ibid.* V 13, 7 (ἡ πάχνη) διαχεῖ τὰς βώλους διαδυομένη, III 4, 1 τότε γὰρ τὴν γῆν διαχεῖσθαι μάλιστα καὶ τὴν ἔξω καὶ τὴν ἐν τοῖς γύροις, Varro *de r. r.* I 27, 2 *vere sationes quae fiunt, terram rudem proscindere oportet, quae sunt ex ea enata, priusquam ex iis quid seminis cadat, ut sint exradicata; et simul glaebis a sole percalefactis aptiores facere ad accipiendum imbrem et ad opus faciliores relaxatas.*

59. **καὶ τὴν πόαν γε**, 'yes, and (it is likely that) the herbage, if turned up, serves already at that season to furnish manure for the ground and has not yet shed seed to grow.'

By πόα is meant, not as Roscher supposes (*Traité d'économie politique rurale* p. 131) what was sown for fodder or to be ploughed in as manure, but the rank spontaneous growth of the preceding summer. Theophr. *CPl.* III 20, 8 πάλιν τοῦ ἦρος μεταβάλλουσι (τὴν γῆν) ὅπως τὴν ἀναφυομένην πόαν ἀπολέσωσιν, *ibid.* 9 the writer recommends the use of the δίκελλα or 'mattock' to that of the plough, because it does the work more thoroughly: and those who go to work μαλακωτέρως, ἀναγκάζονται πολλάκις καὶ σκάλλειν καὶ βοτανίζειν ἅτε πολλῆς πόας ἐκφυομένης· οὕτω γὰρ ἀπόλλυται τὰ σπέρματα, προτερεῖ δὲ τοῦ σίτου διά τε τὴν ἰσχὺν καὶ τὸ προϋπάρχειν· ἐπεὶ πρότερον αὐξηθέντος τοῦ σίτου πολλὰ καταπνίγεται καὶ ἀπόλλυται καὶ τὸ ὅλον οὐχ ὁμοίως βλάπτει τὰ σπέρματα. Theophr. (*HPl.* I 3, 1) defines πόα as τὸ ἀπὸ ῥίζης φυλλοφόρον προϊὸν ἀστέλεχες, οὗ ὁ καυλὸς σπερμοφόρος, οἷον ὁ σῖτος καὶ τὰ λάχανα.

§ 13 l. 62. **ἔτι**, *praeterea.*

63. **μέλλει**, c. 13, 1. **ὕλης καθαράν**, 'clear of weeds,' gen. of separation. G. *Gr.* §§ 1117, 1140. Cp. c. 20, 20, *Hell.* IV iv 6 τῶν μιαιφόνων καθαράν, Herod. II 38 γλῶσσα καθαρὴ τῶν σημηίων, Aristot. *Polit.* VII 12 p. 1331ª, 33 ἀγορὰ καθαρὰ τῶν ὠνίων πάντων, Theophr. *CPl.* III 20, 7 quoted in n. to l. 70, Plut. *Cor.* c. 29, 1 καθαρὸς δεισιδαιμονίας, *Per.* c. 5, 1. So Strabo *Geogr.* XIV 6, 5 speaks of a country where the timber has all been felled as διακαθαρθεῖσα. For this use of ὕλη, cp. Theophr. *CPl.* III 21, 4 ἐνιαχοῦ δ' οὐχ ὁμοίως ἐθέλει (ἡ γῆ) φέρειν μὴ ἐμπρησθείσης τῆς ὕλης and 20, 7 quoted in note to l. 70.

64. **ὀπτὴν ὅτι μάλιστα πρὸς τὸν ἥλιον**, 'baked as much as possible in the sun.' We are reminded of the precept of Virgil (*Georg.* II 259) *terram multo ante memento excoquere* and (I 65) *glaebasque iacentes pulverulenta coquat maturis solibus aestas.*

71 66. **πάνυ γε** *sc.* γιγνώσκω, 'certainly, I do know it,' as c. 17, 15. **οὕτως**, like πολὺ πάνυ μᾶλλον and other adverbs is frequently separated from the word which it qualifies, here **ἔχειν**. See n. to c. 2, 8.

§ 14 l. 68. **ἄλλως πως** *i.q.* ἄλλῳ τινὶ τρόπῳ. See n. to c. 15, 6.

69. **ἂν γίγνεσθαι** is the oblique of ἂν γίγνοιτο. **ὅτι πλειστάκις**, 'as many times as possible.'

70. **μεταβάλοι**, 'were to turn over': cp. Theophr. *CPl.* III 20, 7 πολλάκις μεταβληθεῖσα (ἡ γῆ) μανὴ καὶ κούφη καὶ καθαρὰ γίγνεται τῆς ὕλης ὥστε ῥᾳδίως ἐκτρέφειν. Nonius *s.v.* INTERFICI p. 449 has preserved Cicero's version: *nullo modo facilius arbitror posse neque herbas arescere et interfici neque terram ab sole percoqui.*

71. **οἶδα μὲν οὖν ἀκριβῶς**: 'yes indeed (or, perhaps 'nay rather, I don't surmise but') I know for a certainty.'

72. **ἂν . . ἐπιπολάζοι**, 'would lie on the surface,' and not strike root. Note that the single ἄν qualifies all the optatives.

74. **ἐν μέσῃ τῇ ἡμέρᾳ**, 'at midday.' This expression is used by Hippocrates *Epid.* I 113 f, but the usual Attic was ἐν μεσημβρίᾳ: μέσον ἡμέρας is found in Herodotus, Thucydides and Xenophon, where μέσον is used substantively and governs ἡμέρας. So μέσον τῆς νυκτός for μεσονύκτιον *Act. Ap.* c. 27, 27. Lobeck *ad Phrynich.* p. 54.

75. **τῷ ζεύγει**, l. 55.

§ 15 l. 76. **σκάπτοντες**, 'by turning it up with the spade')(

κινοῦντες τῷ ζεύγει. The quotation from Theophrastus in n. to l. 59 will explain this. **τὴν νεὸν ποιοῖεν**, c. 11, 16.

77. **εὔδηλον** sc. ἐστί. **καί** with **δίχα δεῖ ποιεῖν**, 'must also separate' (*i.e.* not content with digging).

79. **καὶ . . γε**: see Gr. Ind. *s.v.* γε. **καταβάλλειν**, supply ὅτι δεῖ.

80. **στρέφειν**, *vertere* (Hor. *Sat.* I 1, 28, Virg. *Georg.* I 147), 'to turn up.'

81. **ἡ ὠμὴ αὐτῆς** sc. τῆς γῆς)(ἡ ὀπτὴ πρὸς τὸν ἥλιον, 'the part of it which has not been exposed to the action of the sun'; for the gen. which is partitive, cp. c. 13, 9 αἱ φιλότιμοι τῶν φύσεων.

CHAPTER XVII

Socrates continues the report of his conversation with Ischomachus on the approved methods and seasons of sowing. The best time for sowing is known from experience to be when the autumn rains set in, but in choosing the time allowance must be made for difference of seasons. Also the quantity of seed sown must vary according to the nature of the soil; some soil, which will not bear too severe a requisition on its strength, will be improved by ploughing the first green crop into it, to serve as manure: it stands to reason that poor land will not ripen heavy crops. Hoers must be set to work to counteract the effects of heavy winter rains on the growing corn, keeping its roots covered with soil where denuded, and to prevent it from being choked by noxious weeds.

§ 1 l. 3 **δοκεῖ γὰρ οὖν**. 'yes, we are indeed, of the same opinion' (not 'yes, it seems so'). Cp. c. 19, 1, *Cyr.* I vi 22 λέγεις σύ . . ; λέγω γὰρ οὖν, *ib.* 25, *Mem.* III iii 2 καὶ ἔστι γε καλόν. Ἔστι γὰρ οὖν, ἔφη, IV vi 14 where γὰρ οὖν is similarly used to confirm (express assent to) the statements of a previous speaker.

4. **τοῦ σπόρου ὥρας**: cp. Theophr. *CPl.* III 20, 1 ἡ τῶν σπόρων ὥρα, *HPl.* II 4, 2 καὶ τὰς ὥρας τοῦ σπόρου, VIII 1, 2 ὧραι τοῦ σπόρου τῶν πλείστων δύο.

In such expressions in Greek the two substantives sometimes coalesce so as to express a single compound idea, and only that in the genitive has the article. Cp. *Mem.* I iv 12 τοῦ ἔτους χρόνον, v 2 ἐπὶ τελευτῇ τοῦ βίου, *Cyr.* v i 13 ἀπαλλαγῆς τοῦ βίου, *Apol.* § 30 ἐν καταλύσει τοῦ βίου, *Laced. resp.* c. 1, 6 ἐν ἀκμαῖς τῶν σωμάτων, Plat. *Legg.* v 730 c ἐπὶ τέλει τοῦ βίου,

VI 770 A ἐν δυσμαῖς τοῦ βίου, Thuc. I 3, 1 τῶν παλαιῶν ἀσθένειαν, 11, 1 τῆς τροφῆς ἀπορία, IV 12, 2 τῶν χωρίων χαλεπότητι. This usage is rare in prose, but Bernhardy and Kuhner are clearly incorrect in supposing that it is peculiar to poetry. See Kruger on Dionys. *Historiogr.* p. 168.

μέντοι, correlative of *μέν*, as c. 2, 3, c. 15, 8. **ἄλλο τι γιγνώσκεις**, 'have you any other opinion,' as c. 19, 11, 12.

5. **ὥραν σπείρειν** *sc.* *δεῖν*. The construction is the same as in ll. 12, 63. **ἧς . . πεῖραν λαβόντες ἐγνώκασι κρατίστην εἶναι**, 'which they have made up their minds is the best after making trial of it.' When a participle and a verb of different government are referred to the same object, the case of that object is usually determined by the participle, as in Eur. *Hipp.* 663 τῆς σῆς δὲ τόλμης εἴσομαι γεγευμένος.

7. **πάντες οἱ νῦν (ἄνθρωποι) λαμβάνοντες** *sc.* *πεῖραν*, (*not* 'all those who now try it' but) 'all of the present day, making trial of it.'

§ 2 l. 8. **ἐπειδὰν . . ἔλθῃ**, c. 15, 1; c. 16, 3. The **γάρ** is explanatory: experience has determined autumn to be the best season, for then the rainy season is expected to set in.

9. **που**, *opinor*, *ni fallor*. **πρὸς τὸν θεὸν ἀποβλέπουσιν ὁπότε κτλ.**, 'turn their eyes towards the god to see (*or* in expectation of the time) when he will send rain, and leave them free to sow the earth.' By ἀποβλέπειν πρός or εἴς τινα is meant 'to look away from other objects at one particular person,' 'to look anxiously, wistfully, to.' Cp. *Mem.* IV ii 30 πρὸς σὲ ἀποβλέπω εἴ μοι ἐθελήσαις ἂν ἐξηγήσασθαι, Ar. *Vesp.* 613 εἴς σε βλέψαι καὶ τὸν ταμίαν ὁπότ' ἄριστον παραθήσει.

10. **βρέξας** for ὕσας: βρέχειν = 'to cause to rain' and βροχή 'rain,' are used in late prose-writers only. Lob. *ad Phryn.* p. 291, Thomas Magister p. 171. **τὴν γῆν** must be taken with **σπείρειν**. For **ἀφήσει αὐτούς**, 'will let them,' 'give them an opportunity,' cp. *Cyr.* I ii 2 αἱ πλεῖσται πόλεις ἀφεῖσαι παιδεύειν, ὅπως τις ἐθέλει, τοὺς ἑαυτοῦ παῖδας, Plat. *Rep.* 461 B ἀφήσομεν . . αὐτοὺς συγγίγνεσθαι ᾗ ἂν ἐθέλωσιν, 520 A ἵνα ἀφίῃ (αὐτοὺς) τρέπεσθαι ὅπῃ ἕκαστος βούλεται, Plutarch *Cim.* c. 8, 7 οὐκ ἀφῆκεν αὐτοὺς ἀπελθεῖν, *Arat.* c. 17, 3 παίζειν καὶ σχολάζειν τὴν διάνοιαν ἀφεικώς. Hence Hartman's conjecture ἐφήσει is needless.

Cicero's interpretation of this passage seems not to have satisfied Pliny. He says (*NH.* XVIII 25, 60):—*sementibus tempora plerique praesumunt et ab undecimo die autumnalis aequinocti fruges serunt, adveniente Coronae exortu, continuis diebus certo prope imbrium promisso; Xenophon, non ante quam deus signum dederit. Hoc Cicero Novembris imbre fieri interpretatus*

est, cum sit vera ratio non prius serendi quam folia coeperint decidere. Hesiod (*Opp.* 477 sqq.) advises sowing before the winter solstice, otherwise—

> εἰ δέ κεν ἠελίοιο τροπῇς ἀρόῃς χθόνα δῖαν,
> ἥμενος ἀμήσεις,

i.e. *ut facilius eas metas demissus ac sedens quam erectus stans* (Lennep). Theophrastus enters into more detail. He considers that there are two seasons suitable for sowing—the commencement of November and early spring. All cereals do not require to be sown at one or the other season. If barley has no preference, wheat and spelt in general prefer autumn (*HPl.* VI 11, 1; VIII 6, 1; *CPl.* III 23, 1). The Greeks cultivated a variety of wheat and barley, which took only three months to ripen; consequently they sowed it in spring (*πυρῶν γένος καὶ κριθῶν ὃ καλοῦσι τρίμηνον διὰ τὸ ἐν τοσούτῳ τελειοῦσθαι*, *HPl.* VIII 1, 4).

12. **ἐγνώκασι δή γε . . τὸ μὴ . . σπείρειν κτλ.**, 'yes, of course all men have made up their minds that they must not sow in a parched soil if they can help it'; those who have done otherwise have paid dearly for their experience.

13. **ξηρᾷ** *sc.* *γῇ* as c. 19, 7. **ἑκόντες εἶναι**, infin. of limitation. The phrase is used almost exclusively in negative sentences. G. *MT.*[2] § 780.

14. **δῆλον ὅτι**, 'obviously,' an adverbial expression, like *εὖ οἶδ' ὅτι* c. 13, 5. **πολλαῖς ζημίαις παλαίσαντες**, 'from having had many heavy losses to contend with.'

Cp. Hesiod *Opp.* 411 *αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἄτῃσι παλαίει*, Pind. *Nem.* VIII 47 *Αἴας φόνῳ πάλαισεν*, Eur. *Rhes.* 509 *κακῷ δὲ μερμέρῳ παλαίομεν*, Polyb. II 56, 6 *τηλικαύταις παλαῖσαι συμφοραῖς*, IV 81, 13 *πλείστοις δ' ἐπάλαισαν ἀναδασμοῖς καὶ φυγαῖς*, V 56, 2 *μέχρι ἂν τοῖς ὁμοίοις τἀδελφῷ παλαίῃ συμπτώμασιν.*

15. **οἱ . . σπείραντες** is in partitive apposition to the 72
general subject **πάντες**. **πρὶν κελευσθῆναι**, 'before they were advised (to sow).' See n. to c. 8, 23.

§ 3 l. 19. **γάρ**, 'yes, for.' **οὕτω**, *usu et multorum damno*, as Weiske, rather than *unanimi omnium consensu*, as Breitenbach. **γίγνεται ὁμονοεῖν**, *fit ut in iis consentiant*, 'this is the process by which it comes about that men think alike in these matters.'

20. **οἷον**, c. 1, 13; c. 9, 9. **ἅμα πᾶσι**, 'all alike.' **βέλτιον**, c. 20, 7; c. 21, 5.

21. **ἱμάτια**, in general sense, 'clothing.'

§ 4 l. 21. **ἐν τῷδε πολλοὶ ἤδη διαφέρονται . . πότερον κτλ.**, 'many, when it comes to this point, are divided at once in opinion whether the early, mid-season or latest (sowing) is best.'

26. **πρώιμος . . ὀψιμώτατος.** The two words are usually applied to rain, as in James *Ep.* V 7 *ἰδοὺ ὁ γεωργὸς ἐκδέχεται τὸν*

τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ ἕως λάβῃ πρώϊμον καὶ ὄψιμον *i.e.* 'the early (Oct. Nov. Dec.) and the latter (March, April) rain,' *Deut.* XI 14, *Hos.* VI 4, *Zech.* X 1. Note that the proper Attic forms are *πρώιος* (*πρῷος*) and *ὄψιος*, both of which occur in other passages of Xen., as *Cyr.* VIII viii 9, *Hell.* V iv 3. See Lobeck *ad Phryn.* p. 51.

28. **οὐ τεταγμένως τὸ ἔτος ἄγει**, 'does not regulate the year according to a fixed rule, with exact uniformity' *i.e.* does not always give us the same succession of weather each year.

For this meaning of *ἄγειν*, cp. *Anab.* VI iii 18 *ὁ θεὸς ἴσως ἄγει οὕτως ὃς τοὺς μεγαληγορήσαντας . . ταπεινῶσαι βούλεται*. *Hell.* VI iv 3 *ἤδη τὸ δαιμόνιον ἦγεν*, Plat. *Legg.* X 896 E *ἄγει . . ψυχὴ πάντα τὰ κατ' οὐρανὸν καὶ γῆν καὶ θάλατταν ταῖς αὑτῆς κινήσεσιν*, 898 E *ἥλιον εἴπερ ἄγει ψυχή*. *Phaedo* 94 E *οἵας ἄγειν τε ταῦτα* (*sc.* *τὰ τοῦ σώματος παθήματα*) *καὶ δεσπόζειν*, *Critias* 109 C *οὕτως ἄγοντες τὸ θνητὸν ἅπαν ἐκυβέρνων*.

29. **τὸ μὲν τῷ πρωίμῳ κάλλιστα, τὸ δὲ κτλ.**, 'one year in the manner most favourable to the early sowing, another year' etc.

§ 5 l. 31. **κρεῖττον εἶναι**, c. 20, 9.

32. **χρῆσθαι ἐκλεξάμενον**, 'to make choice of and keep to one of these seed-times.' The indefinite subject of the infinitive is omitted, as c. 12, 17 ; c. 13, 9.

33. **ἐάν τε . . ἐάν τε**, *sive . . sive*, c. 5, 5 ; c. 11, 16.

34. **ἀρξάμενον ἀπὸ τοῦ πρωιμωτάτου**, c. 11, 6, 11. **σπείρειν**, 'to keep on sowing.'

§ 6 l. 37. **παντὸς μετέχειν τοῦ σπόρου**, 'to take part in the whole seed-time,' 'the entire period for sowing,' to sow a portion at each period *i.e.* after the setting of the Pleiads, towards the approach of winter and in the mid-season. Zeune compares Didymus in *Geopon.* II 14, 8 *τινές, ὥσπερ ἀσφαλέστερον διανοούμενοι, οὐ πάντα τὸν σπόρον πρώιμον ποιοῦσιν, ἀλλὰ καὶ δεύτερον καὶ τρίτον καὶ τέταρτον καιρὸν διαιροῦσι, τὸ ἄδηλον τοῦ μέλλοντος φυλαττόμενοι*, *i.e.* 'some considering it a safer method do not do all their sowing early, but make a division into second, third and fourth sowings, to guard against the uncertainty of the future.'

39. **ποτὲ μὲν . . ποτὲ δέ**, 'in one season . . in another season.'

40. **μηδέ**, 'not so much as.'

41. **καί** goes with **τοῦτο**, *not* with **τοίνυν**.

42 **καὶ ταῦτα**, *idque*, often so used with the participle when it denotes concession or opposition, cp. c. 8, 23 ; c. 11, 3.

43. **πρόσθεν ἐμοῦ**, 'before me.'

§ **7** l. 44. **τί γάρ**: a lively way of passing to a new point for consideration, 'what do you say to this,' 'well now.' So c. 7, 10; c. 12, 15.

45. **ποικίλη**, c. 16, 1.

46. **πάντως**, 'by all means,' c. 13. 12; c. 12, 11.

48. **που**, *nisi fallor*, conveys a slightly ironical meaning. 73
Cp. *Mem.* III iii 2, v 15, IV ii 31.

49. **καὶ γάρ**, *etenim*. **ἑώρακα** *sc.* τὸ σπέρμα ῥιπτούμενον.

50. **δέ γε**, c. 1, 8. **ὁμαλῶς**, *aequaliter*, 'evenly,' opp. to random sowing. Cp. Hesiod *Opp.* 444:—

σπέρματα δάσασθαι καὶ ἐπισπορίην ἀλέασθαι.

53. **ὥσπερ τοῖς κιθαρισταῖς**, 'as (it does) for lyrists.' The *dativus commodi*. **ἡ χεὶρ ὅπως δύνηται ὑπηρετεῖν τῇ γνώμῃ**, 'that the hand may wait upon, do the bidding of, the will.' For **ὅπως** with subj. in an object clause, cp. c. 11, 8; c. 20, 10.

§ **8** l. 55. **πάνυ μὲν οὖν**, c. 1, 7. For the repetition of **ἔφη**, cp. Plat. *Rep.* I 337 A, 348 D where ἦ δ' ὅς occurs after ἔφη, *Phaedo* 115 C. **ἡ γῆ ἡ μὲν . . ἡ δέ**: see above n. to l. 15.

56. **λεπτοτέρα**, *tenuior*, 'comparatively poor,' 'light': λεπτόγεως is the term applied by Thucydides (I 2, 5) to Attica. Cp. Theophr. *HPl.* VII 6, 6 ζητεῖ ἡ λεπτόγεως πολλὰ (ὕδατα) κατὰ μικρόν, ἡ δὲ πίειρα καὶ πλῆθος ἐνεγκεῖν δύναται καὶ ἀνδρίαν, 8, 6. *CPl.* III 6, 8 ταύτῃ τῇ ἀμυγδαλῇ ἡ λεπτόγειος οἰκειοτέρα. **παχυτέρα**, *crassior*, 'comparatively rich,' 'heavy.'

57. **ἆρά γε ἀσθενεστέραν** *sc.* λέγεις, c. 1, 1; c. 7, 38.

59. **ὅπερ**, *id quod*, 'the same thing as'; c. 1, 5, 7; c. 2, 12. Schneider compares Theophrastus *HPl.* VIII 6, 2 πλεῖον γὰρ ἡ πίειρα καὶ ἀγαθὴ δύναται φέρειν τῆς ὑφάμμου τε καὶ λεπτῆς.

60. **τοῦτο λέγω**, 'this is what I mean' *i.e.* by a light I mean a weak soil, by a rich a strong soil. **ἐρωτῶ σὲ . . ποτέρᾳ ἂν πλεῖον (διδοίης)**, 'I ask you to which of the two kinds of soil you would assign a larger quantity of seed than to the other?'

§ **9** l. 63. **νομίζω** may here either mean *soleo* or be used for νομίζω δεῖν, see Lobeck *ad Phryn.* pp. 753 ff. Riddell *Dig. Plat. Id.* § 83 observes that it is the infinitive which carries this dictative force, as being an infinitive of the potential. **τῷ ἰσχυροτέρῳ πλεῖον ἐπιχεῖν ὕδωρ**, 'the stronger it is, the

more water should be added to it.' For **ἐπιχεῖν**, 'to add to by pouring,' cp. *Anab.* IV v 27 *πάνυ ἄκρατος ἦν εἰ μή τις ὕδωρ ἐπιχέοι.*

66. **τοῖς δυνατωτέροις**, *opulentioribus*; **τρέφειν** goes with **προστάξαιμι.**

67. **εἰ**, 'whether.'

69. **ὥσπερ τὰ ὑποζύγια** *sc. ἰσχυρότερα γίγνεται ἤν τις πλείονα (χόρτον) αὐτοῖς ἐμβάλῃ.*

Non quaerit Socrates de saginatione animalium, neque utrum terra fiat pinguior sed utrum fortior, robustior (*ἰσχυροτέρα*) ad aliquid ferendum: itaque commemorat *ὑποζύγια* in quibus vis et robur spectatur, non *βοσκήματα* aut simpliciter *ζῷα* (*Weiske*).

§ **10** l. 72. **παίζεις μὲν σύγε κτλ.**, 'you are not in earnest,' *i.e.* you don't really think that weak land becomes stronger by having more seed put into it, 'but rest assured that' etc.

73. **εὖ ἴσθι**, c. 10, 13. **γε μέντοι**, as § 1; c. 20, 22. **ἢν μὲν . . καταστρέψῃς . . τῇ γῇ**, 'if, after committing the seed to the ground, you afterwards, as soon as the blade sprouts from the seed during the time when the earth is receiving abundant nourishment from heaven, plough it in again, this serves as food for the soil.' Theophrastus uses *ὕδωρ οὐράνιον* for 'rain,' *HPl.* IV 7, 8, *CPl.* II 4, 4.

74 78. **ἢν μέντοι ἐκτρέφειν ἐᾷς . . διὰ τέλους . . εἰς καρπόν**, 'if, however, you let the soil go on nourishing the seed throughout, until it becomes grain.' For **διὰ τέλους**, cp. *Cyr.* III iii 35, VII v 75, *Ven.* c. 3, 10, *Anab.* VI vi 11 *διὰ τέλους φίλος τῷ Ξενοφῶντι*, Eur. *Suppl.* 270, *Hec.* 1193, *Fr.* 953, 15 ed. Nauck[2].

80. **χαλεπὸν . . ἐκφέρειν**, 'it is difficult for weak soil to bring forth much grain in the end.' For **ἐς τέλος**, 'finally,' 'ultimately,' cp. Herod. IX 37 *οὐ μέντοι ἔς γε τέλος οἱ συνήνεικε τὸ ἔχθος*, Hesiod *Opp.* 215 *δίκη δ' ὑπὲρ ὕβριος ἴσχει ἐς τέλος*, Soph. *Phil.* 409, Eur. *Ion* 1621 *ἐς τέλος γὰρ οἱ μὲν ἐσθλοὶ τυγχάνουσιν ἀξίων.*

81. **καὶ . . δέ**, 'and so also,' c. 1, 13.

82. **ἁδρούς** not predicative 'until full grown,' but attributive, 'fine,' 'well-grown,' as Babr. *Fab.* 101, 1 *λύκος τις ἁδρός.* Theophrastus often uses it as an epithet of fruit.

§ **11** l. 84. **μεῖον**, predicatively, 'in less quantity.'

Cp. Theophr. *HPl.* VIII 6, 2 *πυκνοσπορεῖν τε καὶ μανοσπορεῖν καὶ πρὸς τὰς χώρας βλέποντα χρή· πλεῖον γὰρ ἡ πίειρα καὶ ἀγαθὴ δύναται φέρειν τῆς ὑφάμμου τε καὶ λεπτῆς. καίτοι λέγεταί τις λόγος ὡς ὁτὲ μὲν πλέον ὁτὲ δὲ ἔλαττον ἡ αὐτὴ δέχεται χώρα· καὶ οἰωνίζονται τὸ πλέον ὡς οὐκ ἀγαθόν, πεινῆν γὰρ εὐθύς*

φασι τὴν γῆν· οὗτος μὲν οὖν ἴσως εὐηθέστερος λόγος. Dickson *Husbandry of the Ancients* (II ch. xxv pp. 35 ff) tells us that the Roman practice differed in one respect greatly from ours; they sowed a smaller quantity upon the light poor lands than upon the rich wet clays; whereas we commonly sow a larger quantity. This difference naturally arises from the different methods of culture used. Our poor light lands are commonly full of weeds; and hence it becomes necessary to sow a large quantity of seed, to prevent the weeds from destroying the crop. But, in the Roman husbandry, this kind of land, being fallowed for every crop, few weeds came up with the seed, and these few were destroyed by the hoe and in weeding; the seed therefore might be sown as thin as the nature of the soil would allow. Were the poor light land in Britain managed after the manner of the Roman husbandry, it would certainly require much less seed than under its present management. We have no other intimation of the usual proportion of seed to an acre than what Cicero tells us *or. in Verr.* III 47, 112 *in iugero Leontini agri medimnum fere seritur.*

86. **νομίζεις . . προστάττειν**, see n. to l. 63.

87. **μείω πράγματα**, 'less to do.' c. 9, 16.

§ **12** l. 88. **τοὺς δὲ δὴ σκαλέας**, 'and now as to the hand-hoers,' 'sarclers.'

89. **ἐμβάλλετε**, *immittitis*, 'set to work.' Cp. *Vect.* c. 4, 5 ἢν ἐπὶ πλεῖον τῶν ἱκανῶν (ζεύγη καὶ ἐργάτας εἰς τὸ χωρίον) ἐμβάλλῃ τις, ζημίαν λογίζονται, *ib.* 39 εἰ μὴ πλείονας ἀνθρώπους ἢ ὅσους αὐτὰ τὰ ἔργα προσαιτοίη κατ' ἐνιαυτὸν ἐμβάλλοιμεν.

91. **ὕδατα**, *pluviae*. Cp. Dem. *c. Callicl.* § 4 δῆλον ὅτι καὶ τόθ' ὕδατα πολλάκις ἐγένετο, Theophr. *HPl.* VI 8, 3, *CPl.* I 10, 5 ὕδατα πρῶτα, II 2, 1 τὰ χειμερινὰ ὕδατα.

92. **τί γὰρ οὔ**, *quidni?* 'of course'; in full (c. 18, 1) τί γὰρ οὐ μέλλω εἰδέναι, 'how should I not know?' So τί μήν; πῶς γὰρ οὔ; πῶς οὐ μέλλω;

93. **θῶμεν τοῦ σίτου καὶ κατακρυφθῆναί τινα**, 'let us suppose some portion of the grain to be smothered on the one hand,' *de rep. Ath.* c. 3, 8 ἐγὼ μὲν τίθημι ἴσας τῇ ὀλιγίστας (ἑορτὰς) ἀγούσῃ πόλει, Plat. *Phaedo* 79 A θῶμεν . . δύο εἴδη τῶν ὄντων, Lucian *Herm.* c. 37 θῶμέν τινας δύο εἰσεληλυθέναι εἰς τὸ Ἀσκληπιεῖον, *Prom.* c. 9.

94. **ὑπ' αὐτῶν** *sc.* τῶν ὑδάτων. **ἰλύος ἐπιχυθείσης**, *limo superfuso*, 'a coat of mud being spread over it.' **ψιλωθῆναι . . ὑπὸ ῥεύματος**, 'to be laid bare by a flood.'

96. **ὑπό**, see Gr. Ind. *s.v.* **A** 2. **δήπου**, 'you know.' **τῷ σίτῳ**, G. *Gr.* § 1179.

97. **παρέχει πνιγμὸν αὐτῷ**, 'causes it to be choked.'

§ **13** l. 99. **ἤδη**, 'forthwith.' **ἐπικουρίας**, 'relief,' 'saving measure.'

101. **πάνυ μὲν οὖν** *sc.* δοκεῖ μοι δεῖσθαι, cp. l. 55.

102. **τῷ κατιλυθέντι** *sc.* *σίτῳ*, 'the portion of corn that has been deluged with mud.' **τί ἂν ποιοῦντες δοκοῦσιν ἂν . . ἐπικουρῆσαι**: on the double **ἂν** attached to **ἐπικουρῆσαι**, see n. to c. 15, 10, and for the participial protasis, cp. c. 2, 18; c. 13, 4. Observe also the emphatic use of the participle on which see n. to c. 16, 8.

104. **ἐπικουφίσαντες τὴν γῆν**, 'by lifting up the soil': in full *εἰ ἐπικουφίσαιεν τὴν γῆν, δοκοῦσί μοι ἂν ἐπικουρῆσαι.*

105. **τί δέ** *sc.* *ποιοῦντες δοκοῦσιν ἄν σοι ἐπικουρῆσαι τῷ ἐψιλ.* **τὰς ῥίζας**, acc. of respect, c. 7, 6.

106. **ἀντιπροσαμησάμενοι τὴν γῆν**, 'by scraping up new soil upon it.' The **ἂν** in itself represents the conditional proposition **δοκοῦσιν ἂν ἐπικουρῆσαι.**

The verb *ἀμᾶσθαι* is from the root *am* same as *em* in Lat. *em-ere*, *ex-im-ere*, *ex-em-plum*, *pro-em-ium*, *s-um-ere* (from *sus-im-ere*), *vind-em-ia*; the primary meaning is 'to take,' as in Hom. *Od.* IX 247 (*γάλα*) *ἐν ταλάροισιν ἀμησάμενος*, V 482 *εὐνὴν ἐπαμήσατο*, *Il.* XXIV 165 *τήν ῥα* (*κόπρον*) *κυλινδόμενος καταμήσατο*, Hesiod *Theog.* 599 (speaking of drones in a hive) *ἀλλότριον κάματον σφετέρην ἐς γαστέρ' ἀμῶνται.*

§ **14** l. 107. **τί γὰρ ἤν**, 'well and how if?' § 7 l. 44, c. 3, 2. **πνίγῃ** *sc.* *τὸν σῖτον*, see n. to § 1 l. 6.

75 108. **διαρπάζουσα τοῦ σίτου τὴν τροφήν**, 'by robbing the corn of its proper nutriment.' A common construction but often ignored. Cp. Aristoph. *Nub.* 982 *οὐδ' ἄννηθον τῶν πρεσβυτέρων ἁρπάζειν οὐδὲ σέλινον*, *Pac.* 1118 *ἀλλ' ἁρπάσομαι σφῷν αὐτά*, *Eccl.* 866 *τῶν εἰσφερόντων ἁρπάσομαι τὰ σιτία*, *Eq.* 708 *ἐξαρπάσομαί σου τἄντερα*, 1149 *ἅττ' ἂν κεκλόφωσί μου*, *Plut.* 1139 *ὁπότε σκευάριον τοῦ δεσπότου ὑφέλοιο.*

So Tull *Horse-hoeing husbandry* p. 117 says:—'Weeds starve the sown plants by robbing them of their provision of food, not of their room (as some authors vainly imagine)'; and again p. 118 'the quantity of nourishment weeds rob the corn of, is not in proportion only to their number and bulk, but to the degrees of heat in their constitution.' In the same page he speaks of wolves being less rapacious than weeds.

110. **ἃ ἂν . . τροφὴν καταθῶνται**, 'whatever they have laid up in store for food'; **τροφήν** is in predicative apposition to **ἅ**. Cic. ap. Charisium I 82 *apes in alvearium congesserunt.* Plato (*Rep.* VIII 552 C) speaks of the *κηφήν* as being *σμήνους νόσημα.*

113. **ἀφαιρεῖν** *sc.* *δεῖ*, 'we must remove.'

§ **15** l. 114. **ἐμβαλεῖν** *sc.* *τῷ σίτῳ*, § 12.

116. **πάνυ γε**, c. 16, 13. **ἐνθυμοῦμαι οἷόν ἐστι κτλ.**, 'I begin to think what a (good) thing it is to apply one's similes aptly.'

118. **πάνυ . . με ἐξώργισας . . εἰπών**, 'you made me quite angry with the weeds by your mere mention of the drones.'

119. **αὐτᾶς**, 'merely' *i.e.* without likening them to the drones.

CHAPTER XVIII

'Our conversation then turned' continues Socrates 'on the usual methods of reaping, threshing and winnowing. My answers to his questions were so satisfactory that Ischomachus paid me the compliment of saying that I knew as much as himself about such agricultural operations, and I began to wonder whether I might not be unconsciously an adept in other arts also, which I had never been taught.'

§ **1** l. 1. **οὖν** introduces a fresh topic. **ἐκ τούτου**, *post hoc.* **θερίζειν**, the subject is indefinite as c. 17, 9.

2. **ἔχεις** *sc.* διδάσκειν, *potes docere*, c. 1, 1; c. 10, 9. **εἰς**, 'with regard to.'

3. **γε** implies the apodosis διδάξω σε, 'yes, I will.' **ταὐτὰ ἐμοί**: c. 1, 5; c. 16, 8.

4. **μὲν οὖν** not to be taken together; **μέν** is simply emphatic.

6. **τί δ' οὐ μέλλω** *sc.* εἰδέναι, 'how am I not likely to know,' 'how can I but know?' See n. to c. 17, 2; c. 19, 9.

7. **στὰς ἔνθα πνεῖ ἄνεμος**, 'taking your stand on the side from which the wind is blowing' (in the direction of the wind) or facing it. Cp. ἐκ τοῦ προσηνέμου μέρους l. 45: **ἔνθα** is for αὐτοῦ ἔνθεν by attraction.

10. **ἀντίον ἀχύρων καὶ ἀθέρων**, *stando adversus paleas et aristas vento agitatas* (Sturz): ἀντίον is very rarely used in Attic prose for ἐναντίον, only in Ionic prose and in poetry. **ἀχύρων** seems here to be used for the whole stalk (see Kypke *Obs.* on Matth. *Ev.* III 12): otherwise it is used for chaff or husks separated from the corn, as in Theocr. *Idyll.* X 49 σῖτον ἀλοιῶντες φεύγειν τὸ μεσαμβρινὸν ὕπνον, | ἐκ καλάμας ἄχυρον τελέθει ταμόσδε μάλιστα. **ἀθέρων** is from ἀθήρ, *spica*, 'the awn,' or 'beard of an ear of corn.' Lucian uses it twice for 'husks,' *Anach.* c. 31 οὐ γὰρ καλάμη καὶ ἀθέρες ὑμεῖς ἐστε, c. 25 ὅπερ οἱ λικμῶντες τὸν πυρόν, τοῦτο ἡμῖν καὶ τὰ γυμνάσια ἐργάζεται ἐν τοῖς σώμασι τὴν ἄχνην καὶ τοὺς ἀθέρας ἀποφυσῶντα, and this is its general meaning, *e.g.* Philo *de sacr. Ab. et Cain.* § 33 καθάπερ

ἐν τῇ ἅλῳ εἰσὶ πυροὶ καὶ κριθαὶ καὶ ὅσα τοιαῦτα καθ' ἑαυτὰ χωρίζεται, ἀθέρες δὲ καὶ ἄχυρα καὶ εἴ τις ἄλλος φορυτὸς ἑτέρωσε σκίδναται, *de Jos.* § 20 *τοῦ καὶ τοῖς θρέμμασι χιλὸν τεταμιεῦσθαι τῶν ἀχύρων καὶ ἀθέρων ἐκ τῆς τοῦ καρποῦ καθάρσεως διακρινομένων.*

§ **2** l. 12. **ἀκροτομοίης ἂν ἢ παρὰ γῆν τέμνοις** *sc.* *τὸν σῖτον*, 'would you cut it at the top, or close to the ground?'

Cp. Varr. *de r. r.* I 50, who mentions three modes of performing the operation of reaping: (1) cutting close to the ground with hooks, a handful at a time; (2) cutting off the ears with a curved stick and a small saw attached and (3) cutting the stalks in the middle, leaving the lower part or stubble to be cut afterwards. *frumenti tria sunt genera messionis: unum, ut in Umbria, ubi falce secundum terram succidunt frumentum et manipulum, ut quemque subsicuerunt, ponunt in terra: ubi eos fecerunt multos, iterum eos percensent ac de singulis secant inter spicas et stramentum. spicas coiciunt in corbem atque in aream mittunt, stramenta relincunt in segete, unde tollantur in acervum. altero modo metunt, ut in Piceno, ubi ligneum habent incurvum bacillum, in quo sit extremo serrula ferrea. haec cum comprendit fascem spicarum, desecat et stramenta stantia in segete relinquit, ut postea subsecentur. tertio modo metitur ut sub urbe Roma et locis plerisque, ut stramentum medium subsicent, quod manu sinistra summum prendunt . . infra manum stramentum quod terra haeret postea subsecatur; contra quod cum spica stramentum haeret, corbibus in aream defertur.*

14. **κάλαμος**, more commonly *καλάμη*, 'stalk.'

15. **κάτωθεν** for *κάτω* 'low down.' **ἵνα . . γίγνηται**: the subjunctive in a pure final clause is the normal usage when the leading verb is primary: and the potential optative is considered such, because of its nearness to the future. **ἱκανά**, 'serviceable.'

16. **τὰ ἄχυρα**, 'the straw.'

17. **μεσοτομῶν** = *εἰ μεσοτομοίην*. See the passage from Varro quoted l. 12. **ἵνα μήτε οἱ ἀλοῶντες . . προσδέονται**, 'in order that neither threshers nor winnowers may have more work than is necessary (in threshing and winnowing) what they don't at all require.'

76 19. **τὸ ἐν τῇ γῇ λειφθέν**, 'the part left in the ground' *i.e.* the stump of the stalk or stubble.

20. **καὶ . . καί**, 'either . . or.' **κατακαυθέν** = *εἰ κατακαυθείη*. **συνωφελεῖν ἄν**, 'would help to benefit.'

Virg. *Georg.* I 84 says *Saepe etiam steriles* (from which the corn has been carried and which have therefore nothing but the stubble left on them) *incendere profuit agros atque levem stipulam crepitantibus urere flammis*, and he then proceeds to describe the various ways in which this process was supposed to act on the soil, the true one being that it supplied it with manure.

Tull *l.c.* p. 141 says: 'The custom of burning the stubble on the rich plains about Rome continues to this time, and the chief benefit of it is, that by this means they are prevented from being an incumbrance to the

next ploughing, and their ashes become a sort of compost (though a very light one and next to nothing in quantity) or manure to the soil, which is only **warmed, not burnt.**'

21. **εἰς κόπρον ἐμβληθεῖν τὴν κόπρον συμπληθύνειν**, 'if thrown on the ground for manure would help to swell the bulk of the manure.' See Gr. Ind. *s.v.* ἐμβάλλειν. Note that the influence of ἄν extends to this clause from the preceding as in c. 21, 8, where, however, Cobet adds ἄν.

§ **3** l. 23. **ἁλίσκει ἐπ' αὐτοφώρῳ . . εἰδώς**, lit. 'you are caught in the very act,' *i.e.* 'are convicted,' 'of knowing just what I do about reaping also.' Cp. c. 10, 8, *Symp.* c. 3, 13 ἐπ' αὐτοφώρῳ εἴλημμαι πλουσιώτατος ἀνθρώπων ὤν.

24. **θερισμοῦ** for ἀμήτου is a word of rare occurrence and in its present meaning un-classical.

25. **κινδυνεύω** *sc.* εἰδέναι, 'it seems likely that I do know.' See n. to c. 16, 12, where the verb is used impersonally.

26. **εἰ**, 'whether,' c. 3, 7; c. 4, 5.

27. **ὑποζυγίῳ**, 'by means of a beast of labour.' The vulgate, retained by Weiske and Valckenaer *ad Ammon.* p. 17, is ὑποζύγια, which may be taken as the subject of **ἀλοῶσι.**

A plural verb in combination with a plural subject of the neuter gender is not uncommon in Xen. G. *Gr.* § 899. Thus in *Anab.* I ii 23 and IV 10 it is used of a palace (τὰ βασίλεια) as having many rooms, V 1 of a collection of plants in different parts (εἰ δέ τι καὶ ἄλλο ἐνῆν ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη), VII 17 of a number of different kinds of footprints φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἴχνη πολλά, II ii 15 of a number of cattle grazing in different parts λέγοντες ὅτι οὐχ ἱππεῖς εἰσιν, ἀλλ' ὑποζύγια νέμοιντο, IV V 14 τὰ ὑποδήματα περιεπήγνυντο, 25 τὰ δὲ κτήνη πάντα χιλῷ ἔνδον ἐτρέφοντο, because the cattle were the property of different owners, VII iii 10, *Ages.* c. 1, 21 ἐπεμέλετο καὶ τούτων (τῶν παιδαρίων) ὅπως συγκομίζοιντό ποι, c. 2, 23 ὅσα μετὰ **τοῦτο σφάλματα ἐγένοντο,** *Cyr.* II iii 9 ὥσπερ τἆλλα ζῷα ἐπίστανται τινὰ μάχην ἕκαστα where the ζῷα are afterwards spoken of as consisting of ὁ βοῦς, ὁ ἵππος, ὁ κύων, ὁ κάπρος, VIII iii 40. Porson's rule (ad Eur. *Hec.* 1141) that the ancients 'hanc licentiam nusquam usurpabant, nisi ubi de animantibus ageretur' does not hold good in all cases. It appears to have been used (1) where the notion of plurality or individuality is to be expressed, and (2) where a personal character is attributed to things, so that they are to be represented as agents. A. Jacob takes the construction to be καὶ (οἶδα ὅτι ἀλοῶσι ἐλαύνοντες) ὑποζύγια καλούμενα ὁμοίως κτλ., 'and I know too that they employ indifferently all kinds of so-called beasts of labour, oxen, mules, horses.'

§ **4** l. 29. **τί δ' οὐκ οἶδα**: l. 6 with note.

30. **καλούμενα** *sc.* οἶδα: the horse, it may be observed, was not much used by the ancient Greeks for field labour (see n. to c. 2, 6). The mule, which was also called ὀρεύς, was highly prized in a broken and uneven country like Greece. It was used for all kinds of draught and field work. It also figured in the race-course at Olympia (Hom. *Il.* x 352-3, Xen. *Anab.* VII 5, 2, Aristot. *Rhet.* III 2, 1, Isaeus *or.* 5, 43,

6, 33 where we read that one pair cost 8 minas, another 550 drachmas.

31. **τοσοῦτον μόνον . . ἐλαυνόμενα**, 'that these animals know nothing more than how to trample upon the corn as they are being driven.' For **τοσοῦτον**, 'thus much only,' referring to what follows, cp. *Anab.* I iii 15, II i 9, V i 5, III i 45, Thuc. III 52, 4 *ἡρώτων τοσοῦτον μόνον*, Dem. *Phil.* I § 13 *δεηθεὶς ὑμῶν τοσοῦτον*: and for **πατεῖν**, Aristoph. *Ach.* 232 *ἵνα μήποτε πατῶσι τὰς ἐμὰς ἀμπέλους*, Theocr. *Id.* XV 52.

33. **τί γὰρ ἄλλο**, 'why, what else?'

§ 5 l. 34. **ὅπως**, 'how,' 'by what means,' c. 15, 11. **τὸ δεόμενον** *sc.* *κόπτεσθαι*, *id quod indiget tritura*, as c. 9, 15; c. 12, 11, *Ven.* c. 2, 9 *ἵνα ᾖ τῆς ὕλης τέμνοντα φράττειν τὰ δεόμενα*, *Cyr.* II iii 3 *τῶν πράττεσθαι δεομένων*, Plut. *Sull.* c. 6, 8 *τῶν σωθῆναι δεομένων*, *Inscr. Jurid.* XII 173 *περικοψεῖ τὰ δεόμενα*. **ὁμαλιεῖται**, 'shall be kept even,' 'level,' fut. mid. used in passive sense. See n. to c. 2, 8.

35. **ὁ ἀλοατός**, *tritura*, 'the threshing.' **τίνι τοῦτο**, *sc.* *μέλει* or some word of similar import. Others supply *εἰδείη ἄν*, 'by what means are they (the cattle) to know this?'

36. **τοῖς ἐπαλωσταῖς**, 'the men who attend to the threshing,' whose business it was to spread out the corn so that it might fall under the feet of the animals.

38. **ἀεί**, c. 8, 7. **δῆλον ὅτι**, c. 13, 5.

39. **τὸν δῖνον** *i.q.* *τὴν ἅλω*, 'the threshing-floor,' Aelian *HA.* II 25 *τῶν σταχύων τριβομένων ἐν τῷ δίνῳ*, IV 25 *ὅταν ἀλοατὸς ᾖ καὶ στρέφωνται περὶ τὸν δῖνον οἱ βόες*, Teles. ap. Athenae. 467 F (*Fr.* VII Bergk[4]) *Τελέσιλλα δὲ ἡ Ἀργεία καὶ τὴν ἅλω καλεῖ δῖνον.* Kerst assigns a different meaning to the word, viz. *trituratio in gyrum facta*, quoting Hesiod *Opp.* 595 *δμωσὶ δ' ἐποτρύνειν Δημήτερος ἱερὸν ἀκτὴν δινέμεν* and Herod. II 14 *ἀποδινήσας τῇσι ὑσὶ τὸν σῖτον.* The meaning would then be 'they will make threshing uniform all over the floor.'

Among the ancients, as is still the case in the East and in the South of Europe, corn is threshed on high ground in the open air, not, as with us, in a covered and planked barn: hence the proverb *ἐν ἅλῳ κρύπτει* for an impossibility. The rural writers (*Geoponica* II 26, Cato *de agric.* c. 91 ed. Keil, Varr. *de r. r.* I 51, Columella II 20, Palladius I 36, VII 1) give directions for forming such a threshing-floor (*area*). An elevated spot, to which the wind would have free access, was to be selected, but not on the side from which the wind usually blew on the house and garden, as the chaff was injurious to fruit trees and vegetables and to the eyes. It was to be of a circular form of 40 to 60 feet in diameter, and slightly elevated at the centre, so that the rain might run off it. It was sometimes flagged but more often formed of clay (*argilla*) mixed with lees of oil (*amurca*) and beaten down hard. It was then made solid and levelled with rammers or

a roller of stone, to prevent it from cracking and so giving harbour to vermin, and that grass might not grow on it. See Robinson *Bibl. Res. in Palestine* II 277. (Cp. the following passages in the *O.T.*: II Sam. XXIV 18, I Chron. XXI 18, Isaiah XVII 13, Jerem. IV 11, Micah IV 12, 13.) The corn, being spread over the *area* a foot or two in thickness, was threshed or beaten out by the hoofs of cattle driven round it (*grana iumentorum ungulis et tribulis e spicis exteruntur grana. iis tritis oportet e terra sublimi ventilari vallis aut ventilabris, cum ventus spirat lenis. ita fit ut quod levissimum est in eo atque appellatur acus evannatur foras extra aream ac frumentum, quod est ponderosum, purum veniat ad corbem.* Varro *de r. r.* I 52). Sometimes a machine was used called *tribulum*, the Egyptian *noreg*, made of a board rough with stones or iron, with a driver or some great weight placed on it.

<ἂν> **ἀνύτοιεν**, 'would get the work done.'

40. **ταῦτα . . οὐδὲν ἐμοῦ λείπει γιγνώσκων**, 'you are not at all behind, inferior to, me in your knowledge of these matters.' The gen. of comparison, as *Anab.* VII vii 31 *οὐδὲ πλήθει γε ἡμῶν λειφθέντες*. For *οὐδέν* adverbial, cp. c. 1, 1; c. 3, 8.

§ 6 l. 42. **ἐκ τούτου δή**, 'after this then.'

43. **καθαροῦμεν τὸν σῖτον λικμῶντες**, 'we shall proceed to clean the corn (separate the chaff from the grain) by winnowing.'

44. **καὶ λέξον γέ μοι**, 'yes, and do you tell me.'

45. **ἐκ τοῦ προσηνέμου μέρους**, 'on the side of the floor 77
towards the wind' *i.e.* from which the wind blows. Cp. Theophr. *CPl.* III 6, 9 *οὐ μικρὸν δὲ οὐδὲ πρὸς τὰ πνεύματα καλῶς κεῖσθαι τοὺς τόπους· εὔπνουν μὲν γὰρ ἅπαντα ζητεῖ . . πνευματώδη δὲ καὶ προσήνεμον οὐδὲν ὡς εἰπεῖν τῶν γε ἡμέρων. αἱ δ' ἐν τοῖς ὑπηνέμοις εὐαυξεῖς τε καὶ πολύκαρποι γίγνονται.*

46. **ἄρχῃ**, *sc.* λικμᾶν. **οἴσεταί σοι τὰ ἄχυρα**, 'you will have the husks carried': **οἴσεται** is the fut. mid. used as passive; so Eur. *Or.* 440 *ψῆφος καθ' ἡμῶν οἴσεται τῇδ' ἡμέρᾳ.* For **σοί**, see G. *Gr.* § 1170.

§ 7 l. 49. **αὐτά** *sc.* *τὰ ἄχυρα.*

51. **πολὺ γάρ ἐστιν . . τῆς ἅλω**, ('yes, it is probable) for it is of consequence that the chaff should be carried by the wind beyond the corn to where the floor is empty' or, according to others, 'it is a good distance for it to be carried.'

54. **ἐκ τοῦ ὑπηνέμου**, 'on the side of the floor which is under the wind of the other, *i.e.* which is farthest from the quarter where the wind blows, so that he would be working against the wind.' Theophr. *CPl.* III 6, 9 quoted l. 45.

56. **τῇ ἀχυροδόκῃ**, 'the proper place for receiving the chaff,' the unoccupied part of the floor *i.e.* the floor minus the parts

reserved for threshing, for the grain which is to be winnowed, and for that which has been already winnowed.

The operation of winnowing and treading out the corn has furnished Homer with elaborate similes, which show that the same method was in use in his days, *Il.* v 499:—

> ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλωὰς
> ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ
> κρίνῃ ἐπειγομένων ἀνέμων καρπόν τε καὶ ἄχνας·
> αἱ δ' ὑπολευκαίνονται ἀχυρμιαί.

and XIII 588:—

> ὡς δ' ὅτ' ἀπὸ πλατέος πτυόφιν μεγάλην κατ' ἀλωὴν
> θρώσκωσιν κύαμοι μελανόχροες ἢ ἐρέβινθοι
> πνοιῇ ὕπο λιγυρῇ καὶ λικμητῆρος ἐρωῇ.

also XX 495–7:—

> ὡς δ' ὅτε τις ζεύξῃ βόας ἄρσενας εὐρυμετώπους
> τριβέμεναι κρῖ λευκὸν ἐυκτιμένῃ ἐν ἀλωῇ,
> ῥίμφα τε λέπτ' ἐγένοντο βοῶν ὑπὸ πόσσ' ἐριμύκων.

§ 8 l. 58. **ἐπειδὰν καθήρῃς κτλ.** 'when you shall have cleansed (G. *MT.*[2] § 90) the corn over one half of the floor, will you go straight on winnowing the rest of the stalks, while the grain is still lying scattered about anyhow, or will you first shove away the clean portion of it towards the πόλος?' Observe that **τοῦ ἡμίσεος** is the neut. gen. and governs **τῆς ἅλω**. There is a doubt about the meaning of πόλος, which some take to be the 'centre' or 'pivot' to which were fastened the cattle that trod the corn and round which they moved (*Schneider*), others 'the outer edge or margin of the floor' (*Portus Weiske Breitenbach Graux* after *Suidas*).

61. **ὡς εἰς στενότατον**, for εἰς ὡς στενότατον, 'into as narrow compass as possible.' The collocation of ὡς arises from unwillingness to separate the prep. from its case. Cp. *Cyr.* I vi 26 ὡς ἐν ἐχυρωτάτῳ, Thuc. I 63, 1 ὡς ἐς ἐλάχιστον χωρίον, II 34, 8 ὡς ἐπὶ πλεῖστον, Dem. *de f. leg.* § 257 ὡς μετὰ πλείστης συγγνώμης.

63. **συνώσας** sc. λικμῴην ἂν or λικμήσω.

64. **ὑπερφέρηται** sc. ὑπὲρ τὸν σῖτον. **εἰς τὸ κενόν**, 'where there is no clean corn lying about.'

65. **δὶς . . λικμᾶν**, which would be necessary if the chaff got mixed with the unwinnowed grain. Cp. § 2.

§ 9 l. 67. **μὲν δή**, c. 1, 4 note. Construe :—δύναιο ἂν διδάσκειν καὶ ἄλλον ὡς σῖτός γε ἂν γένοιτο τάχιστα καθαρός. Note that **γέ** simply emphasises the anticipatory accusative **σῖτον**, on which see n. to c. 13, 3 ; c. 16, 7.

70. **ἐλελήθη** : for the termination -η not -ειν, see G. *Gr.* § 683, 1.

71. **πάλαι ἐννοῶ**, 'I have been thinking for some time.' G. *Gr.* § 1258. **εἰ ἄρα**, 'whether it is possible that.'

72. **ζωγραφεῖν**, 'to paint from life.'

74. **ὁρῶ δὲ κτλ.** He means, 'if observation has taught me 78
agriculture, why should it not also have taught me the other arts and crafts? For, according to you, seeing is learning.' The idea was expressed by Ischomachus in c. 15. **καὶ τὰς ἄλλας**, for *οὕτω καὶ τὰς ἄ.*, an idiomatic omission of the demonstrative antecedent or correlative adverb. See Gr. Ind. *s.v.* **οὕτω 1.**

§ **10** l. 77. **πάλαι**, 'just now,' c. 15, 1. **γενναιοτάτη**, 'most noble,' more generous than the other arts. **καὶ ταύτῃ**, 'for this one reason that' etc. So c. 21, 4, *Anab.* II vi 7 *πολεμικὸς δὲ αὖ ταύτῃ ἐδόκει εἶναι, ὅτι φιλοκίνδυνος ἦν*, III ii 32, *Mem.* I vii 3, III v 2.

79. The text, as it stands, seems corrupt. Jacob's suggestion given in the critical note is ingenious. 'Yes, it is very easy to learn, at least the parts which I know; for it appears now that I understood all about seeds and sowing without being aware of it.'

CHAPTER XIX

Socrates continues his narrative of the further conversation which passed between himself and Ischomachus on another branch of agriculture, viz. that of planting fruit-trees, especially the vine, fig and olive; and tells Critobulus how his answers to the questions put to him by Ischomachus proved that he knew more about the propagation of trees than he at first supposed, though he had never received any regular instruction in the subject, so that questioning in his case was a mode of teaching. But Ischomachus refused his assent to the doctrine that Socrates could learn anything and everything by the same process; for agriculture is not in itself a harsh and repulsive subject, but, on the contrary, gentle and inviting, whose acquaintance all may make if they will use their eyes and ears and notice and listen to the common sights and sounds of nature. Illustration afforded by the vine, for the culture and management of which we need no other lessons than those given by the plant itself.

§ **1** l. 1. **τέχνης**, partitive gen. used predicatively with *ἐστί*. G. *Gr.* § 1094, 7.

2. **δένδρων**, 'fruit-trees.' Dem. *c. Call.* § 13 *ἔστι τ' ἐν τῷ χωρίῳ δένδρα πεφυτευμένα, ἄμπελοι καὶ συκαῖ.*

3. **γὰρ οὖν**, c. 17, 1.

4. **πῶς ἂν τὰ μὲν . . ἐπισταίμην, τὰ δὲ . . οὐκ ἐπίσταμαι**, 'how is it possible that I should understand all about sowing, when it is certain that I know nothing about planting?'

§ **2** l. 7. **ἐπίστασαι** *sc. τὰ ἀμφὶ τὴν φυτείαν.*

8. **πῶς** *sc. ἂν ἐπισταίμην;* **ὅστις μήτ' . . οἶδα**, 'being, as I am, one who does not know either,' etc. For **ὅστις** generic, cp. c. 21, 10. **ἐν ὁποίᾳ τῇ γῇ**, 'what kind of soil it is in which.'

9. **βάθος πλάτος** and **μῆκος**, are accusatives of extent of space, G. *Gr.* § 1062.

10. **τῷ φυτῷ**: if *τὸ φυτόν*, the reading of the MSS, be retained, **ὀρύττειν** can only mean 'to bury,' as Soph. *Ai.* 759, but cp. §§ 3, 7.

11. **τὸ φυτὸν ἐμβάλλειν**, 'of what length the plant should be when put in the ground.' In France plantations of the vine are made most generally by dibbling in cuttings of two feet in length; pressing the earth firmly to their lower end, an essential part of the operation. See Loudon *Encycl. of Agriculture* § 407. **ὅπως ἂν . . κείμενον . . ἂν βλαστάνοι**, 'how it must be set in the ground to grow best.' For the double *ἄν*, see n. to c. 15, 10, and for the emphatic participle which forms the protasis, n. to c. 16, 8.

§ **3** l. 13. **ὅ τι μὴ ἐπίστασαι**: the negative **μή** is normal, being in a conditional relative clause.

14. **τοῖς φυτοῖς**: vines in particular are meant. **βόθρους** may be the accusative after either **ἑώρακας** or **ὀρύττουσι**.

17. **τριπόδου** *sc. βόθρου*, from *τριπόδης*, 'measuring three feet,' an unusual form for *τρίπους*, found in Hesiod *Opp.* 421 *ὅλμον μὲν τριπόδην τάμνειν, ὕπερον δὲ τρίπηχυν.*

Florentinus in the *Geoponica* v 12 says that in planting vines the hole should be not less than four feet deep, but he admits that *οὐκ ἔστι φαύλη καὶ ἕως τριῶν ποδῶν βάθους γινομένη φυτεία.* With this Columella v 5, 2 agrees: *si ante annum fiant (scrobes aut sulci) quam vinea conseratur, scrobis in longitudinem altitudinemque defossus tripedaneus abunde est; latitudine tamen bipedanea; vel, si quaterna pedum spatia inter ordines relicturi sumus, commodius habetur eandem quoquo versus dare mensuram scrobibus, non amplius tamen quam in tres pedes altitudinis depressis*; and again III 15, 2 *fossor scrobem non minus altum quam duos pedes et semissem planis locis refodit, acclivibus in dupondium et dodrantem* (*i.e.* 2¾ feet) *praecipitibus etiam in tres pedes.* But in XI 1, 28 he says *ad deponendas vites vel non magni incrementi arbores—sulcus latitudine bipedanea in altitudinem deprimi debet dipondio semisse.* In the Minoa d'Amorgos In-

scription published by M. Homolle *Bulletin Corresp. Hellén.* the contract for the lease of the domains of Zeus Temenites stipulates that the lessee τὰς τραφας (= ταφρους) ὀρυξει, ὁπως ἂν σταθησωνται οἱ νεωποῖαι τετριποδας και τριποδας και τα φυτα ἐμβαλεῖ παροντων τῶν νεωποιῶν ἀμπέλους εἴκοσι δι' ὁποσον ἂν κελευωσιν οἱ νεωποῖαι, συκᾶς δέκα, καθ' ἕκαστον τὸν ἐνιαυτόν. Virg. *Georg.* II 288 ff touches on this subject.

19. **πενθημιποδίου**, 'more than 2½ (lit. five half) feet.' 79

20. **τί δέ**, 'again,' is independent of the construction, as in § 6, c. 7, 10; c. 12, 15. Construe ἤδη εἶδες τινὰ (βόθρον) πλέον τριπόδου τὸ πλάτος; 'did you ever yet see any such hole more than three feet in width?' πλέον in these expressions remains invariable, cp. c. 21, 3.

22. **διπόδου** from διπόδης.

§ 4 l. 24. **τὸ βάθος**: G. *Gr.* § 1058.

26. **ἐξορύττοιτο ἂν σκαπτόμενα**, *inter pastinandum effoderentur*, 'they would be rooted up in the process of digging about them,' see n. to c. 16, 10. Cp. the lease of Amorgos (Ath. *Mitth.* I 344) I 5 ἀμπέλους σκαψεῖ δὶς . . συκᾶς ἅπαξ, but *Inscr. Jurid.* XII 172 τὰς δὲ ἐλαίας καὶ τὰς συκίας καὶ τὰ ἄλλα δένδρεα περισκαψεῖ καὶ ποτισκαψεῖ.

27. **εἰ . . πεφυτευμένα εἴη**, 'if they should have been planted so much too near the surface.' G. *MT.*² § 103. On the transposition of **οὕτως**, see note to c. 16, 13.

§ 5 l. 30. **πενθημιποδίου** and **τριημιποδίου** are not necessarily to be taken as neuter nouns here, if we understand βόθρον. The passage appears to have been before Pliny (*NH.* XVII 11, § 16, 80), when he wrote *eadem in mensura Graeci auctores consentiunt, non altiores quino semisquipede esse debere nec latiores duobus pedibus:—nusquam vero sesquipede minus quoniam in umido solo ad vicina aquae perveniat.*

31. **βραχύτερον** (*sc.* βόθρον), 'shallower.'

Florentinus *Geop.* V 12 says: ἐμοὶ δοκεῖ μὴ ἧττον τεσσάρων ποδῶν ποιεῖν τοὺς βοθρους τῶν ἀμπέλων· αἱ γὰρ ἐπιπολαιως φυτευθεῖσαι γηρῶσι τάχιον καὶ τὸν καρπον φθειρουσιν, ὀλιγης τροφῆς ἐν ὀλίγῃ τῇ γῇ μεταλαμβάνουσαι καὶ τῷ θερει καιονται· χρη δε ὁσον ἡ θερμότης του ἡλιου κατεισι, τοσοῦτον ὀρύττειν και φυτεύειν, πλεον δὲ τοῦ προειρημένου μετρου μὴ κατιεναι τὴν θερμότητα βεβαιοῦνται ἢν μη ἡ γῆ ῥαγαδας ἔχῃ. εἰ δὲ ἔλαττον τοῦ βαθους τοῦ προδηλωθεντος φυτευσειας, ἀχρηστους ἕξεις τὰς ἀμπελους καὶ ταχιον γηρωσας. τὴν ἕως οὖν τῶν τεσσαρων ποδῶν γῆν φυτοτροφον εἶναι νόμιζε, τὴν δὲ κατωτέρω, ἄγονον· οὐκ ἔστι δε φαυλη και ἕως τριῶν ποδῶν βάθους γινομένη φυτεία.

32. **γάρ**, c. 15, 3 n.

§ 6 l. 34. **ξηροτέραν κ. ὑ.**, 'relatively dry and moist soils.'

35. **γιγνώσκεις ὁρῶν**, 'do you recognise at sight.'

36. **γόνυ**, c. 6, 3; c. 13, 6.

37. **τὸν Λυκαβηττόν :** in the north-east of the plain in which Athens lies, between the rivers Cephisus and Ilissus, a chain of hills, now called *Turco-vouni*, the highest point of which is 1000 feet, runs towards the city for a distance of five miles and terminates in a remarkable isolated hill, about one mile from the Acropolis, having on its summit a chapel dedicated to St. George. This is identified with the ancient Lycabettus. We know from [Plato] *Eryxias* 400 B that its barrenness was such that its land was considered valueless. At the same time it was noted for its olive-plantations (Statius *Thebais* XII 620 *pinqui melior Lycabessus oliva*), a combination which appears contradictory, but is explained by the fact that the Hill of St. George, although having a rocky and barren summit, is surrounded on every side, except that of the city, by plantations of olive-trees. Leake *Topogr. of Athens* I² 397.

38. **ἐν τῷ Φαληρικῷ ἕλει**, 'in the low-lying land about Phalerum.'

Phalerum (οἱ Φαληρεῖς) was one of the two demes into which the whole of maritime Athens was divided, the other being Peiraeus (οἱ Πειραιεῖς). It was of the phyle Aeantis and had for its eponymus hero Phalerus, a grandson of Erechtheus. The plain in the vicinity of which it lay—south-east of the southern Peiraic long wall which ran along its edge was adapted to market gardens, being moist, low and easily irrigated from the Cephisus. Leake *l. c.*

§ 7 l. 41. **ἐπεί**, *siquidem*.

42. **ὀρύττων** = *εἰ ὀρύττοις*. **οὐκ . . ἔτι**, *non iam*, 'not after that,' there would be an end of your planting, c. 15, 1; c. 21, 11.

45. **ὁπηνίκα**, 'at what precise season.'

46. <**ἐν**> **ἑκατέρᾳ**, 'in each of the two sorts of soil.'

§ 8 l. 47. **μάλιστα** *sc.* *εἶδον*, c. 3, 13. In modern Greek, this is the ordinary word for 'yes.'

80 48. **βουλόμενος** belongs to the whole of the disjunctive question, **ὑποβαλών** to the first member only.

49. **ἂν . . θᾶττον χωρεῖν . . εἰς τὸ σκληρόν**, 'would strike more quickly through soft mould than through unbroken soil into hard ground.' The last part of the sentence will scarcely bear the interpretation given it by Jacob, 'celle qui est négligée à l'égard de la dureté, c.-à-d. dont on n'a pas travaillé à vaincre la dureté.' **τῆς γῆς τῆς εἰργασμένης**, 'some well-prepared soil,' is the partitive gen. after **ὑποβαλών** = *εἰ ὑποβάλοις*.

51. **ἀργοῦ**, c. 4, 8.

§ 9 l. 55. **ὑποβλητέα**, a verbal adj. with personal construction, G. *Gr.* § 1595, *MT.*² § 921 ; **τῷ φυτῷ** is dative after the **ὑπό** in composition, G. *Gr.* § 1179.

56. **τί δ' οὐ μέλλει** *sc.* *ὑποβάλλεσθαι*, 'of course it must,' c. 18, 1.

57. **πότερα δὲ ὅλον τὸ κλῆμα . . γάμμα ὕπτιον**, 'and do you consider that if you set the whole slip upright pointing to the sky, . . it would take root better, or would you lay a part of it obliquely below the made soil which has been put under the plant in the hole, in such a position as to look like a reversed Gamma,' *i.e.* └ or ┐ or L. **ὀρθόν**, 'à l'aiguille,' as the phrase is in Languedoc. **πρὸς τὸν οὐρανὸν βλέπον**, *cacumine caelum spectans* Colum. v 9, 3: so *βλέπειν* is used of aspects in *Mem.* III viii 9 *ταῖς πρὸς μεσημβρίαν βλεπούσαις οἰκίαις.*

Florentinus (*Geopon.* v 9, 6) recommends the latter of the two modes: *δυνατὸν δὲ καὶ ὄρθιον φυτεύειν τὸ κλῆμα, βέλτιον δὲ τὸ πλάγιον, ῥιζοῦται γὰρ θᾶττον*, and so Palladius III 9, 14. On the other hand, Columella *de r. r.* IV 4, 1 prefers the first method on the ground that *vitis supina et velut recumbens in alveo deposita postea cum ablaqueatur* (*i.e.* when the soil is loosened round its roots, so as to expose them) *vulneribus obnoxia est. nam dum excitare fortius orbem ablaqueationis fossor studet, obliquam* (*πλαγίαν*) *etiam plerumque sauciat et nonnunquam praecidit. meminerimus ergo usque ab imo solo rectum adminiculo sarmentum applicare et ita in summum perducere*: again *de arbor.* c. 3, 4 *in terram bene pastinatam et stercoratam rectum sarmentum defigito.*

§ **10** l. 61. **οὕτω**, 'in this last way.' **οἱ ὀφθαλμοί**, 'the eyes,' 'buds.' Theophr. *HPl.* I 9, 5 *ὡς γὰρ ὄζος ἐν τοῖς ἄλλοις οὕτω καὶ ὀφθαλμὸς ἐν ἀμπέλῳ*, *CPl.* v 1, 12 *ἐκ τῶν ὀφθαλμῶν γὰρ* (*ταῖς ἀμπέλοις*) *ἡ βλάστησις*, III 15, 2 *χειμῶνος γὰρ οἱ πολλοὶ τῶν ὀφθαλμῶν ἀπόλλυνται ῥίγει*, v 13, 10 *τῶν ἐπὶ τοῦ αὐτοῦ κλήματος ὀφθαλμῶν οἱ μὲν ὑγιεῖς οἱ δὲ πεπηγότες εἰσίν.* The laying of the cuttings of vines lengthwise in the ground is the French way now practised; for they strike root at every joint and the more joints they have, the more roots they get and the stronger shoots they make (*Bradley*).

62. **καὶ ἄνω . . καὶ τοὺς κατὰ τῆς γῆς οὖν ὀφθαλμούς**: notice how both clauses of the sentence—the antecedent as well as the consequent—are emphasised by **καί**. See n. to c. 14, 4.

64. **τὸ αὐτὸ τοῦτο ποιεῖν** *sc. τὰ φυτὰ ἔχειν βλαστάνοντα ἐξ αὐτῶν.*

66. **ταχύ** is often used as a predicate adj. where we should use the adverb; so Soph. *OC.* 307 *δεῦρ' ἀφίξεται ταχύς.*

§ **11** l. 68. **κατὰ ταὐτὰ ἐμοί**: cp. *de re eq.* c. 1, 1 *νομίζοντες ἀξιοπιστότεροι εἶναι ὅτι κἀκεῖνος κατὰ ταὐτὰ ἡμῖν ἔγνω.*

69. **γιγνώσκων**, *sentiens*, c. 17, 1.

69. **ἐπαμήσαιο**: the phrase *ἐπαμᾶσθαι γῆν* corresponds to the Latin *accumulare*, French *rechausser*, 'to heap up earth round the roots of plants.' Cp. Plin. *NH.* XVII 19, 31 § 139 *ferventibus locis adcumulant aestate radices operiuntque ne solis ardor*

exurat. To the same purport Colum. XI 2 *omnes arbores fructiferae circumfossae aggerari debent.*

70. **καὶ σάξαις ἄν**, 'would you stamp it firmly down as well?' *i.e.* to render it as much as possible impermeable to the rain and the heat of the sun. **εὖ μάλα**: cp. c. 14, 7 and note.

73. **σεσαγμένον** *sc.* *τὸ φυτόν.* We should have expected *σεσαγμένη* to agree with **γῆ**. Jacob gets rid of the difficulty by substiting *ἤ* 'or else' for the whole sentence *εἰ μὲν γὰρ μὴ σεσαγμένον εἴη.*

75. The order is:—*κίνδυνος* (ἂν εἴη) *τὰ φυτὰ σήπεσθαι μὲν δι' ὑγρότητα . . διὰ χαυνότητα τῆς γῆς θερμαινομένων τῶν ῥιζῶν.*

According to Theophr. *CPl.* III 12, 1 the depth of the hole must be regulated by the nature of the soil. He says *χρὴ δὲ καὶ τὴν ἐργασίαν ποιεῖσθαι πρὸς τὴν χώραν εὐθὺς ἀπ' αὐτῶν τῶν γύρων ἀρξαμένους· οἷον ἐν τῇ ἐπόμβρῳ μήτε μεγάλους ὀρύττοντας μήτε βαθεῖς ὅπως μὴ πολὺ συνιστάμενον ἐκσήπῃ τὸ ὕδωρ . . ἐὰν δὲ αὐχμηρὰ καὶ ξηρὰ . . πᾶσαν ὀρυκτέον ἵν' ὡς μάλιστα συνεργασθεῖσα δέχηται τὸ ὕδωρ.*

81 § 12 l. 79. **καὶ περὶ ἀμπέλων φυτείας κτλ.**, 'of planting vines also,' *i.e.* among other points of husbandry (not as well as other fruit-trees). Ischomachus has all along been speaking of the culture of the vine, to which *φυτόν* and *φυτεύειν* are terms specially applied; hence *φυταλία*, 'a vineyard,' Hom. *Il.* VI 195, XII 314 etc. The Greeks, when they planted timber and ornamental trees, did so only on a limited scale and near their houses for the purposes of shade or ornament.

82. **συκῆν**: Athenaeus devotes part of his Third Book (c. 5–c. 19) to the fig-tree and its fruit, which, whether in its green state (*σῦκον*) or dried (*ἰσχάς*), was considered by the Greeks a great delicacy and its exportation, therefore, prohibited. Hence *σῦκα αἰτεῖς* Aristoph. *Vesp.* 302 for *τρυφᾶν βούλει.*

83. **ἀκρόδρυα**, 'fruit-trees,' as Plat. *Critias* 115 B *δυσθησαύρωτος ἀκροδρύων καρπός*, Theophr. *HPl.* IV 4, 11 *ἡ ὀρεινὴ καὶ ἄμπελον ἔχει καὶ ἐλάαν καὶ τὰ ἄλλα ἀκρόδρυα*, Arrian *Indic.* c. 38, 6 *φοίνικές τε καὶ ὅσα ἄλλα ἀκρόδρυα ἐν τῇ Ἑλλάδι γῇ φύεται*, c. 39, 2.

Its more frequent and perhaps original meaning was *fructus edules*, 'fruits,' as Athenae. II p. 50 A *ἔστι δὲ τοῦτο τὸ ἀκρόδρυον* (*sc.* *βράβυλον*) *μικρότερον μὲν τῇ περιφορᾷ τῶν κοκκυμήλων, τῇ δ' ἐδωδῇ τὸ αὐτό, πλὴν ὀλίγον δριμύτερον*, p. 52 A *οἱ Ἀττικοὶ καὶ οἱ ἄλλοι συγγραφεῖς κοινῶς πάντα τὰ ἀκρόδρυα κάρυα λέγουσιν* (where Schweighauser would supply after *ἀκρόδρυα*:—*ὅσα ξυλώδεσι ἢ δερματικοῖς τισι περιέχεται* from Theophrastus or *ὅσα ξυλῶδες λέπος ἔχουσιν* on the ground that *κάρυα* could only be used of 'hard-shelled fruit'), III p. 81 A *Γλαυκίδης δέ φησιν ἄριστα τῶν ἀκροδρύων εἶναι μῆλα κυδώνια* ('quinces'), p. 82 D *Νεοπτόλεμος δ' . ἱστορεῖ ὡς ὑπὸ Διονύσου εὑρεθέντων τῶν μήλων καθάπερ καὶ τῶν ἄλλων ἀκροδρύων*, Lucian *Men.* c. 7 *σιτία ἡμῖν τὰ ἀκρόδρυα ποτὸν δὲ γάλα.* Later authorities

acc. to *Geopon.* x 74 drew a distinction between ὀπώρα and ἀκρόδρυα restricting the latter to the hard-shelled varieties. This distinction was unknown to earlier writers, Hippocrates, Theophrastus etc., who use it of any edible fruits. Cp. Demosth. *c. Nicostr.* § 15 ὅσα ἐνῆν φυτὰ ἀκροδρύων γενναῖα ἐμβεβλημένα ἐξέκοψε, where Dr. Sandys has a note on the etymological formation of the word.

84. **τῶν . . καλῶς ἐχόντων** is the partitive gen. dependent on **τί** as l. 97.

85. **τί ἂν ἀποδοκιμάσαις κτλ.**, 'what is there that you would disapprove of, reject as unfit, as regards planting generally?' c. 18, 1.

§ **13** l. 87. **ἐλάαν**: the olive was the best known among fruit-trees. A certain number were considered as state property, whether grown on public or on private lands. The legend was that they had been propagated (*μεμορημέναι*) from the original olive which the goddess Athene had herself caused to spring up on the Acropolis; hence they were called *μορίαι* and placed, as sacred, under the care of the Areopagus. We know from the vases of Santorin that there were olive-trees in that island in the sixteenth century B.C. In Homer, Alcinous (*Od.* VII 116) and Laertes (XXIV 246) possess them, and a well-known simile is borrowed (*Il.* XVII 83 ff) from the uprooting of one. The anecdote concerning Thales of Miletus in Aristot. *Pol.* I 11, 9 ed. Susemihl-Hicks is a proof of its cultivation in the sixth century. Pausanias also (II 6, 2) testifies to its great antiquity. It was very extensively cultivated in Attica ([Dem.] *c. Macart.* §§ 69 ff) and in parts of Sicily (Diod. Sic. XIII 81, 3 ff) and its cultivation was highly remunerative, the consumption of oil by the Greeks being on a very large scale.

89. **ἀποπειρᾷ μου καὶ τοῦτο**, 'in this question again you are (merely) putting me to the proof.' **μάλιστα πάντων**, 'most of all' *i.e.* 'perfectly well,' lit. 'better than anything else,' the inclusive use of the superlative, cp. c. 21, 7.

90. **ὁρᾷς μὲν . . ὁρᾷς δὲ . . ὁρᾷς δέ**: c. 1, 13; c. 7, 5. **βαθύτερος**, 'relatively deep.' In *Geop.* IX 6, 4 it is said of the olive-tree: —*δεῖ δὲ τὸ βάθος ἔχειν τὸν βόθρον τρεῖς ἢ μὴ ἔλαττον τῶν δύο ἥμισυ πηχῶν.*

91. **παρὰ τὰς ὁδούς**, 'on the road-side,' where therefore you cannot fail to notice the fact. Cp. *Geop.* III 11, 2 *αἱ παρὰ τὴν ὁδὸν ἐλάαι εὐτραφέστεραι τῷ καρπῷ διὰ τὴν ἐπανισταμένην ἐκ τῶν ὁδευόντων κόνιν.*

92. **πρέμνα πᾶσι τοῖς φυτευτηρίοις πρόσεστι**, 'stocks are a necessary part of all the young shoots.' By **πρέμνα** are meant pieces of the stem or trunk, cut or cleft, called by the

Italians *novoli*. Virgil *Georg.* II 22 ff mentions this among other artificial modes of propagating the olive: —

quin et caudicibus sectis, mirabile dictu,
truditur e sicco radix oleagina ligno.

The process was to hew down an old tree and saw the stump (Ital. *ceppo*) into short truncheons or lengths of about 18 inches each and, after paring the ends smooth and daubing them with manure, to set the pieces (κορμούς) in the ground at a depth of about four inches, when they soon threw out shoots (Theophr. *HPl.* II 2, 4, *CPl.* III 5, 1, *Geop.* IX 11, 1). This is the present method of raising the olive in Italy as described by Blunt *Vestiges of ancient customs etc. in mod. Italy* p. 215. Plin. *NH.* XVI 43, 230 tells us that the vitality of the olive is so great that its wood wrought and made into hinges for doors has been known to sprout when left some time without being moved. Cp. Lys. *or.* 7, 19 φησὶν ὡς οἱ οἰκέται ἐξέτεμνον τὰ πρέμνα, ἀναθέμενος δὲ ὁ βοηλάτης ᾤχετο ἀπάγων τὰ ξύλα, 'he says that my servants cut the olive stumps out by the roots and the waggoner carted the wood and drove off with it.' The verb ἐκπρεμνίζειν in [Dem.] *c. Macart.* § 69 means 'to root up' an olive-tree.

Another method was τὰ γενναιότατα τῶν παραφυάδων ('suckers') μετὰ τοῦ πρέμνου φυτεύειν, where πρέμνον must mean *talea*, 'a truncheon' or branch; its two ends were cut off and it was then planted out. Besides the olive, the myrtle, willow and mulberry were propagated thus.

93. The order is:—ὁρᾷς πηλὸν ἐπικείμενον πάσαις ταῖς κεφαλαῖς τῶν φυτῶν καὶ τὸ ἄνω πάντων τῶν φυτῶν ἐστεγασμένον. This treatment of the olive stumps was to prevent the wood becoming too dry or too moist from exposure to the action of sun or rain. The clayey earth (πηλός) which formed the coating of the upper end (τὸ ἄνω) or the part above ground was secured with pots (ὄστρακα) or some equivalent protection.

§ 14 l. 97. **αὐτῶν** *sc.* τούτων πάντων.

98. **τὸ ὄστρακον**, anticipatory accusative, as c. 13, 3. **πῶς** for ὅπως, as c. 8, 15.

100. **ὧν εἶπας** *i.e.* τούτων ἃ εἶπας.

101. **πάλιν**: see c. 18, 9. **τί ποτε . . οὐκ ἔφην** *sc.* ἐπίστασθαι, 'why ever I said "No," for I did not believe at that time I should have a word to say about how to plant.'

102. **πάλαι**, *paulo antea*, as c. 18, 9.

104. **ᾗ**, c. 15, 5. **καθ' ἓν ἕκαστον**)(συλλήβδην: the distributive **κατά** in combination with its case is here used as virtual object of the verb **ἐρωτᾶν**: see my n. on *Cyr.* I vi 22, Krüger *Gr. Gr.* § 60, 8; cp. Thuc. VII 8, 1 ἀγγέλλων καθ' ἕκαστα τῶν γιγνομένων.

§ 15 l. 106. The separation of the attributive **δεινός** from its substantive **γεωργός**, which is in its proper place as predicate to the participle, gives it prominence. 82

107. **ἆρα ἡ ἐρώτησις διδασκαλία ἐστίν**, 'is not putting questions (one mode of) teaching?' The familiar Socratic process is here brought to bear upon Socrates himself.

108. **ἄρτι γὰρ δὴ καταμανθάνω**, 'for I am now beginning to learn because of the way in which you put questions to me on single points.'

109. **ἄγων με δι' ὧν ἐπίσταμαι . . ἐπιδεικνύς**: the two participles meet in the same sentence without a conjunction, but here the first marks a simple circumstance; the second is closely connected with the verb of the main proposition. For the meaning of **ἀναπείθεις**, see Gr. Ind. *s.v.*

111. **οἶμαι**, as c. 2, 5; c. 3, 9. **ταῦτα** *sc.* **ἃ** *οὐκ ἐνόμιζον ἐπίστασθαι.*

§ 16 l. 114. **ἐρωτῶν** = *εἰ ἐρωτῴην.* On the juxtaposition of **ἂν** with the participle, see n. to c. 4, 5. **καλόν**, 'is of good alloy.'

115. **διαδοκιμάζειν**, 'to distinguish by testing.'

116. **κίβδηλα ἀργύρια**, 'base,' 'counterfeit silver pieces.' So Plat. *Legg.* 742 D *κεκτημένην χρυσία καὶ ἀργύρια.* **περὶ αὐλητῶν** *sc. ἐρωτῶν σέ.*

119. **Ἴσως ἂν** *sc. δύναιο πεῖσαί με.* **γεωργεῖν . . ἐπιστήμων**: cp. Plat. *Phaedr.* 276 A *ἐπιστήμων λέγειν τε καὶ σιγᾶν*, G. *Gr.* § 1526.

120. **καίπερ** with participle, *καίτοι* with finite mood is the normal construction in Attic prose: but *καίτοι* is sometimes used with participle by later writers, as Plutarch, Lucian.

121. **ταύτην τὴν τέχνην** *sc. τὸ γεωργεῖν.*

§ 17 l. 122. **οὐκ ἔστι ταῦτα**, 'this is impossible' *i.e.* however possible it may be in the case of agriculture.

123. **καὶ πάλαι σοι ἔλεγον**, c. 15, 10.

124. **ὥστε** with infin. generally marks the result as one which the action of the leading verb *tends* to produce; with indic. the result actually produced, G. *Gr.* § 1450. **δρῶντας**: plural participle used substantively, without the article in an indefinite sense, G. *MT.*[3] § 827 *a.*

125. **ἐπιστήμονας ἑαυτῆς**, G. *Gr.* § 1142.

§ 18 l. 126. **ὡς**, *quemadmodum.* The **ἂν** belongs to **χρῷτο**: see c. 10, 9; c. 16, 8.

127. **αὐτίκα**, 'for instance,' when the first instance that presents itself is urged.

128. **ἀναβαίνουσα . . διδάσκει ἱστάναι αὐτήν**, 'by its climbing teaches us to set itself up.' The subject of the infin. being indefinite is not expressed. Cp. Theophr. *CPl.* II 18, 2 *ἔστι δὴ καὶ ἡ ἄμπελος τοιοῦτον* (*sc.* *πρόσδενδρον*)· *οὐ γὰρ ἂν δύναιτο φέρειν τὰ κλήματα καὶ τὴν βλάστησιν ἢ οὐχ ὁμοίως καλὰ μὴ ἔχουσα τὸ ὑπερεῖσον ἀλλὰ καὶ τὴν ἕλικα δοκεῖ τούτου χάριν ἔχειν ὅπως εὐθὺς ἀντίληψις γένηται καὶ οἷον δεσμὸς ὥσπερ ὁ κιττὸς τὰ ῥιζία τὰ ἐκ τῶν βλαστῶν.*

One variety of vine was called *ἀναδενδράς*, 'tree climber' (Theophr. *CPl.* I 10, 4; III 10, 8; V 5, 4; also *ἀμάμαξυς*, acc. to Schol. on Aristoph. *Vesp.* 396), [Dem.] *c. Nicostr.* § 15. These *ἀναδενδράδες* in some places grew to an enormous size. The other variety was that which was supported on props (*κάμακες* Hom. *Il.* XVIII 563 or *χάρακες* Aristoph. *Vesp.* 1291) generally about 3 feet high. This is the one that Theophrastus always has in view, when he gives general rules about the vine, *e.g.* *CPl.* III 7, 5.

129. **περιπεταννύουσα τὰ οἴναρα**, 'by spreading its leaves round the bunches of grapes.' **οἴναρον** is specially used of the leaf of the vine, as *θρῖον* of that of the fig-tree, Theophr. *CPl.* V 4, 1.

131. **σκιάζειν τὰ ἡλιούμενα ταύτην τὴν ὥραν**, 'to screen, provide shade for, the parts exposed to the sun at that season of the year.'

§ **19** l. 133. **φυλλορροοῦσα**, 'by shedding its foliage': a poetical word, only here in Xen. Both it and its homonym *φυλλοβολεῖν* are used by Aristotle and Theophrastus.

134. **ἑαυτὴν ψιλοῦν**, *nudare ipsam*, 'to strip itself of its branches,' c. 17, 12, 13. In some parts of France great part of the young wood of the vine is cut off before vintage to let the sun directly to the fruit. **καὶ πεπαίνειν τὴν ὀπώραν**, 'and so to ripen its fruit.'

ὀπώρα from meaning 'fruit season' came to signify 'fruit,' and in this sense it occurs in Soph. *Trach.* 703 and *Fr.* 234, 8 *δείλη δὲ πᾶσα τέμνεται βλαστουμένη ὀπώρα*, Chaeremon ap. Athenae. 608 F *πολλὴν ὀπώραν Κυπρίδος εἰσορᾶν παρῆν ἄκραισι περκάζουσαν οἰνάνθαις*, frequently in Aristotle as *Probl.* c. 22, 1 *τὴν ὀπώραν φαγοῦσιν*, *Hist. an.* IX 28 *οὔτ' ἀκρόδρυα οὔτ' ὀπώρα χρόνιος*, X 42 *ἅπτονται (αἱ ἀνθρῆναι) τῆς γλυκείας ὀπώρας*, Lucian *Pisc.* c. 36 *ἐμάχοντο περὶ τῆς ὀπώρας πρὸς ἀλλήλους*, *Salt.* c. 56 *τὸν φρουρὸν τῆς χρυσῆς ὀ.*, *Demon.* c. 63 *οἱ παῖδες ὀπώρας προσέφερον αὐτῷ* (where the word is obviously a partitive gen. sing. and not acc. pl. as Jacobitz takes it), and very often in Plutarch, see the exx. quoted in my n. to *Them.* c. 10, 3. Hence *ὀπωρίζειν*, 'to gather fruit,' *Per.* c. 9, 2.

83 135. **πολυφορίαν**, 'productiveness,' not elsewhere. Theophrastus uses the verb **πολυφορεῖν** once (*CPl.* V 5, 4). **τοὺς μὲν . . τοὺς δέ** in partitive app. to **βότρυς**.

136. **ἔτι ὠμοτέρους**, 'as yet too unripe (to be gathered).'

137. **τρυγᾶν ἑαυτὴν κτλ.**, *vindemiare ipsam*, 'to gather its clusters.' **συκάζουσι**, 'men gather figs.' So Aristoph. *Av.* 1699, speaking comically of the foreign sophists, *οἳ θερίζουσίν τε καὶ σπείρουσι καὶ τρυγῶσι ταῖς γλώτταισι συκάζουσί τε.*

138. **τὸ ὀργῶν ἀεί**, 'the fruit which from time to time swells to ripeness,' in partitive apposition to **ἑαυτήν** and **τὰ σῦκα**. On the position of **ἀεί**, 'successively,' 'each time,' after the participle, see c. 18, 5, *Cyr.* II i 30, VII i 20, *Mem.* I i 10.

ὀργᾶν (fr. Sanskrit *ûrj*, 'strength,' *ûrjâ*, 'juice,' 'succulence') means 'to swell,' 'teem with moisture.' Theophrastus applies it to soil (*Pl* III 2, 6 ἀεὶ δεῖ φυτεύειν καὶ σπείρειν εἰς ὀργῶσαν τὴν γῆν . . ὀργᾷ δ' ὅταν ἔνικμος ᾖ καὶ θερμή. 2, 1; 4, 4 ταχεῖα ἡ βλάστησις ὅταν (τὸ φυτὸν) ὀργῶν εἰς ὀργῶσαν (τὴν γῆν) τεθῇ. 23, 1 εἰς ὀργῶσαν τὴν γῆν ἐμβληθῆναι, IV 9, 6; to fruit *HP* I 6, 2 ἅμα συμβαίνει καὶ τοὺς καρποὺς ὀργᾶν καὶ τὰ ὅλα δένδρα πρὸς τὴν βλάστησιν, 13, 1, II 17, 10. So Herod. IV 199 ὁ καρπὸς πεπαίνεται καὶ ὀργᾷ.

CHAPTER XX

I asked Ischomachus, continues Socrates, how it is, if so many fail in it, that agriculture is so easy to learn. He replied that the cause of their failure is not so much want of knowledge, as want of carefulness and industry. As in commanding an army, success does not depend so much upon knowledge of tactics, as upon foresight and precaution, so in agriculture, if men wish to thrive, they must take pains to carry out in practice the easy lessons which common observation teaches. So farmers know very well how essential manure is to improve the soil, yet some take no trouble to avail themselves of the natural facilities for providing themselves with it; while others again take no trouble to improve the quality of the soil, although they know perfectly well how it is to be done. 'Husbandry' he said 'is a very good test of character. The good husbandman will enforce strict punctuality in the hours of labour upon his workmen, and not allow them to be lazy and scamp their work, remembering that time is money and that such indifference will make a considerable diminution in his annual profits. My own father, who was very fond of farming himself, practised and recommended to others a very simple method of making money by it. He used to speculate in land, purchasing waste or ill-cultivated tracts, and by skilful management converting a comparative desert into a productive estate, which he then would re-sell at a large profit. The improvement of such lands was a source of considerable enjoyment to him, as well as profit.' 'Your father's love of his land' I replied 'must have been something

like the love which our corn merchants have for their corn. It does not prevent them from parting with it to those who will give the highest price for it.' Ischomachus took this as a piece of raillery on my part, and said that he thought those who built houses for sale might in the same sense be said to be fond of building. To this I replied that I was in earnest in thinking, as he evidently did, that love of lucre is a spring of action with all men.

§ **1** l. 1. **ἐνταῦθα δή**, c. 15, 3.

2. **πῶς**, 'how comes it that?' **εἰ . . γε**, 'if it be true that.'

4. **πράττουσιν ὁμοίως**, 'fare alike.'

5. **ἀφθόνως** *i.q.* *ἐν ἀφθόνοις*, 'in opulence,' *Anab.* III ii 25.

6. **περιττά**, 'more than they want,' 'a surplus.' *Cyr.* VIII ii 21 *τῶν ἀρκούντων περιττά*, *Hier.* c. 2, 2 *πλεῖστα τὰ περιττὰ ἔχετε.*

7. **προσοφείλουσιν**, 'incur debt besides.' See Gr. Ind. *s.v.* *πρός.*

§ **2** l. 9. **γάρ**, introductory, c. 4, 5; c. 11, 8.

10. **τῶν γεωργῶν** depends on **τοὺς μέν** or **ἀνεπιστημοσύνη.** **ἐστιν ἡ ποιοῦσα**, § 21, c. 15, 3. What follows is an argument against Socrates' leading doctrine that knowledge is virtue, since all men understand husbandry but many fail from not putting in practice what they know through sloth or inability to control their dependents.

§ **3** l. 12. **οὕτω διαθέοντος**, 'running about, spreading, after this fashion.' Cp. *Cyr.* VI ii 13 (of a panic fear) *ὡς ᾔσθετο φόβον διαθέοντα ἐν τῇ στρατιᾷ*, *Hell.* VI v 36 *διέθει θόρυβος ἐν τῇ ἐκκλησίᾳ.* **ὅτι**, 'that.'

13. **διότι**, 'because.' **οὐχ ὁμαλῶς . . ἔσπειρεν**, c. 17, 7. **ὅτι οὐκ ὀρθῶς τοὺς ὄρχους ἐφύτευσεν** *sc.* *ὁ φυτεύων*, 'because he did not plant his rows of trees straight.'

15. **τὴν φέρουσαν** *sc.* *γῆν*, a common omission, as in c. 19, 7. Translate: 'by not knowing land which bears vines,' 'the right soil for vines.' The reading of the MSS would mean 'that the land bears vines'; *γῆν* is probably a dittogram of **τήν.** **ἐν ἀφόρῳ** *sc.* *γῇ*, 'in a soil unsuitable for vines.'

16. **ὅτι . . ὅτι**, 'because . . that.' **τῷ σπόρῳ νεὸν προεργάζεσθαι**, 'to prepare the land for (receiving) the seed'; cp. c. 16, 10 where the verb is *ὑπεργάζεσθαι.*

§ 4 l. 19. **ἔστιν**, *licet*, as c. 1, 4. **ἀνήρ**, with a slight connotation of contempt, 'the poor man.' **οὐ λαμβάνει σῖτον** means 'gets no corn from his land' *not* 'does not get a living out of his land.'

20. **ὡς** for *ὅπως* is rarely if ever used except by Xen. among Attic writers in object clauses. The regular Attic usage would be *ὅπως γενήσεται*, and below l. 25 *ὅπως ἕξει*. In ll. 23 and 25 *ὡς* is varied by *ὅπως*. See G. *MT.*[2] § 351, and Appendix IV p. 402. **αὐτῷ**, as l. 23; G. *Gr.* § 1165.

21. **σπείρηται** *sc.* *ὁ ἀγρός*, c. 20, 11. **ὡς κόπρος γίγνηται** *sc.* *τῷ ἀγρῷ*: an almost indispensable precaution in agriculture as Theophrastus *HPl.* II 7, 1 states. **οὐδ' οἶνον ἔχει**: Cicero apud Macrob. II 10 *qui neque serit vitem, neque quae sata est diligenter colit, oleum ficus poma non habet.*

23. **αἱ οὖσαι**, 'those (vines) which he has.' **φέρωσιν**, c. 19, 19.

§ 5 l. 26. **ἅ**, 'in respect to which.' Construe **ἃ** *οἱ γεωργοὶ διαφέροντες ἀλλήλων πολὺ μᾶλλον ἢ δοκοῦντες σοφόν τι ηὑρηκέναι διαφερόντως καὶ πράττουσι.*

27. **διαφερόντως καὶ πράττουσι**, 'meet also with a different 84
(or a higher) degree of success.' **ἢ δοκοῦντες . . ηὑρηκέναι**, 'than if they fancy they have discovered some clever device for doing their work.'

Cobet *NL.* 595 objects that *διαφερόντως* means *eximie, insigniter, praeter ceteros*, and cannot be used in the sense in which *διαφόρως* is usually employed. [But see *Mem.* III viii 5 *οὐδὲν διαφερόντως ἀποκρίνῃ μοι ἢ ὅτε σε ἠρώτησα*, *Ages.* c. 1, 36 *ἐπείθετο τῇ πόλει οὐδὲν διαφερόντως ἢ κτλ.*] He adds: *διαφερόντως πράττειν* est *fortuna et opibus ceteros superare, ditiorem esse et fortunatiorem quam ceteros*, et sic demum intellegitur quid sit *πολὺ μᾶλλον ἢ οἱ δοκοῦντες σοφόν τι ηὑρηκέναι εἰς τὰ ἔργα.* erant enim etiam tunc qui in agricultura novis quibusdam inventis uterentur, et etiam tunc colonus diligens et assiduus e re rustica plus faciebat lucri et *διαφερόντως ἔπρασσε* quam qui novorum inventorum sollertiam non eadem cura et diligentia rei rusticae adhibebant. itaque pro *διαφέροντες ἀλλήλων* emendandum esse apparet *διαφέροντες ἄλλων*, non enim agricolae *qui differunt inter sese* sed *qui praestant aliis* solebant et solent in re lautiore esse.

§ 6 l. 29. **ἔστιν ἐν οἷς τῶν ἔργων** for *ἐν ἐνίοις τῶν ἔργων*, 'in some of their operations,' as in c. 21, 6.

30. **οἱ μὲν . . οἱ δέ** in partitive apposition to *οἱ στρατηγοί* as c. 1, 17; c. 12, 8. Translate: 'it is because they differ from one another not in (having more or less) knowledge but undoubtedly in (having greater or less) carefulness that some are better, others worse.' For the dat. of manner and degree of difference, see G. *Gr.* § 1184.

32. **τῶν ἰδιωτῶν**, 'private soldiers.' Cp. c. 21, 6 *Anab.*

I iii 11 *ἄνευ τούτων οὔτε στρατηγοῦ οὔτε ἰδιώτου ὄφελος οὐδέν*, V vii 28 *καὶ ἄρχοντα καὶ ἰδιώτην*. See n. to c. 1, 15.

33. **τῶν ἀρχόντων**, 'those in command.'

§ **7** l. 34. **οἷον**, 'for example,' c. 1, 13.

35. **διὰ πολεμίας** *sc.* *χώρας*. Cp. Aristoph. *Vesp.* 1163 *εἰς τὴν πολεμίαν ἀποβιβάζων τὸν πόδα*, Thuc. I 142, 3, VII 75, 4 ; 80, 3. **βέλτιον**, c. 17, 3.

36. **οὕτως ὡς ἂν ἄριστα μάχοιντο**, 'in the manner in which they would fight to the greatest advantage.' **ὡς** is here used in its purely relative force, as c. 8, 14. Cp. *Mem.* I vi 2 *ζῇς οὕτως ὡς οὐδ' ἂν εἷς δοῦλος ὑπὸ δεσπότῃ διαιτώμενος μείνειε*, Plat. *Gorg.* 453 C *ἵνα οὕτω (ὁ λόγος) προΐῃ, ὡς μάλιστ' ἂν ἡμῖν καταφανὲς ποιοῖ περὶ ὅτου λέγεται*, [Plat.] *Eryxias* 392 C *ὑπὸ τῶν σμικρῶν τούτων ἂν μᾶλλον ὀργίζοιντο οὕτως, ὡς ἂν μάλιστα χαλεπώτατοι εἴησαν*.

38. **ποιοῦσιν οὕτως**, 'so act upon this knowledge.'

§ **8** l. 38. **φυλακὰς καθιστάναι**, *excubias disponere*: c. 4, 5, *Cyr.* I vi 43, V i 30, *Hell.* III ii 14, Aristoph. *Av.* 1161 *φυλακαὶ καθεστήκασι*, but the middle is more often used.

41. **τούτου ὡς ἔχῃ οὕτως**, equivalent to *ἐπιμελοῦνται ὡς τοῦτο ἔχῃ οὕτως*. Cp. l. 45. Strict Attic usage requires *ἕξει οὕτως*: see n. on l. 20.

§ **9** l. 42. **διὰ στενοπόρων**, 'through a narrow pass,' 'defile.'

44. **τὰ ἐπίκαιρα**, *loca opportuna*, 'advantageous positions,' *Hier.* c. 10, 5, Thuc. I 68, 4.

45. **κρεῖττον**, c. 17, 5. **μή** *sc.* *προκαταλαμβάνειν*. **τούτου . . ποιεῖν**, a rare construction of *ἐπιμελεῖσθαι* with infin. and gen.

§ **10** l. 46. **κόπρον λέγουσι . . ὅτι ἐστί**: anticipatory accusative as c. 18, 9 ; c. 19, 14.

47. **ἄριστον**: see n. to c. 1, 8.

48. **καὶ . . δέ**, c. 1, 13. **αὐτομάτην γιγνομένην**, 'that it is produced naturally.' G. *MT.*[2] § 884.

49. **ἀκριβοῦντες ὡς γίγνεται**, 'knowing exactly how it is produced.' Cp. *Cyr.* I iii 16 *ἀκριβοῦντα τὴν δικαιοσύνην*, II iii 13 *οὐ γὰρ ἔστι διδάσκαλος οὐδεὶς τούτων κρείττων τῆς ἀνάγκης, ἣ ἡμᾶς καὶ λίαν ταῦτ' ἀκριβοῦν ἐδίδαξε*. **καὶ ῥᾴδιον ὄν**, 'and although it is easy,' acc. abs., G. *MT.*[2] § 851, *Gr.* § 1569.

50. **οἱ μέν**, 'while some,' *parataxis* as in c. 2, 9 ; c. 8, 17. **καί**, 'amongst other cares.'

51. **παραμελοῦσι**, 'do wrong to neglect.'

§ **11** l. 51. **ὕδωρ**, c. 17, 12.

52. **ὁ ἄνω ⟨θεν⟩ θεὸς παρέχει**: for ὁ ἄνω θεὸς παρέχει ἄνωθεν, by a well-known attraction, such as that in Dem. *Olynth.* I § 15 τίς ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρ' ἥξοντα for τὸν ἐκεῖ πόλεμον ἥξοντα ἐκεῖθεν, Theophr. *Char.* II 4 ἄρας τι τῶν ἀπὸ τῆς τραπέζης for ἄρας τι ἀπὸ τῆς τραπέζης τῶν ἐν τῇ τραπέζῃ ὄντων.

53. **τέλματα**, 'standing pools.' Cf. Aristoph. *Av.* 1593 ὄμβριον ὕδωρ ἂν εἴχετ' ἐν τοῖς τέλμασιν. **ὕλην**, 'rank vegetation,' of which it is necessary to clear (**καθαίρειν**) the ground.

55. **ἃ δ' ἐκποδὼν ἀναιρεῖται**, *quae e medio tollit*, 'what he clears out of the way.'

56. **αὐτὸς ἂν ποιοίη οἷς ἡ γῆ ἥδεται**, 'will of itself produce what the ground delights in.' Cp. c. 20, 11.

58. **στασίμῳ**, 'stagnant.'

'This is a remark' says Bradley 'very well worthy our observation, especially when manures are scarce. As for the common notion that weeds will breed weeds, it is an error, unless we suppose that weeds have their seeds ripe when we use them on this occasion; and as for earth being laid in water for a manure, it is much more beneficial to lands than the cleaning of ponds and ditches.'

§ **12** l. 58. **ὁπόσα θεραπείας δεῖται ἡ γῆ**, 'to what extent the soil requires attention as being too moist for sowing, or too bitter (salt) for planting.' For the acc. **ὁπόσα**, see c. 9, 16.

Anatolius *Geop.* II 10, 9 speaks of τὴν ἁλμυρὰν γῆν as πρὸς πάντα ἀνεπιτηδείως ἔχουσαν πλὴν τῶν φοινίκων, οὓς καλλίστους καὶ πολυκάρπους φέρει, and Theophr. *CP.* II 16, 8 says ἔνια ἁλμώδη τινὰ (χώραν φιλεῖ) καθάπερ ἡ ῥάφανος and again III 17, 2 ὁ φοῖνιξ χαίρει τῷ ἁλμώδει. Cp. also Virg. *Georg.* II 238 *salsa autem tellus et quae perhibetur amara frugibus infelix.*

61. **μέν** here corresponds to **ἀλλά** l. 63. **ἐξάγεται**, 'is drawn off, drained.' Cp. Dem. *c. Callicl.* § 17 ἀξιοῖ με τὸ ὕδωρ εἰς τὴν ὁδὸν ἐξαγαγεῖν. For **τάφροις**, cp. c. 11, 17.

62. **ἡ ἅλμη κολάζεται κτλ.**, 'the saltness of the soil is tempered, corrected, by being mixed with all kinds of substances free from salt, in a liquid or solid state.' For **ἅλμη**, cp. Psalm cvii 34 ἔθετο γῆν καρποφόρον εἰς ἅλμην i.e. *terram salsam et sterilem*, and for **κολάζεται**, Hippocr. *Acut.* c. 28 τὸ χολῶδες ἐν μέλιτι κολάζεται ὑπὸ τοῦ ὄξεος.

§ **13** l. 64. **εἰ . . τις . . ἀγνὼς εἴη**, *si quis ignoraret.* Cobet would substitute ἀγνοοίη on the ground that **ἀγνώς** means 'unknown' not 'unknowing': but he has overlooked Soph. *Oed. T.* 677, 681, 1086, Plat. *Legg.* VI 751 D, Dio Chrys. *or.* XII p. 385, 41 R πῶς οὖν ἀγνῶτες εἶναι ἔμελλον καὶ μηδεμίαν ἕξειν ὑπόνοιαν τοῦ σπείραντος, Thuc. III 53, 4 ἀγνῶτες ὄντες ἀλλήλων.

66. **ἔχοι**, c. 18, 1.

67. **μήτε ὅτου ἀκοῦσαι . . ἔχοι**, *neque habeat ex quo audiat.* **ἀκοῦσαι** is the optative by assimilation to *ἔχοι*.

68. **οὐ πολὺ . . ῥᾷον**, *nonne multum facilius est?* Cp. l. 43. **πεῖραν λαμβάνειν**, c. 17, 1.

70. **ἐπὶ ἀπάτῃ**, c. 14, 4. The order is *ἀλλ' ἁπλῶς σαφηνίζει τε καὶ ἀληθεύει ἅ τε δύναται καὶ ἃ μή.* **ἁπλῶς**, 'frankly,' Fr. 'sans détours.'

71. **ἃ δύναται**, 'what it is capable of.' **ἀληθεύει**, 'speaks the truth about.' Sturz takes **σαφηνίζει τε καὶ ἀληθεύει** for a hendiadys.

§ **14** l. 72. **δοκεῖ δέ μοι ἡ γῆ κτλ.** : the order is *ἡ γῆ δὲ δοκεῖ μοι ἄριστα ἐξετάζειν τούς κακούς τε κἀγαθοὺς τῷ παρέχειν πάντα εὔγνωστα καὶ εὐμαθῆ.*

73. **τῷ παρέχειν** is the dat. of the instrument, G. *Gr.* § 1547, *MT.*[2] § 799. **ἄριστα ἐξετάζειν**, 'to afford the best test of.'

74. **οὐ . . ἔστι προφασίζεσθαι**, 'it is not possible to allege in excuse.' The order is *οὐ γὰρ ἔστι τοῖς μὴ ἐργαζομένοις (τὴν γῆν) προφασίζεσθαι ὅτι οὐκ ἐπίστανται (ἐργάζεσθαι) ὥσπερ (ἔστι προφασίζεσθαι ὅτι οὐκ ἐπίστανται) τὰς ἄλλας τέχνας.* But there seems to be something wrong with the text here.

86 § **15** l. 77. **ἡ ἐν γεωργίᾳ <ἀργία>**, the happy conjecture of Jacobs (*Addit. animadv. in Athenaeum* p. 172) suggested by the marginal reading in **A** *ἐνέργεια*, which Sauppe is inclined to admit into the text, quoting other instances in Xenophon where the defect of a thing is expressed by the thing itself.

78. **κατήγορος**, 'revealer,' 'betrayer.' Cp. Aesch. *S. c. Th.* 439 *τῶν τοι ματαίων ἀνδράσιν φρονημάτων ἡ γλῶσσ' ἀληθὴς γίγνεται κατήγορος.*

79. **οὐδεὶς τοῦτο αὐτὸς αὑτὸν πείθει**, 'no one believes this to be the case.'

Cp. *Hell.* I vi 10 *ἐπὶ τὰς ἐκείνου θύρας φοιτᾶν οὐκ ἐδυνάμην ἐμαυτὸν πεῖσαι*, Plat. *Epist.* VII p. 341 A *ἔνιοι πείθουσιν αὑτοὺς ὡς ἱκανῶς ἀκηκοότες εἰσὶ τὸ ὅλον, ἐπειδάν τις ἑαυτὸν πείσας δύνασθαι*, Dem. *de Pac.* § 3 *πεπεικὼς ἐμαυτὸν ἀνέστηκα*, Aesch. *or.* 6, 47 *οἵτινες ἅπερ αὐτοὶ σφᾶς αὐτοὺς οὐκ ἔπεισαν ταῦθ' ὑμᾶς ἀξιοῦσι πεῖσαι*, Thuc. VI 33, 1 *πείθων ἐμαυτὸν σαφέστερόν τι ἑτέρου εἰδὼς λέγειν*:—especially in the phrase *ὡς ἐμαυτὸν πείθω*, Plat. *Gorg.* 453 A, Dem. *de f. leg.* § 103, *c. Aristocr.* § 19, *c. Timocr.* § 6, Aesch. *c. Timarch.* § 45, Isocr. *Philipp.* § 22.

81. **χρηματοποιόν**, 'money-making,' 'lucrative.'

82. **φανερόν** *sc. ἐστί.* **κλέπτων . . βιοτεύειν**, 'to earn a livelihood by stealing, robbing or begging.'

προσαιτεῖν is ‘to ask continually,’ ‘beg an alms,’ as *Mem.* I ii 29 *προσαιτεῖν ὥσπερ τοὺς πτωχοὺς ἱκετεύοντα*, Plat. *Symp.* 203 B *προσαιτήσουσα ἀφίκετο ἡ Πενία*, *Phaedr.* 233 E.

83. **παντάπασιν ἀλόγιστος**, ‘absolutely irrational,’ ‘an utter fool.’

§ 16 l. 84. **μέγα διαφέρειν εἰς τὸ λυσιτελεῖν γεωργίαν κτλ.**, ‘that it made a great difference as to agriculture paying or not paying.’

85. **ἐργαστήρων** : see n. to c. 13, 10. **καὶ πλεόνων <καὶ μειόνων>**, ‘whether more or less in number.’

The author of the treatise *de Vect.* c. 4, 5 mentions incidentally that proprietors of land could tell how many labourers and how many yoke of oxen are indispensable for the cultivation of a given plot (*οἱ μὲν ἀγροὺς κεκτημένοι πάντες ἔχοιεν ἂν εἰπεῖν, ὁπόσα ζεύγη ἀρκεῖ εἰς τὸ χωρίον καὶ ὁπόσοι ἐργάται*). But no rules seem to have been formulated, such as the Latin rural writers give. See Colum. II 12 where we are informed the exact amount of labour which the reaping of a *iugerum* of each kind of corn and pulse required. Cp. III 3, 8.

86. **ἔχῃ τινὰ ἐπιμέλειαν ὡς . . ὦσιν** = *ἐπιμελῆται ὡς ὦσιν* : cp. c. 7, 5. For the mood, see n. to § 4.

87. **τὴν ὥραν**, ‘during the (proper) time,’ Herod. II 2, 4. **ἐν τῷ ἔργῳ ὦσιν**, ‘may be engaged in their work.’ Cp. c. 5, 19 ; *Cyr.* IV iii 23 *ἐν τούτοις τοῖς λόγοις ἦσαν*, Eur. *Hipp.* 452 *εἰσὶν ἐν μούσαις ἀεί*.

88. **ῥᾳδίως γὰρ εἷς . . ἀνὴρ κτλ.**, ‘for one man in a total (or a gang) of ten easily makes a difference by being at work at the proper time (*or* working his full time) and another again makes a difference in their united labour by leaving off work before the end of his time ; and surely to allow the men to loiter over their work all the day long, may easily make a difference of fully one half in the whole complement of work to be done.’

For *ῥᾳδιουργεῖν*, cp. *Cyr.* I vi 8, II i 25, *Hier.* c. 8, 9. It is applied (1) to one who takes no pains about a thing, does it with little effort, (2) to one who is facile and unscrupulous, but this latter meaning is peculiar to Hellenistic Greek.

§ 18 l. 94. **παρὰ στάδια δ. τοῖς ϲ. στ.**, ‘by as much as one hundred stadia in a distance of two hundred.’ The article is used with cardinal numerals when distinguished as a part from the whole. For the dative of the degree of difference, cp. c. 8, 13 and see G. *Gr.* § 1184. **ἔστιν ὅτε**, c. 2, 2.

95. **διήνεγκαν . . τῷ τάχει**, ‘differ from each other in speed,’ the gnomic aor., as c. 1. 23. G. *Gr.* § 1292, *MT.*[2] § 155.

97. **πράττῃ . . βαδίζων**, ‘is accomplishing the object for which he has started by steadily walking on and on.’

98. **ῥᾳστωνεύῃ**, 'is of a listless and lazy turn of mind,' a late Greek word used by Dio Cass. 38, 39 *ἐκείνοις ἐξαρκεῖ ῥ α σ τ ω - ν ε ύ ε ι ν καὶ μετὰ ἀσφαλείας ἄλλας ὑποπεπτωκέναι.*

100. **θηρεύων**, *captans*. **μαλακάς**: cp. Theophr. *HPl.* VI 8, 1 *ὅπου ὁ ἀὴρ μ α λ α κ ώ τ ε ρ ο ς*, *CPl.* I 11, 3 *ὅταν ἀὴρ ἐπιλάβῃ μ α λ α κ ό ς*, II 3, 6, IV 11, 8 *τὸν ἀέρα μ α λ α κ ὸ ν ὄντα καὶ εὔτραφῆ.*

§ **19** l. 100. **ἐν τοῖς ἔργοις**, 'in farm-work.'

87 104. **ἐώμενοι**, 'let alone,' 'allowed.'

Cp. Columella XI 1, 14–16 *plurimum enim refert colonos a primo mane opus aggredi nec lentos per otium pigre procedere. si quidem Ischomachus idem ille 'Malo' inquit 'unius agilem industriam quam decem hominum neglegentem et tardam operam. quippe plurimum affert mali, si operario tricandi potestas fiat. nam ut in itinere conficiendo saepe dimidio maturius pervenit is qui naviter et sine ullis concessationibus permeabit, quam is qui, cum sit una profectus, umbras arborum fonticulorumque amoenitatem vel aurae refrigerationem captavit; sic in agresti negotio dici vix potest quid navus operarius ignavo et cessatore praestet.*

§ **20** l. 106. **ὅσον** *sc.* *διαφέρει* with **ἐργάζεσθαι** and **ἀργὸν εἶναι** for the infinitive subject nominatives.

107. <**οἷον**>, as § 7. **σκαπτόντων**: for the omission of the subject, cp. c. 8, 7 and see G. *Gr.* § 1568, *MT.*[2] § 848.

108. **οὕτω σκάπτωσιν ὥστε κτλ.**, *i.e.* by not thoroughly eradicating the weeds (**τὴν ὕλην**) but merely loosening the earth with their spades, so that they become more instead of less abundant and luxuriant.

109. **πῶς οὕτως οὐκ ἀργὸν ἂν φήσαις εἶναι**, 'how in that case can you help saying of a man that he is idle'? **οὕτως** is in lieu of the proper protasis, as c. 6, 7. **ἀργόν** agrees with the indefinite subject of **εἶναι**, unless it be taken as neuter, meaning 'it is an idle affair,' in which case the sentence *ὅταν σκάπτωσιν . . γίγνεσθαι* must be considered the subject.

§ **21** l. 110. **τὰ οὖν συντρίβοντα . . ταῦτά ἐστι . . αἱ λίαν ἀνεπιστημοσύναι**, 'these, then, are the things that bring estates to ruin much more than excessive ignorance,' c. 20, 2. On Xenophon's fondness for using the plurals of abstract nouns distributively, see n. to c. 1, 21.

112. **τὸ γὰρ τὰς μὲν δαπάνας . . τὰ δὲ ἔργα . . πρὸς τὴν δ.**, 'the fact of the labour done not sufficing to defray its cost, while the out-going expenses remain undiminished,' a *parataxis* similar to that in l. 50.

113. **ἐντελεῖς**, *integros*. Cp. *An.* I iv 13 *δώσειν τὸν μισθὸν ἐ ν τ ε λ ῆ*, Thuc. VIII 45, 6 *ἐ ν τ ε λ ῆ αὐτοῖς ἀποδώσειν τὸν μισθόν*, Aristoph. *Eq.* 1367 *τὸν μισθὸν ἀποδώσω 'ν τ ε λ ῆ.*

114. **ταῦτα**, the subject of **παρέχηται**, is epexegetic of the infinitival clause **τὸ . . πρὸς τὴν δαπάνην**.

§ **22** l. 117. **συντεταμένως**, 'in good earnest,' 'vigorously,' c. 2, 18, Aristoph. *Plut.* 325, in which passage there is the same variant in MSS as here, *συντεταγμένως*. **ἀνυτικωτάτην χρημάτισιν ἀπὸ γεωργίας**, 'most successful, effective mode of making money by farming,' c. 11, 11. **ἀπό** as c. 6, 11.

118. **ἐπετήδευσε**, 'practised,' as c. 11, 7.

119. **ὁ πατήρ**, G. *Gr.* § 949. **οὐδέποτε εἴα**, 'he always dissuaded (me) from.'

120. **χῶρον ἐξειργασμένον**, 'a well-tilled plot of land.' **ὅστις . . εἴη**, 'any one which was': optative in a conditional relative clause, the oblique of *ὅστις ἂν ᾖ*, G. *MT.*[2] § 520.

121. **ἀδυναμίαν τῶν κεκτημένων**, 'the owners' want of means.'

122. **ἀργός**, c. 4, 8. **τοῦτον**: see n. to c. 2, 16.

The transfer of land from one owner to another was in old times either forbidden or at any rate made difficult by solemn and complicated forms. But these forms must have disappeared in course of time or become simplified or changed their character, and the sale became an easy operation, when speculation in land, such as that recommended by the father of Ischomachus, was possible. See P. Guiraud *La Propriété fonciere en Grece* p. 277.

§ **23** l. 123. **ἀργυρίου**, gen. of value, G. *Gr.* § 1133.

124. **ἐπίδοσιν οὐκ ἔχειν**, 'are not capable of improvement,' 'do not admit of increase in value.' Cp. *Hier.* c. 1, 18 *οὐδεμίαν ἐν ταῖς ἑορταῖς ἔχουσιν αἱ τράπεζαι αὐτῶν* (*sc.* *τῶν τυράννων*) *ἐπίδοσιν.*

125. **οὐδέ**, *ne . . quidem*, 'not . . either,' 'also not,' c. 2, 15; c. 12, 2. **ἡδονὰς ὁμοίας**, 'as much pleasure' *i.e.* as those which do admit of improvement.

126. **πᾶν . . τὸ ἐπὶ τὸ βέλτιον ἰόν**, 'every thing, whether possession or live-stock, that is on the road to something better, continually improving.'

127. **τοῦτο**: resumptive.

128. **ἐξ ἀργοῦ**, 'after lying idle'; a common use of *ἐκ* to denote transition from one state or condition to another: cp. *Cyr.* III i 17 *ἐξ ἄφρονος σώφρων γεγένηται*, Aristoph. *Eq.* 1321 *καλὸν ἐξ αἰσχροῦ πεποίηκα*, *Av.* 799 *ἐξ οὐδενὸς μεγάλα πράττει.*

§ **24** l. 130. The order is *ἡμεῖς ἤδη ἐποιήσαμεν πολλοὺς χώρους ἀξίους πολλαπλασίου τῆς ἀρχαίας τιμῆς*, 'I have often ere now made many a plot of land worth many times its original

value.' For the gen. of comparison after **πολλαπλασίου**, cp. *Cyr.* III ii 16, v ii 30 *δύναμιν πολλαπλασίαν ἧς σὺ ἔχεις νῦν*, VIII iii 42 *πολλὰ ὁρῶν πολλαπλάσια ἐμοῦ εὐφραίνει.*

88 133. **ἐνθύμημα**, 'device' as *An.* III v 12, *Hell.* IV v 4, *Ven.* c. 13, 13.

134. **νυνί**, c. 2, 13.

135. **ἄπει**, *redibis.* Cp. *Mem.* IV vii 2 *τὴν γῆν . . ὡς μετρεῖται ἐπιστάμενον ἀπιέναι.*

§ **25** l. 137. **μεριμνῶν**, 'by much study.'

138. **τοιούτου . . ὅπου ἔχοι**, 'a plot of ground in which he should find at once occupation and profit combined with pleasure,' a final relative clause expressing purpose. See G. *MT.*[2] § 573.

§ **26** l. 142. **καὶ . . μέντοι**, c. 4, 25; c. 11, 4.

143. **πότερα . . ἐκέκτητο**, 'did he use to keep in his possession?'

144. **ἀπεδίδοτο**, c. 1, 10.

145. **εἴ <τις> πολὺ ἀργύριον εὑρίσκοι**, 'if any fetched a good price,' optative of indefinite recurrence in past time, as c. 8, 9.

146. **ἀλλὰ . . τοί**, c. 7, 15; c. 12, 2.

147. **ἀντεωνεῖτο**, 'he bought in place of it.' **ἀργόν**, c. 4, 8, 10.

§ **27** l. 150. **εἶναι**, infinitive of the imperfect.

151. **ἔμποροι**: 'wholesale merchants')(*κάπηλοι*, 'retailers.'

153. **ἐπ' αὐτόν**, 'after, in quest of, it,' c. 2, 15.

154. **Σικελικὸν πόντον**: in its strict usage, this was the name given to that portion of the Mediterranean which bathed the eastern shores of Sicily. But Strabo includes under the name the whole of the sea between the Peloponnese and Sicily, known more commonly as the Ionian sea and in later writers as the Adriatic.

§ **28** l. 155. **ὁπόσον δύνανται πλεῖστον** *sc.* *λαβεῖν*, 'as much as ever they can get.'

156. **καὶ ταῦτα**: see note to c. 8, 23.

158. **οὐκ . . ὅποι ἂν τύχωσιν** (*sc.* *ἀποβαλόντες*) **ἀπέβαλον**, 'do not throw it away, *i.e.* sell it too cheap, at the first place they come to,' 'at any chance quarter,' c. 3, 3; c. 8, 3. For the aorist of habit, cp. § 18.

159. **ὅπου ἄν**, *apud quoscumque*, correlative to **τούτοις**, must be repeated before **περὶ πλείστου ποιῶνται**, 'set much store by.'

160. **τιμᾶσθαι**, *aestimari*, 'to be valued.' 89

162. **οὕτω πως**, 'in some such way as this,' *i.e.* 'in this way more or less,' because he could turn a penny by it.

167. **ἐξοικοδομοῦντες**, 'as they finish building them.'

169. **νὴ Δία, ἐγὼ δέ γε** for ἐγὼ δέ γε νὴ Δία. The order is:—ἦ μὴν (ἐμὲ) πιστεύειν σοὶ πάντας φύσει φιλεῖν ταῦτα ἀφ' ὧν ἂν νομίζωσιν ὠφελεῖσθαι. **ἐπομόσας**, 'on my oath')(παίζειν l. 165.

CHAPTER XXI

Socrates reports to Critobulus how he congratulated Ischomachus on having proved his point, that agriculture is the easiest of all arts to learn; how Ischomachus replied that in every sort of active employment, whether husbandry, politics, economics or war, the quality of aptness for command is that which most discriminates one man from another; and he illustrated this position by the different behaviour and different influence exercised by captains on board ship and generals, according as they are or are not fit for the exercise of authority. 'A well-managed crew' he said 'will work with spirit and cheerfulness, if they respect their commander, and reach the shore in half the time that a lazy ill-managed crew take, who hate the commander who has not succeeded in making them work, as much as he hates them. There is the same difference among generals: some have no aptitude for inspiring their men with courage and a spirit of steady obedience, let alone a sense of shame—they cannot even repress insubordination; while others, on the contrary, can not only enforce discipline but have the power of acting on the feelings of these very same men and disposing them as a body and individually to follow orders with cheerfulness and to be zealous to do their best under their commander's eye. Personal advantages and distinguished excellence in military exercises are of minor account in comparison with the capacity to exercise such sway as this over willing subordinates.

And so in private business it is essential to success that the principals themselves as well as the officials to whom they entrust the management of their affairs should be able to secure not simply obedience, but cheerful and willing obedience — even attachment — from their dependents and subordinates. If the appearance of a master, armed with full power of reward and

punishment, among his slaves is not the signal for renewed exertion and ambition to do their best under his eye, I should not think much of him: but if his presence kindled enthusiasm among his work-people, I should think he had a king-like nature. The possession of such a genius for command is necessary in agriculture as in everything else; but to exercise command over willing subjects is no easy matter: it implies a noble nature improved by careful culture; it is a good more than human, granted only to men truly consummated in virtue of character essentially divine. On the other hand to exercise command over unwilling subjects is to live the life of a Tantalus in Hades in daily fear of death.'

§ **1** l. 1. **ἀτάρ γε,** used in breaking off one subject suddenly and passing on to some other, may be rendered by our familiar expression 'but I tell you what,' as Aristoph. *Vesp.* 147, 150, *Av.* 144, *Plut.* 571 sq., Aesch. *P.V.* 1011, Eur. *Hippol.* 728, 1250, *Iph. Taur.* 719, *Troad.* 415 sq. It is not often used in prose.

2. **τῇ ὑποθέσει . . βοηθοῦντα,** 'in support of your proposition.' See c. 15, 4, 10.

3. **ὑπέθου,** 'you laid down.'

§ **2** l. 7. **ἀλλὰ . . τοι,** c. 4, 21; c. 7, 15; c. 12, 2. The clause **τὸ πάσαις κοινὸν . . πολεμικῇ** is attributive to **τόδε** which, with its resumptive **τοῦτο,** is the acc. of respect after **διαφέρειν.**

10. **τὸ ἀρχικὸν εἶναι,** 'aptitude for command,' explanatory of **τόδε.**

11. **γνώμῃ,** 'in intelligence.'

§ **3** l. 12. **οἷον,** c. 17, 3. **ὅταν πελαγίζωσι,** 'whenever they (*sc.* οἱ ἐν τριήρει or ἄνθρωποι) are crossing the open sea.' This is the meaning of the verb in late Greek: in classical Greek it is used of a river that has overflowed, 'to form a sea or lake.'

13. **ἡμερινοὺς πλοῦς,** 'voyages that take a whole day.' The MSS have ἡμερίους, a poetical word meaning 'lasting only for a day,' which Stephanus altered from a marginal correction in one MS into **ἡμερινούς.** For the sense of **πλοῦς,** cp. *de rep. Ath.* c. 2, 5 ἀποπλεῦσαι ὁπόσον βούλει πλοῦν, *Hell.* I vi 15 ὑποτεμνόμενος τὸν ἐς Σάμον πλοῦν. **ἐλαύνοντας,** *remigantes.*

14. **τῶν κελευστῶν**: the κελευστής was one of the regular crew of an Attic trireme, whose duty it was to indicate the proper stroke by beating time to the rowers.

15. **ἀκονᾶν,** 'to whet,' fig. 'to sharpen,' 'stimulate,' not

a classical usage. Cp. *Cyr.* VI ii 33 ὁ λόγχην ἀκ ο ν ῶ ν καὶ τὴν ψυχήν τι π α ρ α κ ο ν ᾷ.

16. **ἐθελοντάς**, *voluntarios*, from ἐθελοντής, to be distinguished from l. 23 **ἐθέλοντας**, *volentes*. Adjectives, which denote inclination, contentment with an action, are often used in apposition to the subject, where we use an adverb to denote the situation and relation of the subject during action. **ἀγνώμονες**, 'void of sense,' 'dull.'

17. **πλεῖον ἢ ἐν διπλασίῳ χρόνῳ . . πλοῦν**, 'take more than twice the time to complete the same voyage.' Other passages where **πλεῖον** etc. are thus used *extra constructionem* are *Ages.* c. 2, 1 μ ε ῖ ο ν ἢ ἐν μηνί, *Cyr.* V iii 28 μ ε ῖ ο ν ἢ ἐν ἓξ ἡμέραις, *Anab.* VII i 27 προσόδου οὔσης οὐ μ ε ῖ ο ν χιλίων ταλάντων, Dem. *Aph.* II § 18 οὐσίᾳ π λ ε ῖ ν ἢ δέκα τ α λ ά ν τ ω ν. 90

18. **καὶ οἱ μὲν ἱδροῦντες . . μισούμενοι**: AJacob takes this passage in a way different from other commentators: καὶ οἱ μὲν ἱδροῦντες ἐκβαίνουσιν ἐπαινοῦντες ἀλλήλους ὅ τε κελεύων καὶ οἱ πειθόμενοι· οἱ δὲ ἀνιδρωτὶ ἥκουσι (ἐκβαίνουσι) μισοῦντες κτλ., *i.e.* 'those who sweat (have rowed hard) step ashore amid the mutual congratulations of the κελευστής and his subordinates: those, on the contrary, who have arrived without sweating, land execrating, and execrated by, their commanding officer.'

19. **ὁ κελεύων**: Plat. *Rep.* III 396 A ἢ ἐλαύνοντας τριήρεις ἢ κ ε λ ε ύ ο ν τ α ς τούτοις *i.e.* 'giving the time to the rowers.'

§ 4 l. 22. **ταύτῃ**, c. 18, 10.

23. **μέν** answers to **δέ** l. 28.

24. **παρέχονται** *sc.* τοὺς στρατιώτας, *praestant*, *efficiunt*. Cp. *Cyr.* I vi 20. **γε**, *quippe*. **οὐκ ἀξιοῦντας**, 'disdaining,' after the analogy of οὐκ ἐᾶν, οὐ φάναι, as c. 13, 12. Cobet thinks that **οὐδ' ἐθέλοντας** is merely a gloss upon this.

25. **ὅσον ἂν μὴ ᾖ**, 'except in so far as there is not.' **μεγαλυνομένους ἐπὶ κτλ.**, 'making a boast of thwarting their commanding officer.' *Hier.* c. 2, 17 οὐδὲ μ ε γ α λ ύ ν ε τ α ι ἐπὶ τῷ ἔργῳ.

§ 5 l. 26. **οἱ αὐτοὶ οὗτοι**, *hi iidem*, c. 8, 3.

27. **οὐδ' αἰσχύνεσθαι ἐπισταμένους**, 'having no sense of dishonour either.'

29. **θεῖοι**, 'heaven-born,' 'divinely great.' 'Est illud' says Sauppe 'inter laconicas locutiones: comparant Platonis *Menon.* 99 D, Aristot. *Eth. Nicom.* VII 1.' **ἐπιστήμονες**: superior scientific competence (the special privilege of a professor or an artist) being the only legitimate title to govern.

30. **παραλαμβάνοντες**, 'enlisting.'

31. **αἰσχυνομένους ἔχουσι**: cp. *Cyr.* I vi 22 λέγεις σὺ εἰς τὸ πειθομένους ἔχειν οὐδὲν εἶναι ἀνυσιμώτερον τοῦ φρονιμώτερον δοκεῖν εἶναι τῶν ἀρχομένων.

32. **βέλτιον**, c. 17, 3.

33. **ἀγαλλομένους τῷ πείθεσθαι ἕνα ἕκαστον κτλ.**, 'taking delight in being obedient individually, and in working all together heartily.' **τῷ** (to be repeated with **πονεῖν**) marks the simple dat. of cause for ἐπί w. dat., as c. 3, 8. The two constructions are found in one and the same sentence in *Anab.* II vi 26 ὥσπερ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ . . οὕτω Μένων ἠγάλλετο τῷ ἐξαπατᾶν δύνασθαι.

34. **οὐκ ἀθύμως**, *i.q.* προθύμως, *non gravatim*.

§ 6 l. 35. **ἰδιώταις**, c. 20, 6. **ἔστιν οἷς**, as c. 20, 6.

37. **ὑπό**: not 'under,' but 'by the agency of,' c. 1, 19; c. 3, 5.

38. **ὀφθῆναι ποιοῦντας**: G. *Gr.* § 1582. Note that **ποιοῦντας** agrees with the unexpressed subject of **ὀφθῆναι**, to be understood from the collective **τῷ στρατεύματι**.

§ 7 l. 40. **διατεθῶσιν οὕτως**, *eo animo sint*, 'assume this attitude,' c. 7, 38. **οἱ ἑπόμενοι**, 'his followers,' as *Cyr.* I vi 26 τοὺς ἑπομένους βελτίονας ἔχειν. **οὗτοι**, c. 2, 10, G. *Gr.* § 1030: plural as in c. 7, 37, below § 9 l. 57.

41. **ἐρρωμένοι**, c. 10, 5; c. 11, 10.

42. **οἳ ἂν ἄριστα τὸ σ. τῶν σ. ἔχωσι**, 'those of them who have the most robust bodily condition of all the soldiers.' The inclusive use of the superlative, as c. 19, 12, *Cyr.* I iii 15 τῶν ἡλίκων . . κράτιστος. On **ἄριστα ἔχωσι**, see n. to c. 1, 13.

91 44. **ὡς ἱππικώτατα ἢ πελταστικώτατα**, 'after the fashion of the best possible horsemen or peltasts (targeteers).'

45. **προκινδυνεύωσιν**, 'are in the fore-front of the battle.'

46. **ἐμποιῆσαι τοῖς στρατιώταις**, 'make their soldiers feel that,' 'inspire them with the conviction that.' So *Anab.* II vi 8 ἱκανὸς ἦν ἐμποιῆσαι τοῖς παροῦσιν ὡς πειστέον εἴη Κλεάρχῳ, where the ὡς clause takes the place of an infinitive. **ἀκολουθητέον εἶναι** = ὡς δεῖ ἀκολουθεῖν: G. *Gr.* § 1597.

47. **διὰ πυρός**, a proverbial expression: Zenobius *Prov.* III 19 διὰ μαχαιρῶν καὶ πυρὸς ῥίπτειν δεῖ· ἐπὶ τῶν παραβαλλομένων καὶ ῥιψοκίνδυνα ποιούντων.

Cp. *Symp.* c. 4, 16 κἂν διὰ πυρὸς ἰοίην, *Mem.* I iii 9 κἂν εἰς πῦρ ἅλοιτο, Aristoph. *Lys.* 133 κἄν με χρῇ, διὰ τοῦ πυρὸς ἐθέλω βαδίζειν, Soph. *Ant.* 265

ἑτοῖμοι . . καὶ πῦρ διέρπειν, 1 *Ep. Cor.* c. 3, 15 *αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός*. Dio Cassius XXXVIII 46 *εὖ οἶδ' ὅτι κἂν διὰ πυρὸς δέῃ καὶ γυμνοὶ χωρήσουσι προθύμως*.

§ **8** l. 48. **τούτους . . ᾧ ἂν . . ἕπωνται**: see n. to § 7. The dative belongs both to **ταὐτά** as in c. 1, 5 and **ἕπωνται**, or to **ἕπωνται** alone, in which case **ταὐτὰ γιγνώσκοντες** must signify 'unanimously.'

49. **μεγάλῃ χειρί**, the dat. of accompaniment, as c. 5, 9. There is evidently a play on the words **χειρί** and **χεῖρες**, which may be kept up by employing the English 'arm' in translation. In its military sense of 'band,' 'force,' **χείρ** occurs frequently in Herodotus, as II 137 *ἐλάσαι ἐπ' Αἴγυπτον χειρὶ πολλῇ*, VII 20, 157 *χεὶρ μεγάλη συνάγεται*, VIII 140 and once in Thuc. III 96, 3 *πολλῇ χειρὶ ἐπεβοήθουν πάντες*, but nowhere else in Xen.

51. **τῇ γνώμῃ**, *voluntati*, as c. 17, 7.

52. Construe *οὗτος ὁ ἀνήρ (ἐστι) τῷ ὄντι μέγας ὃς ἂν κτλ.*

53. **γνώμῃ . . ῥώμῃ**, 'firmness of purpose, strength of will . . strength of body.'

§ **9** l. 54. **ἄν τε . . ἄν τε**, *sive . . sive*. The term **ἐπιστάτης** is applied to any superior officer, who is charged with the supervision or superintendence of a given work. For **ἐπίτροπος**, see n. to c. 12, 3. The latter was generally one of the servile order; the former a freeman, but not necessarily so.

55. **ὃς ἂν . . οὗτοι δή**, as c. 7, 37.

56. **ἐντεταμένους εἰς τὸ ἔργον**, 'energetic,' 'braced up for,' 'putting all their strength into their work.' *ἐντείνεσθαι* is 'to be stretched tight,' hence met. *ἐντετάσθαι*, 'to be on the stretch,' 'to exert oneself,' Polyb. X 3, 1 *ἐντεταμένος τῇ διανοίᾳ περὶ τὸ προτεθέν*. The opposite is *ἀνειμένος*. Cp. c. 2, 18.

57. **συνεχεῖς**, 'constant,' 'persevering.' Cp. Plut. *Mor.* p. 74 c *ἐν ταῖς κωλύσεσι τῶν ἁμαρτανομένων σφοδροὶ καὶ συνεχεῖς ὄντες*. **οἱ ἀνύτοντες ἐπὶ τἀγαθά**, 'who push their way to, attain to, prosperity.' Cp. Soph. *Trach.* 657 *πρὶν τάνδε πρὸς πόλιν ἀνύσειε*, Eur. *Hipp.* 743 Ἑσπερίδων ἐπὶ μηλόσπορον ἀκτὰν ἀνύσαιμι.

The form *ἀνύτειν* is used in Attic prose in preference to *ἀνύειν*: in poetry *ἀνύειν* is more frequently found than *ἀνύτειν*. There is no instance of *ἀνύτειν* in Attic prose inscriptions, but *ἐξανύοιτε* occurs in poetry, Kaibel *Epigr.* 89, 8.

58. **πολλήν**, predicative.

§ **10** l. 59. **τοῦ δὲ δεσπότου ἐπιφανέντος . . εἰ μηδὲν ἐπίδηλον ποιήσουσιν οἱ ἐργάται κτλ.**, 'if, when the master appears on the scene of action, the workmen make no conspicuous effort.'

60. **ὅστις**, generic, 'one who,' c. 19, 2.

61. **τῶν ἐργατῶν**, partitive gen.

63. **αὐτόν** *sc. τὸν δεσπότην.*

64. **κινηθῶσι** *sc. οἱ ἐργάται*, c. 8, 1. Translate, 'a master at sight of whom they bestir themselves . . he must have, I should say etc.' **ἐμπέσῃ**, 'seizes,' equivalent to the passive of *ἐμποιεῖν* in the sense in which it is used in l. 46. Cp. *An.* II ii 19 *τοῖς Ἕλλησι φόβος ἐμπίπτει*, III i 13, V vii 26 *ἔδεισαν μὴ λύττα τις ὥσπερ κυσὶν ἡμῖν ἐμπεπτώκοι*, *Hell.* VII i 31 *ἐκ τούτων πολὺ μένος καὶ θάρρος τοῖς στρατιώταις φασὶν ἐμπεσεῖν.*

65. **φιλοτιμία κρατιστεῦσαι ἑκάστῳ**, 'ambition in each individual worker to excel.'

66. **τοῦτον**: see n. to c. 2, 16.

§ **11** l. 67. **τοῦτο**, this influence of the master.

92 68. **ὅπου** = *ἐν ᾧ*, as c. 20, 25.

69. **καὶ . . δέ**, c. 1, 13. **οὐ . . ἔτι**, *non item.*

70. **ἰδόντα**, causal. **εἶναι**, *licere*, as c. 20, 4, 14. The order is: *οὐ μέντοι μὰ Δία ἔτι ἐγὼ λέγω εἶναι (τινὰ) μαθεῖν τοῦτό γε ἰδόντα.*

71. **τῷ ταῦτα μέλλοντι δυνήσεσθαι**, as c. 15, 7; c. 16, 2.

72. **φύσεως ἀγαθῆς**, predicate genitive of quality, cp. Aristoph. *Plut.* 246 *τούτου τοῦ τρόπου εἰμί*, Thuc. I 113, 2 *τῆς αὐτῆς γνώμης ἦσαν*, Plut. *Nic.* c. 18, 4 *ἦν ἐλπίδος μεγάλης.*

73. **ὑπάρξαι** *sc. δεῖν φημί*, 'he must be to begin with.' **τὸ μέγιστον δή** is in apposition to **θεῖον γενέσθαι**, cp. c. 11, 3 with note *ad l.*

§ **12** l. 73. **οὐ . . πάνυ** may mean either 'not at all' or 'not altogether,' according to the context, see c. 7, 1.

74. **ὅλον**, 'wholly.' G. *Gr.* § 979.

75. **τὸ ἐθελόντων ἄρχειν**, epexegetic of **τουτὶ τὸ ἀγαθόν**, which is itself the subject of **δοκεῖ**, c. 8, 2. Observe that **ἐθελόντων** is predicative.

76. **δίδοται** *sc. τουτὶ τὸ ἀγαθόν.* **τοῖς ἀληθινῶς σωφροσύνῃ τετελεσμένοις**, 'to those who have been really initiated in the ways of, become the genuine votaries of, wisdom.' Cp. *Symp.* c. 1, 10 *τοῖς τετελεσμένοις τούτῳ τῷ θεῷ*, Achill. Tat. I 7, 1 *ἦν δέ μοι Κλεινίας ἀνεψιός, ἔρωτι τετελεσμένος.*

We have no single word in English which will convey the full import of *σωφροσύνη*, which implies sound-mindedness, self-control as seen in

the subordination of the lower appetites to the higher. Neither had the Latin language, as Cicero states *Tusc. Disp.* III 8, 16 σωφροσύνην, *quam soleo equidem tum temperantiam, tum moderationem appellare, nonnumquam etiam modestiam, sed haud scio an recte ea virtus frugalitas appellari possit, . . quae reliquas etiam virtutes continet.* Cp. Plato *Phaedo* 68 c ἡ σωφροσύνη . ., τὸ περὶ τὰς ἐπιθυμίας μὴ ἐπτοῆσθαι ἀλλ' ὀλιγώρως ἔχειν καὶ κοσμίως, τούτοις μόνοις προσήκει τοῖς μάλιστα τοῦ σώματος ὀλιγωροῦσί τε καὶ ἐν φιλοσοφίᾳ ζῶσιν. *Symp.* 196 c εἶναι ὁμολογεῖται σωφροσύνη τὸ κρατεῖν ἡδονῶν καὶ ἐπιθυμιῶν. We gather from Aristot. *Eth. Nic.* III cc. 13. 14 that he regarded it as a mean between ἀκολασία, 'excessive indulgence in bodily pleasure' and ἀναισθησία total 'insensibility.' See also *Rhet.* I 9, 9.

77. **ἀκόντων**, predicative. **τυραννεῖν**, 'to exercise despotism over')(**ἄρχειν**. **διδόασιν** *sc.* οἱ θεοί, implied in **θεῖον** l. 75.

78. **οὕς**: for the omission of the antecedent pronoun, cp. c. 3, 6; c. 20, 11, 18.

On these two texts Xen. has discoursed in the *Cyropaedia* and the *Hiero*. In the former he explains and exemplifies the divine gift of ruling men without constraint, in the latter the torment of governing the refractory and disaffected. The problem was forced upon Xenophon's thoughts by his own personal experience, as well as by contemporary events in Hellas. See the remarks of Grote on this subject in *Plato and the other Companions of Socrates* III p. 571.

79. **ὥσπερ ὁ Τάνταλος λέγεται** is for *ὥσπερ ὁ Τ. ὃς λέγεται*, as c. 4, 6. Tantalus was the son of Zeus and Pluto and father of Pelops and Niobe. In Hom. *Odyss.* XI 582 his punishment in the lower world consists in being afflicted with a raging thirst, which he is unable to quench; though placed in the middle of a lake, the waters recede from him whenever he attempts to drink them. Cp. Lucian *Dial. mort.* c. 17, 2 *ἢ δέδιας μὴ ἐνδείᾳ τοῦ ποτοῦ ἀποθάνῃς;* **ἐν Ἅιδου** *sc. οἴκῳ.*

80. **φοβούμενος μὴ δὶς ἀποθάνῃ**, 'fearing a second death,' by the fall of the huge rock impending over his head and threatening to crush him. *κορυφῆς ὑπερτέλλοντα δειμαίνων πέτρον* Eur. *Orest.* 6, where Porson has a note on the variations in the ancient tradition of the cause and nature of his punishment.

INDICES

INDEX I MATTERS

The references are by Chapter *and* Section

INDEX II GRAMMAR

The Numbers affixed to words denote respectively :—

[1] Doubtful and suspected words

[2] Words that occur only once in Xen.

[3] Words that occur in Xen. only of the earlier Attic prose writers

[4] Ionic words

[5] Doric and Laconian words

[6] Poetical words

[7] Words used in an unclassical sense

INDEX III GREEK

ἄγασθαι, *admirari, oblectari*: c. acc. rei ἀγασθεὶς αὐτῆς τὴν ἀπόκρισιν 7 38.—c. acc. pers. αὐτὸν οὐκ ἂν ἀγαίμην 21 11.—c. gen. pers. ἄγαμαι τοῦ καταμετρήσαντος 4 21

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[**ἀ-γλευκής**[1], *acerbus*)(γλυκύς, said to be a Sicilian word: ἀγλευκέστατον ὁρᾶν 8 4 *v.l.*]

ἀ-γνοεῖν c. acc. οὐδὲν ἀγνοῶ 19 14; τὸ ὄστρακον ἀγνοεῖς πῶς ἂν καταθείης *ibid.*; ἀγνοήσας τὴν φέρουσαν ἀμπέλους . . ἠγνόησέ τις ὅτι (ὡς) 20 3

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ἀγρός, *praedium*: ἀνὴρ οὐ λαμβάνει σῖτον ἐκ τοῦ ἀ. 20 4.—*rus*)(πόλις: ἐκ τοῦ ἀ. 20 20; κατ' ἀγρόν, *ruri* 5 9, 12 15; εἰς ἀ. 11 15 16. PL. ἐν τοῖς ἀ. 12 2

ἄγχουσα[2 3]: *v.s.* ἔγχουσα

ἀγωνίζεσθαι: πῶς ἀγωνίζει; 11 25. Comp. ἀντι-

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ἀδρός[2], *adultus, validus*: ἀδροὺς χοίρους ἐκτρέφειν 17 10

ἀ-δυναμία, *facultatis defectus*: δι' ἀδυναμίαν 20 22

ἀ-δύνατος: 1 of Persons, 'incapable': c. infin. ἀδυνάτους ἐργάζεσθαι 1 22; ebrii ἀδύνατοί εἰσιν ἐπιμελεῖς ἔσεσθαι 12 12; ἀδύνατοι ἡμῖν ἔσονται διδαχθῆναι 13; ἀ. παιδεύεσθαι 15. 2 of Things, 'impossible': c. inf. τῆς γεωργικῆς τὰ πλεῖστά ἐστιν ἀ. προνοῆσαι 5 18

ἀεί, 'at all times': 4 24, 5 4, 9 7, 10 10; τὸν ἀ. χρόνον 21 12.—'from time to time': ἀ. < οἱ > ὄπισθεν ἐπέρχονται 8 7; ὑποβάλλοντες τὰ ἄτριπτα ἀ. 18 5; τρυγᾶν τὸ ὀργῶν ἀ. 19 19

ἀερο-μετρεῖν[3] 11 3. Est convicium in Socratem iactatum ut φροντιστὴν τῶν μετεώρων

ἀ-ζήμιος, *impunitus*: servos ἀζημίους 12 19

ἀ-ηδής: ἀηδέστατον ὁρᾶν 8 4

ἀθήρ[2], 'awn,' 'beard of an

ear of corn' (from same root as *ad-or, ad-oreus*): *ἀντίον ἀχύρων καὶ ἀθέρων θερίζειν* 18 1

ἀθροίζειν, *in unum conferre* 9 6. PASS. *κόπρου ἐπιμελοῦνται ὅπως ἀθροίζηται* 20 10

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αἰσθάνεσθαι: c. gen. *τῆς ὀσμῆς αἰσθόμενος* 4 23.—c. acc. et partcp. *αἰσθανώμεθα αὐτοὺς ταῦτα μὴ θέλοντας ποιεῖν* 1 16; *ἐπειδὰν αὐτοὺς ἀδυνάτους αἴσθωνται ὄντας* 22; *τὴν πόλιν αἰσθάνομαί σοι προστάττουσαν* 2 6; *οὓς ἂν αἰσθάνηται παρεχομένους* 4 8; *οὓς ἂν αἰσθάνωμαι ἔτι ἀδικεῖν πειρωμένους* 14 8

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αἰσχύνεσθαι: *ἆρα μὴ αἰσχυνθῶμεν βασιλέα τὸν Περσῶν μιμήσασθαι* 4 4; *οὐδ' αἰ. ἐπισταμένους* 21 5

αἰτεῖν: *ὃ σε αἰτῶν τυγχάνω* 8 2; *ὕδωρ παρ' ἐμοῦ αἰτοῦντι* 2 15; *τῶν εἰσενεχθέντων τι αἰτήσαντος ἐμοῦ* 8 1. Comp. *προσ-*

αἰτία: *δικαίως ἂν τὴν αἰτίαν ἔχοι* 3 11; *ἀδίκως αἰτίαν ἔχει* 11 24

αἰτιᾶσθαι: *τὸν νομέα αἰτιώμεθα* 3 11.—c. gen. rei: *τούτου αἰτιᾶσθαι τὸν ἄνδρα ibid.*

αἴτιος, α, ον, *auctor*: *χάριν τῶν καλῶς τελουμένων ἀποδιδόναι τῷ αἰ.* 12 19.—c. gen. rei: *τούτων οὐ σὺ αἰτία* 8 2.—*τὸ αἴτιον*, *causa*, 3 3 6, 8 22; *τὰ αἰ.* 6 11

ἀκολουθεῖν: *ἵππῳ ἀκολουθοῦντας θεατάς* 11 4

ἀκολουθητέον[2] ducem 21 7

ἀκόλουθος: *τὸ τούτου ἀ. quod ex hoc sequitur* 3 2; *ἔστι ἀκόλουθα ταῦτα ἀλλήλων* 11 12. Cp. Lucian *Tim.* § 4 *ἀκόλουθα τῆς ῥαθυμίας τἀπίχειρα κομίζῃ*

ἀκονᾶν improprie, *incitare*: *ἀ. τὰς ψυχὰς ἐπὶ τὸ πονεῖν* 21 3

ἀκοντίζειν, *iaculari* 21 7

ἀ-κόσμητον[2] *χρήμασιν πόλιν* 11 9

ἀκούειν, *audire*: **1** abs. 11 11, 13 4, 15 1 3; *ἔστιν ἀκοῦσαι* 20 4; *ἅπαξ ἀκούσαντα* 21 11. **2** c. gen. pers. et acc. rei: *ἑκάτερα ἀκούειν σου* 6 1; *τοῦτο σου ἀ.* 12; *ἅ μου ἀκούσασα ἐπείθετο* 10 1; *ὅτου ἀκοῦσαι τὴν ἀλήθειαν ἔχοι* 20 13. **3** c. gen. rei: *οὐδ' ἂν ἀκούσαις λόγου διαθέοντος* 20 3. **4** c. gen. pers.: *ἀκούοιμί σου διηγουμένου* 7 9; *λόγον ἐχόντων περὶ αὐτοῦ ἤκουον* 11 4 23. **5** c. acc. obj. *τὴν φιλανθρωπίαν ταύτης τῆς τέχνης ἀκούσει* 15 4; *ὅπως ὡς ἐλάχιστα ἀκούσοιτο* 7 5; *τὰ μὲν ἰδών, τὰ δὲ ἀκούσας* 15 10, 4 5 22, 11 9, 20 24; *ἀκηκοὼς ὅσα εἶπες* 6 1; *ἐλάχιστα ἀκηκουίαν* 3 13, 9 18, 11 4; *τὰ λεγόμενα ὑπὸ σοῦ ἀκηκοέναι* 2 1 (where *ὑπὸ σοῦ* goes with *λεγόμενα*, not, as L-S. take it, with *ἀκηκοέναι*) 11 1. **6** c. acc. partcp. 'to find

out by hearsay that': ἐπεὶ τὸν Ἰσχόμαχον ἤκουον πρὸς πάντων καλὸν κἀγαθὸν ἐπονομαζόμενον 6 17. 7 c. infin.: ἀκούσας ἀποκρίνασθαι τὴν γυναῖκα αὐτῷ ταῦτα 10 1; ὅπου ἂν ἀκούσωσι πλεῖστον εἶναι (τὸν σῖτον) 20 27 28. 8 seq. ὅτι: ἀκούσας ὅτι ἐστὶ θεμιτὸν 11 5; ταῦτα ἀκούσας ὅτι δεῖ ἐπίστασθαι γράμματα ἠκηκόη ἂν 15 7. Comp. ἐπ-, ὑπ-

ἀ-κρατής)(ἐγκρατής, *impotens*: τοὺς οἴνου ἀ. 12 11; οἱ τοῦ ὕπνου ἀ. 12

ἀκρίβειαν τῆς κατασκευῆς 8 17

ἀκριβής: ἀκριβεστάτην σκευῶν τάξιν 8 11

ἀκριβοῦν[3] *i.q.* ἀκριβῶς εἰδέναι, *probe callere*: ἀκριβοῦντες ὡς γίγνεται 20 10

ἀκριβῶς: ἀ. οἶδα 2 3, 16 14; ἀ. εἰδέναι 8 10; οἱ λόγῳ ἀκριβέστατα αὐτὴν διεξιόντες 16 1

ἀκρό-δρυον[2]: συκᾶς καὶ τἆλλα ἀ., *arbores fructiferas* 19 12

ἀκρό-πολις: φυλακὰς ἐν ταῖς ἀ. τρέφει 4 5; τοὺς ἐν ταῖς ἀ. 6

ἀκρο-τομεῖν[2]: ἀκροτομοίης)(παρὰ γῆν τέμνοις 18 2

ἄκων: ἀκόντων τυραννεῖν)(ἐθελόντων ἄρχειν 21 12

ἀλεεινός: διαιτητήρια ἀ.)(ψυχεινά 9 4

ἀλείφεσθαι, *tingi*, *oblini*: μίλτῳ ἀλειφόμενος 10 5. Comp. ὑπ-

ἀλεξητήρ[6], *defensor*: κακοὶ ταῖς πατρίσιν ἀλεξητῆρες 4 3

ἀλήθεια: ἀκούσαι τὴν ἀλήθειαν περὶ αὐτῆς 20 13; ἐρυθροτέρα τῆς ἀ. 10 2; τῇ ἀ., *revera* 10 11

ἀληθεύειν: ἅ τε δύναται καὶ ἃ μὴ ἀληθεύει 20 13

ἀληθής: τὸ ψεῦδος ἀληθὲς ποιεῖν 11 25; ἀληθῆ λέγειν *ibid.*; ἀληθέστερα περὶ αὐτῆς (τῆς γῆς) γνῶναι 16 4

ἀληθινός)(κίβδηλος: πορφυρίδας ἀληθινάς 10 3

ἀληθινῶς: τοῖς ἀ. σωφροσύνῃ τετελεσμένοις 21 12; ἀ. κατωπτεύθησαν *i.e. ut sunt natura* sine fuco aut cerussa 10 8

ἀληθῶς, *revera* 2 9

ἁλιεύς, *piscator*: τὸ τῶν ἁ. 16 7

ἁλίσκεσθαι, *fraudis convinci*: 10 8; ἐξ εὐνῆς ἁλίσκονται ἐξανιστάμενοι de iis qui fuco se inficiunt *ibid.*—c. partcp. *deprehendi*: ἁλίσκει ἐπ' αὐτοφ. εἰδώς 18 3; ἥν τις ἁλῷ ποιῶν 14 5

ἄλκιμος[6], *aptus ad pugnam*: ἀλκίμους 6 10; οἱ ἄλκιμοι 4 15

ἀλλά in principio enuntiati 1 19 21, 2 1, 4 1 2 21, 5 18, 6 1, 7 3 4, 11 22, 16 11, 17 4 10.—c. imperativis *agedum* 11 23.—ἀλλὰ γάρ, 'but the truth is' 1 16, 8 2, 11 11, 12 1.—ἀλλὰ καὶ . . δέ 11 22.—ἀλλὰ μέντοι, *at vero* 15 1; ἀλλὰ . . μὲν δή, 'but for the matter of that' 11 3.—ἀλλὰ μήν 8 2.—ἀλλὰ μήν . . γε 15 10.—ἀλλὰ νὴ Δία 11 2.—ἀλλά τοι 4 21, 7 15, 12 2 5, 20 26, 21 2.—ἀλλ' ἤ, *nisi quod* 2 13

ἀλλήλων: κεῖται μετ' ἀλλήλων 7 19; δέονται ἀ. 28; ἀκόλουθα ἀλλήλων 11 12; διήνεγκαν ἀλλήλων 20 18; διαφέροντες ἀλλήλων 5 6; τῶν σωμάτων κοινωνήσοντες ἀλλήλοις 10 4; ἄλυποι ἀλλήλοις 8 8; ἐπικωλύσωσιν ἀλλήλους 4, 10 8; κατηγοροῦμεν πρὸς ἀλλήλους 11 24; ἐπαινοῦντες ἀ. 21 3

ἄλλος, *alius*, 'other' either as pron. or as adj. 2 13; τὸν ἄλλου οἶκον 1 3 4; ἄλλῳ ἐργά-

ζεσθαι *ibid.*: κἂν ἄλλον δύναιμην διδάσκειν 12 4. 15 10, 18 9. 20 24; οὔτε ἔμαθε παρ' ἄλλου 20 25; ἄλλων δεῖσθαι 11 10; ἄλλοι 1 21; ἄ. ὅτι πλεῖστα 7 15; ἄλλοις δούλοις χρῆσθαι 1 22; ἄλλοις 2 16. 12 12; ἄλλο οὐδὲ ἕν 2 11, 8 22; ἄλλα τε φιλοφρονεῖσθαι καί 4 20; ἄ. μεγαλόφρονα αὐτῆς 10 1.—ἄ. ἀνήρ 20 16; τις ἄ. τέχνη 5 9; ὅτῳ ἄλλῳ 3 12; ἄ. χῶρον 20 26; ἄλλα τι οὖν τούτων αἴτιον 3 3; διὰ τί ἄλλο 8 8; εἴ τι ἄ. 9 9; τι καὶ ἄλλο 13 1; τί ἄ. 18 4; ἄλλο τι 3 3; ἄλλου τινὸς μᾶλλον ἢ τούτου 12 13; ἄ. τινὶ χάριτι 13 12; ἄ. τινὲς πρὸς τούτοις 12 13; ἄ. οἰκίας 20 29; τεκμήρια ἄ. πολλά 4 18; ἄ. τὰ καλῶς ἐγνωσμένα 5 18.—c. articulo, *reliquus*: τῶν ἄλλων 4 6, 19 16; τῶν ἄλλων τεχνῶν 5 17; τοῖς ἄ. ἅπασι καλοῖς 4 14; τοὺς ἄ. 12 16; τὰς ἄ. τέχνας 18 9; τὰ ἄ. *cetera* 7 7, 8 19; τἄλλα 12 20; τἄλλα **ἀκρόδρυα** 19 12; τὰ ἄ. ζῷα 13 6.—*i.q.* ἀλλοῖος, 'of other **sort**,' 'different,' ὅπλων ἄ. φυλή, **ἄ.** ταλασιουργικῶν ὀργάνων 9 7; ἄ. τινος ἢ τούτου 12 13; τί ἄ. ἢ 4; ἄλλο τι ἢ 1 16, 3 3, 17 1; οὐδὲν ἄλλο ἢ 8 22 23, 12 15

ἄλλοσε extra patriam 2 15

ἀλλότριος: ἀ. γῆς 16 2

ἄλλως: ἄ. πως 16 14; ἄ. τε καί 3 9, 10 12, 15 13

ἅλμη[23], *salsugo* 20 12

ἁλμώδης[23], *salsus*: γῆ ἁλμωδεστέρα πρὸς φυτείαν 20 12

ἀλοᾶν[2], *triturare* 18 3; οἱ ἀλοῶντες 2; ὑποζυγίῳ ἀλοῶσι τὸν σῖτον 3

ἀ-λόγιστος 20 15

ἀλοητός[2], *tritura* 18 5

ἄ-λυπος, *non molestus*: ἄλυποι ἀλλήλοις 8 8; ἀλυποτέρα ἔνδεια 2

ἀ-λυσι-τελής, *noxius*: ἀλυσιτελῆ ποιῆσαι τοῖς ἀδίκοις τὴν αἰσχροκέρδειαν *sc.* poenis 14 5

ἅλως, *area*, 'a threshing-floor': τῆς ἅλω 18 6 7 8

ἅμα, *simul* 3 8, 11 18; ἅ. πάντες, *omnino omnes* 17 3; ἅ. . . καί, *et—et* 20 25; ἅμα τε καί 5 1.—c. participio: παρατρέχοντες ἅ. τοὺς ἀγρούς 16 7

ἅμαξα, *plaustrum*: τὴν ἅ. 8 4

ἁμαρτάνειν, *errare, peccare*: τοὺς μὴ ἁμαρτάνοντας in navi 8 16.—*violare leges*: νόμοι ζημίαι εἰσὶ τοῖς ἁμαρτάνουσι 14 7. Comp. ἐξ-

ἀμείνων: οἴκου φύλαξ ἀ. 7 42; οὐκ ἀξιῶ τοὺς ἀμείνους τοῖς κακίοσι τῶν ἴσων τυγχάνειν 13 12; περιπάτῳ ἀμείνονι 11 15

ἀ-μέλεια: ἀμέλειαν 1 19; δι' ἀμέλειαν 4 8, 20 22

ἀ-μελεῖν c. gen.: οὐκ ἀμελήσει τῶν διδασκομένων 7 8; ἀμελῶν τῶν ἔργων τῶν ἑαυτοῦ 31; ἀ. τῶν ἑαυτῆς)(ἐπιμελεῖσθαι 9 18 19.—abs. οὐκ ἀμελῶ ἀλλ' ἐπιπλήττω 13 12; ταμία ἀμελοῦσα 9 11; ἀ. ὑποδεικνύοντος τοῦ δεσπότου 12 18; τῷ ἀμελοῦντι 19; ἀμελοῦντας 16; πείθηται . . ἀμελῇ 13 8. PASS. οὐδ' ἐκεῖνά μοι ἀμελεῖται 12 2. Comp. παρ-

ἀ-μελής)(ἐπιμελής: ἀμελῆ αὐτὸν ὄντα 12 17

ἀ-μελῶς: ἀ. ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα 2 7

ἀ-μηχανία: ἐξ ἀ. εὐπορίαν εὑροῦσα 9 1; ἀμηχανίαις συνέχονται 1 21

ἄ-μουσον[2])(μουσικούς 12 18

ἄμπελος, *vitis* 19 18; αἱ ἄ.

20 20; περι αμπέλων φυτείας 19 12; ἀμπέλους 20 3 4

ἀμφί (an instance of Xenophon's fondness for Ionic forms and words, since περί alone is found in good Attic prose), *prope*, 'about,' 'at': τὰ ἀ. γαστέρα 7 6; τοὺς ἀ. τὴν ἑαυτοῦ οἴκησιν 4 6; οἷς ἀ. θυσίας (*in sacrificiis*) χρώμεθα 9 6; ὀργάνων ἀ. μάκτρας 7; ἀμφὶ λουτρὸν *ibid.*; τὰ ἀ. τραπέζας 8 19, 9 7; τὰ ἀ. σπόρον 18 10; τὰ ἀ. τὴν φυτείαν 19 1; τῶν δεινῶν ἀμφ' ἵππους 12 20.—τοὺς ἀ. γῆν ἔχοντας *i.e.* γεωργούς 6 7

ἀμφι-έννυσθαι: ἠμφιεσμένη, *amicta* 10 12

ἀμφότεροι 20 18; ἀ. ταῦτα 7 22; τὴν φύσιν ἀμφοτέρων 7 28; ἀ. τούτων 4 11; τούτων ἀ. 4; ἀμφοτέροις 7 26 27; ἀ. ἡμῖν 7 7, 17 1; ἀμφοτέρους 7 26

ἄν I (postpositive) with secondary tenses of indicative in the apodosis of hypothetical sentences 2 15, 7 2 7, 11 4.—with participle in apodosis 2 15, 7 5.—with infinitive 2 5 18, 3 16, 6 6, 15 11, 16 14, 18 2, 19 14.—anticipative with οἶμαι, δοκῶ and separated from its verb 2 1 18, 4 18, 6 11, 15 9, 19 8 10.—with potential optative ἔχοιμεν ἂν εἰπεῖν 1 2; ἂν δύναιτο 1 3; δύναιντ' ἂν 10 8, 18 4, 19 11; ὡς ἂν τῷ ὄντι καλὴ φαίνοιτο ἀλλὰ μὴ μόνον δοκοίη 10 9.—with aor. inf. as the oblique of the aor. opt. 2 5 10, 4 18, 6 6.—detached from the verb and repeated 2 15, 15 9 10, 16 3, 19 2 16; ἴσως ἂν . . ἂν 2 13; ἂν . . ἴσως ἂν 4 5; πάνυ ἂν . . βουλοίμην ἂν 6 12; τί ἂν ποιοῦντες δοκοῦσιν ἄν σοι ἐπικουρῆσαι 17 13.—attracted by καί from the following verb 12 4, 23 9.—not repeated in second clause 21 8 (dub.) **κἄν** crasis of καὶ ἄν: κἂν ἄλλον δυναίμην διδάξαι 12 4; κἂν ἄλλον δύναιο διδάσκειν 18 9

II With relative and temporal words followed by the subjunctive, making them indefinite 1 22, 2 6, 3 2, 4 7 8 19, 7 36; ὅσῳ ἂν ἀμείνων γίγνῃ 42; ὅτῳ ἂν δέῃ 8 10 16, 9 16 17, 12 6, 13 10; κἂν ὁποῖα ᾖ 8 19; ὅθενπερ ἂν ἕκαστα λαμβάνῃ 9 10; ὅτων ἂν δέωνται 3 2; ᾧ ἂν πείθωνται 4 19; περὶ ὧν ἂν διαλεγώμεθα 6 3; ὁπότερος ἂν ᾖ ὁ βελτίων 7 27, 11 2 4, 21 7 8; ἕως ἂν 1 22

ἄν (prepositive) = ἐάν: ἂν ἐπιχειρῶσιν 10 8; ἄν τε . . ἄν τε, *sive—sive* 21 9

ἀνα-βαίνειν: ἄμπελος ἀναβαίνουσα ἐπὶ τὰ δένδρα 19 18; ἀναβὰς ἐπὶ τὸν ἵππον 11 17

ἀν-άγεσθαι, *provehi e portu in mare*: ἀνάγεται πλοῖον)(ὁρμίζεται 8 12

ἀνα-γιγνώσκειν, *legere* 15 7

ἀναγκάζειν: ἀναγκάζουσι φέρειν 1 22; πορεύεσθαι σφοδρῶς ἀναγκάζουσα 5 4; βελτίους ἠνάγκασαν εἶναι 1 23. PASS. ἱππικῇ ἀναγκαζόμενος χρῆσθαι 3 9; ἀναγκαζομένην 10 12; ὅπου ἂν ἀναγκασθῇ ἡ γῆ χερσεύειν 5 17

ἀναγκαῖος: ταῖς ἐν πολέμῳ ἀ. ἱππασίαις 11 17; ἣν μηδὲν ἀ. ᾖ 15.—τἀναγκαῖα 3 6; τὰ ἀ. 20 1; τὰ ἐμοὶ ἀ. (*necessario obeunda*) πράγματα 2 14; τοῖς ἀναγκαιοτάτοις ἐπιμελήμασι 4 4

ἀνάγκη c. infin. om. ἐστί 4 14, 8 5, 10 8, 19 5; ἀ. γὰρ (φέρεσθαι τὰ ἄχυρα) 18 6; ὁρῶ σοι ἀνάγκην οὖσαν θύειν 2 5

ἀνα-γρύζειν, *hiscere* 2 2

ἀν-αιρεῖσθαι (MED.) *amovere*: ἃ ἐκποδὼν ἀναιρεῖται 20 11

ἀνα-κύπτειν, *emergere*: FIG. ἀνέκυψα 11 5

ἀν-αλίσκειν: ἀναλίσκουσιν εἰς ἃ δεῖ 3 5

ἄν-αλμος[2]: τοῖς ἀ. 20 12

ἀνα-μένειν 7 2, 8 23; ἀναμένεις αὐτούς 12 2

ἀνα-μιμνήσκεσθαι: ἀνεμνήσθην (*memini*) τὸ τῶν ἁλιέων 16 7

ἀν-αμφιλόγως, *sine controversia* 4 7, 6 3

ἀνα-παύεσθαι: ἀναπαυόμενος 20 18

ἀνα-πείθειν, stronger than the simple verb; implies almost conversion from a previous opinion: ἀναπείθεις ὡς 19 15; ἐμὲ ἀναπείθοντα προθύμως συνθεᾶσθαι 3 7; γεωργεῖν ἀνέπεισάς με 19 16; ἀναπεῖσαι ὡς *ibid.* PASS. ἀναπέπεισμαι 21 1

ἀνα-πετάννυσθαι: πρὸς μεσημβρίαν ἀναπέπταται (ἡ οἰκία) 9 4

ἀνα-πίπτειν)(προνεύειν: ἐν τάξει ἀναπίπτουσιν 8 8

ἀνα-σείειν: ἱμάτια καὶ στρώματα ἀνασεῖσαι 10 11

ἀνα-στρέφεσθαι 1 *inverti*, 'to be turned up by digging': τὴν πόαν ἀναστρεφομένην 16 12. 2 *versari*, 'to be engaged': οἱ ἐν τῇ γεωργίᾳ ἀναστρεφόμενοι 5 13

ἀνδρ-είκελον, τό (χρῶμα), *purpurissum* 10 5 6

ἀνδρεῖος: ὑποδήματα ἀ. 9 6

ἀνδριαντο-ποιός: ἀγαθοῖς ἀ. 6 13

ἀνδρίζειν: τοὺς γεωργοῦντας (ἡ γεωργία) ἀνδρίζει 5 4

ἀνδρικός: ἀ. διάνοιαν 10 1

ἀνδρικῶς παιδευόμενοι 5 13

ἀνδρωνῖτις: τῆς ἀνδρωνίτιδος 9 5

ἄνεμος: ἔνθα πνεῖ ἄ. 18 1

ἀν-εξ-ελέγκτως 10 3

ἀν-επιστημοσύνη: αἱ λίαν ἀ. 20 2 21

ἀν-επιστήμων[2] c. gen., ἀνεπιστήμονι τούτων 3 11; ἀνεπιστήμονα ταλασίας 7 41

ἄνευ: ἄ. τῆς ἡμετέρας γνώμης 9 5; τί ἐπιτρόπου ἄ. τούτων ὄφελος; 12 5.—c. inf. *nisi*: ἀ. τοῦ γιγνώσκειν ἃ δεῖ ποιεῖν 11 8; οὐ δύνανται ζῆν ἀ. τοῦ ἄλλων δεῖσθαι 10

ἀν-έχεσθαι: ἀνασχέσθαι 2 5

ἀν-ήκεστος: ἀ. κακόν 2 7; ἀ. πλεονέκτας 14 8

ἀνήρ, *vir*, 1 εἷς ἀνήρ 20 16; ἄλλος ἀνήρ *ibid.*; ἀγαθὸς ἀνήρ 4 25; 11 3; ἀγαθῷ ἀνδρί 6; μέγας ἀνήρ 21 8. 2)('a woman': ἐγκρατεστάτη ἀνδρῶν συνουσίας 9 11. 3 with ref. to sex, 'a male' or 'a husband')(his wife: εἴθ' ὁ ἀ. εἴθ' ἡ γυνή 7 27; γυνὴ διδασκομένη ὑπὸ τοῦ ἀ. 3 15; καὶ ἀ. καὶ γυναικός 7 15; τῆς γυναικὸς . . τοῦ ἀ. 22, 3 11; τῇ γυναικὶ . . τῷ ἀ. 7 24 25 30; γυναῖκα τῷ ἀ. 3 15; καὶ ἀ. καὶ γυναικὶ 7 6; ἀ. καὶ γυναῖκα 30; τὸν ἀ. ἢ τὴν γυναῖκα 3 11. 4 joined to another substantive—a quasi-predicate of office or profession: φιλοσόφου ἀνδρός 16 9. 5 'a man,' 'any man': οἶκος ἀνδρὸς 1 7; ἀ. ἐλευθέρῳ 5 1; ἀνδρὶ ὃς 6 12; ὧν ἀ. ὃς ἀδολεσχεῖν δοκῶ 11 3; οὗτοι οἱ ἀ. 13 10; τούτων τῶν ἀ. ἐφ' οἷς 6 12. 6 **ἀνήρ** (ὁ ἀνήρ) used for demonstrative pronoun 20 4

ἀνθ-οπλίζεσθαι: ἀνθώπλισται 8 12

ἀνθρώπινος, *humanus*: ἀν-

θρώπινον)(θεῖον (ἀγαθόν) with the implied idea of defect or weakness 21 12

ἄνθρωπος, 'a human being' male or female 2 12, 20 12; *ἐλεύθερος ἄ.* 5 11; *γείτονος ἀ.* 16 4; *ἀνθρώπου)(ἵππου* 20 13; *ἀ. τῷ ἰσχυροτέρῳ* 17 9; *παντὶ ἀνθρώπῳ* 20 13; *ἄνθρωπον ζητῶν* 8 12 23; *ἀνθρώπῳ ὅστις* 1 8; *ἀνθρώπῳ ἀδύνατα προνοῆσαι* 5 18; *ἀνθρώπων ὁμιλίαι* 1 20; *πολλοὶ ἄνθρωποι* 11 10; *ἄνθρωποι (οἱ ἄνθρωποι)* 'mankind,' 'the world': 5 2 14, 6 4 8, 7 43, 8 3 12, 10 4 7, 13 4 5 8 9 10, 16 15, 18 9, 20 18 28; *πάντες ὡς εἰπεῖν ἄ.* 12 8, 17 2; *πάντες οἱ ἄ.* 17 2: *οἱ πρόσθεν ἄ.* 1; *οἱ ἄ.)(τὰ κτήνη* 7 19;)(*τὰ κυνίδια* 13 8;)(*τὰ ζῷα* 15 4.)(*θεοὶ* 2 5, 10 7, 11 8, 15 4

ἀνιᾶν: *πολλὰ μὲν αὐτοὺς ἀνιωμένους, πολλὰ δ' ἀνιῶντας τοὺς οἰκέτας* 3 2

ἀν-ιδρωτί, *sine sudore* 21 3

ἀν-ίστασθαι: *ἀ. ἐξ εὐνῆς* 11 14; *πρωὶ ἀνιστάμενον* 3 7

ἀ-νόητος: *τὸ πάντων ἀνοητότατον ἔγκλημα* 11 3

ἀντ-αγωνίζεσθαι 10 12

ἀντί, c. gen. 10 5, 12 4 5.—with articular inf. *ἀ. τοῦ τρέφειν* 1 8, 8 9, 10 12

ἀντί-δοσις[2]: *εἰς ἀ. τριηραρχίας* 7 3

ἀντι-ζητεῖν[3]: *ἀντιζητοῦντα* 8 23

ἀντι-λέγειν: *τούτοις ἀ.* 2 9

ἀντίον[3], adv. used as prep. w. gen. *ἀ. ἀχύρων θερίζειν* 18 1 or acc. of

ἄντιος 18 1

ἀντι-ποιεῖν: *τοὺς ἄριστα θεραπεύοντας πλεῖστα ἀγαθὰ ἀντιποιεῖ* 5 12

ἀντι-προς-αμᾶσθαι[3], *accumulare*, Fr. 'rechausser': *ἀντιπροσαμησάμενοι τὴν γῆν* 17 13

ἀντί-ρροπος[2], *paris momenti*: *γυναῖκα ἀ. τῷ ἀνδρὶ ἐπὶ τὸ ἀγαθὸν* 3 15

ἀντι-τιμᾶσθαι: *ἀντιτιμήσεται ὑφ' ἡμῶν* 9 11

ἀντι-χαρίζεσθαι: *πλείω ἀντιχαρίζεται* 5 8

ἀντλεῖν[2]: *εἰς τὸν τετρημένον πίθον ἀ.* 7 40

ἀντ-ωνεῖσθαι[2]: *ἄλλον (χῶρον) ἀντεωνεῖτο* 20 26

ἀντ-ωφελεῖν: *ὠφελούμενοι . . ἀντωφελοῦσι τὸν χῶρον* 5 6

ἀνύτειν, *conficere*: c. acc. *τὸν αὐτὸν ἀνύτουσι πλοῦν* 20 13. abs. *εἰς τὸ ἀ.* 19; *τάχιστ' ἂν ἀνύτοιεν* 18 5.—*pervenire*: *οἱ ἀνύτοντες ἐπὶ τἀγαθά* 21 9.—*efficere, impetrare*: *ἂν πολλὰ ἀνύτοις παρ' αὐτῶν* 13 9

ἀνυτικός: *ἀνυτικωτάτην χρημάτισιν* 20 22

ἄνω 19 14;)(*κατὰ τῆς γῆς* 10.—c. art. *τῶν φυτῶν τὸ ἄνω* 19 1 3

ἄνωθεν: *ὁ ἄ. θεὸς* 20 11

ἀν-ωφελής, *inutilis* 1 16.—*noxius, damnosus*: *ἀ. ἀνθρώπων ὁμιλίαι* 1 20; *ἀν. χάριτι* 13 12

ἀξι-άκουστος: *ἀξιάκουστοι* 8 3

ἀξιό-εργος: *ἀξιόεργοι* 7 34

ἀξιο-θέατος: *ἀξιοθέατον* 3 4, 8 8; *ἀξιοθέατοι* 3

ἄξιος: c. gen. *τούτου τοῦ ὀνόματος ἄ.* 6 12; *ἄ. τὸ πρᾶγμα καταγέλωτος* 13 5; *πρᾶγμα ἄ. ἐπισκέψεως* 2 17; *ἄξια ἐπαίνου* 11 1; *ἄξια τῆς τροφῆς ἐργάζεσθαι* i.e. *ea unde possit sibi victum parare*: *πολλοῦ ἄ.* 15 1; *διπλασίου ἀξία* 7 41; *παντὸς*

ἀξίαν *ibid.*; τὰ πλείονος ἄ. 13; τὰ ἐλαχίστου ἄ. 17; τὰ πλείστου ἄ. 9 3; τοῖς πλείστου ἀ. 13 12; πολλαπλασίου χώρους ἀ. 20 24.—c. inf. ἀξίους βιοτεύειν 21 12.—abs. τιμᾶν τὸν ἄξιον sc. τοῦ τιμᾶσθαι 9 15; δίκην ἀξίαν ἐπιθεῖναι 12 19

ἀξιοῦν: πείθεσθαι οὐκ ἀξιοῦντας i.e. *nolentes* 13 12, 21 4. PASS. τί ἐργαζόμεναι τοῦτ' ἀξιοῖντο καλεῖσθαι 6 14

ἀξιο-φίλητος 10 5; ἀξιοφίλητον 3

ἀξίως λόγου i.q. ἀξιολόγως 1 10, 3 16

ἀπ-άγειν: ὁ παῖς τὸν ἵππον οἴκαδε ἀπάγει 11 17

ἀπ-αληθεύειν: ἀπαληθεῦσαι δεῖ 3 12

ἀπαλός: ὅταν ἔτι ἀ. οἱ βότρυες ὦσι 19 18

ἀπ-αντᾶν: ἀπαντήσας 11 4

ἅπαξ 10 1, 20 1 11

ἀπ-αριθμεῖν: ἀπαριθμήσαντας ἕκαστα 9 10

ἀπ-αρχαί, *primitiae frugum*: ἀ. πρεπωδεστέρας 5 9

ἅπας: PL. τόδε γιγνώσκουσιν ἅπαντες 20 7; ἅ. ἴσασιν 8; αἱ ἄλλαι τέχναι ἅ. 5 17; δεσπότου ἅπαντά ἐστιν ὅ τι ἂν βούληται ἑκάστῳ χρῆσθαι 9 16; τοῖς ἄλλοις ἅ. καλοῖς 4 14; μυριοπλάσια ἡμῶν ἅπαντα ἔχει ἡ πόλις 8 22

ἀπάτη: ἐπὶ ἀπάτῃ 20 13. PL. ἀπάται 10 8

ἀπατηλός: ἀ. δέσποιναι 1 20

ἀ-πειθεῖν)(πείθεσθαι de animalibus 13 6; ὅταν ἀπειθῶσι 7

ἀπειλεῖν: ἀπειλεῖ θεὸς καὶ κολάζει τοὺς βλᾶκας 8 16

ἀπ-εῖναι: καὶ ἀπὼν ἂν εἴποι 8 14; ὅταν ἐγὼ ἀπῶ 12 4

ἀπ-ειπεῖν c. participio: ἄνθρωπον ζητῶν πρότερον πρὶν εὑρεῖν ἂν ἀπείποι 8 23

ἀπ-εργάζεσθαι δικαίους τοὺς οἰκέτας 14 6. PASS. ἄνδρα ἀπειργασμένον 11 3

ἀπ-ερύκειν[6]: canes τὰ θηρία ἀπερύκουσαι ἀπὸ λύμης 5 6

ἀπ-έχεσθαι, c. gen. τῆς γεωργίας ἀ. 5 1, 16 6; τοῦ ἀ. τῶν δεσποσύνων 14 2; αἰσχρῶν κερδῶν ἀ. 10; οὔτε τάφρου οὔτε ὀχετοῦ ἀπεχόμενος 11 17

ἀπ-ιέναι 5 6, 12 1, 20 16; ἄπει 24

ἁπλῶς, 'by simple means,' 12 16.—)(ἐπὶ ἀπάτῃ 20 13

ἀπό w. gen. **1** of separation of a person or thing from another: ἀπὸ τῶν ἐρωμένων κωλύεσθαι 12 14. **2** of Time: ἀ. τῆς αὔριον ἡμέρας ἀρξάμενος 11 6; ἀφ' ὥνπερ ἦρξω 11; ἀπὸ τούτου (?) 8 20; ἀρξάμενον ἀ. τοῦ πρωιμωτάτου 17 5. **3** of the cause, means, occasion by which: ηὐξημένοι ἀ. πολέμου 1 15; ἀ. τῶν ἐχθρῶν ὠφελεῖσθαι *ibid.*; ἀφορμὰς ἀφ' ὧν αὔξειν δύνανται τοὺς οἴκους 16; ἀ. τούτου (?) 8 20; ἀφ' ἱππικῆς εἰς ἀπορίαν ἐληλυθότας ubi mox διὰ τὴν ἱππικήν 3 8; ἀπ' ὀλίγων περιποιοῦντα . . ἀ. πολλῶν πολλὴν περιουσίαν ποιῆσαι 2 10; ἀ. τῶν αὐτῶν ἔργων ἀπόρους ὄντας 17; καλῶς πάντα ἔχοντας ἀ. τῆς γεωργίας 3 5; ἀ. γεωργίας τὸν βίον ποιεῖσθαι 6 11; ἀ. τῆς γεωργίας ἀφθόνως ἔχειν ὧν δέονται *ibid.*; ὠφελούμενοι ἀ. τῆς γεωργίας 5 6, 20 29; ἀφ' ὧν τις ὠφελεῖσθαι δύναται 1 13 15; ποιεῖν ἀφ' ὧν ἔχοιεν ἀγαθά 1 18; ἀφ' ἧς τὰ ἐπιτήδεια πορίζονται 6 8; ἀφ' ὧν ζῶσιν . . ἡδυπαθοῦσι 5 2: ἀνυτικωτάτην χρημά-

τισιν ἀ. γεωργίας 20 22 ; λαμβάνειν ἀφ' ὧν θρέψονται 5 18 ; εἰσὶν αἱ πρόσοδοι ἀ. τῶν τοιούτων 2 1 ; ἀ. τῆς παρούσης δυνάμεως 9 15 ; οἰκίας ἀ. πολλοῦ ἀργυρίου οἰκοδομοῦντας 3 1

ἀπο-βάλλειν, *amittere*: ὅπως μὴ ἀποβάλῃς τὴν ἐπωνυμίαν 12 2. —*quovis pretio vendere*: οὐκ εἰκῇ τὸν σῖτον ὅποι ἂν τύχωσιν ἀπέβαλον 20 28

ἀπο-βλέπειν: ἀποβλέψας εἰς αὐτὸν 4 23 ; πρὸς τὸν θεὸν ἀποβλέπουσιν 17 2 ; ὡς παρὰ σοῦ ὠφελησόμενοι ἀποβλέπουσι sc. πρός σε 2 8

ἀπο-δεικνύναι, *ostendere*: εἴ σοι αὐτὰ τὰ ὄντα ἀποδεικνύοιμι 10 3 ; πρὶν ἂν μοι ἃ ὑπέσχησαι ἀποδείξῃς 3 1.—c. infin. καλὰ εἶναι ὁ νόμος ἀποδείκνυσιν.—*praestare, efficere*: τίς (τέχνη) ἑόρτας πληρεστέρας ἀποδεικνύει ; 5 9 ; τὰ ἐκ τῆς γῆς ὡραῖα ἀποδεικνύων ὅτι πλεῖστα 15 1 ; ἔρια παραλαβοῦσα ἱμάτιον ἀποδεῖξαι 7 6

ἀπο-δεκτέον (= ἀποδέχεσθαι δεῖ) τὰ εἰσφερόμενα 7 35

ἀπο-διδόναι, 'to give in the proper quarter,' 'to pay back or what is due': τοὺς δασμοὺς ἀ. 4 11 ; χάριν 12 19.—MED. *vendere*: ἀπεδίδοτο (τοὺς χώρους) 20 26 ; οἵτινες ἂν ἀποδίδωνται τὰς οἰκίας 29 ; εἰ μὴ ἀποδιδοῖτο (τοὺς αὐλούς) 1 10 ; ἀποδιδομένοις 11

ἀπο-διδράσκειν: θαμινὰ ἀποδιδράσκοντας 3 4

ἀπο-δοκιμάζειν: τί ἂν ἀποδοκιμάσαις ; 19 12. Comp. συν-

ἀπο-θαρρεῖν[7]: τοῦτο ἀποτεθαρρηκέναι 16 6

ἀπο-θαυμάζειν[6]: καταμαθὼν . . ἀπεθαύμασα 2 17

ἀπο-θνῄσκειν: μὴ δὶς ἀποθάνῃ 21 12 ; ἀποθανόντι συναπέθανον 4 19. Comp. συν-

ἀπ-οικεῖν[2]: τοὺς πρόσω ἀποικοῦντας 4 6 oppon. τοὺς ἀμφὶ τὴν αὐτοῦ οἴκησιν

ἀπ-οικίζειν[2]: dux apum ἀποικίζει τοὺς νεοσσούς 7 34

ἀπο-κρίνεσθαι, *respondere*: ἀποκρίνομαί σοι ἅπερ σὺ γιγνώσκεις 19 14 ; ἀπεκρίνατο 7 10 39 ; ἀποκρίνασθαι 4 24.—c. acc. cogn. τί πρὸς ταῦτα ἀπεκρίνατο ; 10 9 ; τόδε ἀπόκριναί μοι 19 4 ; ἀποκρίνασθαι αὐτῷ ταῦτα 10 1

ἀπό-κρισις, *responsum*: ἡ τοῦ βαρβάρου λεγομένη ἀ. 12 20 ; ἀγασθεὶς τὴν ἀ. 7 38

ἀπο-κρύπτεσθαι, *celare*: τὰ ἐπικαιριώτατα τῆς τέχνης ἀποκρύπτονται 15 11 ; εἰ μὴ ἀποκρυπτοίμην τι τῶν ὄντων 10 3

ἀπο-κωλύειν: ἢν μὴ θεὸς ἀποκωλύῃ 5 13 ; τῶν ἀποκωλυόντων sc. γεωργεῖν ibid.

ἀπο-λαμβάνειν: ἀπολαμβάνουσαν 9 10

ἀπο-λαύειν: οἱ ἀπολαύοντες τῶν σῶν ἀγαθῶν 12 7

ἀπο-λείπειν, *omittere*: ἐκεῖνο μὴ ἀπολίπῃς 15 1.—c. particip. ἔνθεν λέγων ἀπέλιπες 6 1.—c. inf. ἀπολείπουσι (*i.q.* ἐῶσι) τούτους κακῶς γηράσκειν 1 22. PASS. 'to lag behind': οὐδεμία οἴεται ἀπολειπτέον εἶναι (= ἀπολείπεσθαι δεῖν) 7 38

ἀπ-ολλύναι, *pessumdare*: πρόβατα νόσος ἀπώλεσεν 5 18 ; ἐὰν μόνον μὴ ἀπολέσῃ τοὺς μὴ ἁμαρτάνοντας, πάνυ ἀγαπητόν 8 16 ; ἀπολωλέναι 3 5

ἀπο-λογεῖσθαι: ἀπολογούμεθα ὑπέρ του 11 24 ; ἀ. ὅτι οὐδένα ἀδικῶ 22 ; κατηγοροῦντος ἢ ἀπολογουμένου 23

ἀπο-λογίζεσθαι, *rationes red-*

dere. PASS. τὰ εἰς ἐνιαυτὸν ἀπολελογισμένα 9 8, 'the estimates for a year'

ἀπο-μετρεῖν, *dimetiri*: παραστῆναι ἀπομετρούσῃ τῇ ταμίᾳ 10 10

ἀπο-παύειν: τούτους τῆς χρήσεως ἀποπαύω 14 8

ἀπο-πειρᾶσθαι: χρὴ σαυτοῦ ἀ. εἰ γνώσει 3 7; ἀποπειρᾷ μου τοῦτο 19 13

ἀ-πορεῖν, *inopem esse*: ἀποροῦντας 3 5.—*nescire quid faciendum sit*: οὐδεὶς ἀπορήσει 8 22.—c. infin. μὴ ἀπορεῖν χρῆσθαι 10

ἀ-πορία, *inopia*: μὴ εἰς πολλὴν ἀ. καταστῇς 2 7; εἰς ἀ. τῶν ἐπιτηδείων ἐληλυθότας 3 8; οὐκ ἀ. ἦν (*non deerat*) μεθ' ὅτου ἐκαθεύδομεν ἄν 7 11

ἄ-πορος)(πλούσιος 2 17; ἀπόροις εἶναι)(εὐπορεῖν 20 2

ἀ-πόρως βιοτεύειν 15 3

ἀπο-σβέννυσθαι, *obsolescere*: ὅπου ἡ γῆ χερσεύει ἀποσβέννυνται καὶ αἱ ἄλλαι τέχναι 5 17

ἀπο-στλεγγίζεσθαι: ἀπεστλεγγισάμην 11 18

ἀπο-τετελεσμένος ἐπίτροπος 13 3; ἀ. ἐπίτροπον 14 1

ἀπο-τίνειν, *solvere* mulctam: ὅ τι χρὴ παθεῖν ἢ ἀποτῖσαι sc. vel corpore vel pecunia, solennis formula 11 25

ἀπο-τρέπεσθαι τοῦ ἐρωτήματος, *quaestionem positam non persequi* 15 13

ἀπο-τρέχειν: τὰ μὲν βάδην, τὰ δὲ ἀποδραμών 11 18

ἀπο-φαίνειν c. particip. *demonstrare*: τούτῳ τὴν ἐπιμέλειαν προσήκουσαν ἀπέφαινον 9 17.—*exhibere*: ἅπαντα ἐς τὸ κοινὸν ἀποφαίνω 7 13. MED. *declarare*: τὴν γνώμην ἀποφαινόμενος 17 6.—abs. ἀ. περὶ τῆς γῆς ὁποία ἀγαθή ἐστι 16 7; ἀπεφήνατο 2 5

ἀπο-φεύγειν: ἀ. μοι πειρᾷ μηδέν με συνωφελῆσαι 2 14

ἀπο-χωλεύειν: ἀποχωλεῦσαι τὸν ἵππον 11 17

ἅπτεσθαι μίλτου 10 5; οὐκ ἂν μίλτου ἁπτοίμην ἥδιον ἢ σοῦ 6. Comp. συν-

ἀπ-ωθεῖσθαι, *reici*: ἀπωθείσθω 1 14

ἄρα, as particle of inference: 1 7 10 15, 6 2, 18 1 9.—epexegetic *scilicet*, *nimirum*: πότερος ἄ. 7 13; πάντα ὁπόσοις ἄ. 8 15; εἰ ἄ. 18 9; ἐὰν ἄ. 5 13; ἢν ἄ. 16 4; κἂν ἄ. 1 8; ὅτε ἄ. 12 20.—as a particle of reference, where the speaker is not uttering his own thought 11 5.—with past tense: λῦπαι ἄ. ἦσαν 1 20; οὐκ ἄ. εἶχεν οὕτως 6 16, 18 10

ἆρα interrogative particle, *num?* 1 5, 7 10.—ἆρά γε 1 1, 7 38, 18 8.—ἆρ' οὖν 19 16.—ἆρα μή, *num*, *vero*, where there is plainly a negative answer implied in the question 4 4

ἀργία: ἡ ἐν γεωργίᾳ ἀ. 20 15; δι' ἀργίαν eorum qui agros male colunt 16 4; εἴπερ πονηρίαν νομίζεις ἀργίαν εἶναι 1 19

ἀργός, de pers. *segnis*: οὐκ ἐᾷ ἀργοὺς τὰς μελίττας εἶναι 7 33; ἢ ὅλως ἐργάζεσθαι ἢ ὅλως ἀργὸν εἶναι (*agrum male colere*) 20 20.—de re *incultus*, *iners*: χῶρος ἀ. καὶ ἀφύτευτος)(ἐξειργασμένος 20 22; χῶρος ἐξ ἀ. πάμφορος γιγνόμενος 23; διὰ τῆς ἀ. (sc. γῆς) 19 8; χῶρον ἀ. 20 26; ἀ. χώραν)(ἔνεργον 4 8 10

ἀργῶς, *leviter*: ἀργότερόν πως ἐπιδεδραμηκέναι τῷ λόγῳ

15 6; ὃ ἡμῶν ἀργότατα ἐπιδεδράμηται τοῦ λόγου 1

ἀργύριον, 'a silver piece': τὰ καλὰ καὶ τὰ κίβδηλα ἀ. 19 16.—collectively 'silver,' 'money': 1 12 13 14, 2 11; ἀπὸ πολλοῦ ἀ. 8 1; περὶ ἀ. ἐρωτῶν σε 19 16, 20 28; πολλοῦ ἀ. γίγνεσθαι 23; χρῷτο τῷ ἀ. 1 13; ἀ. κίβδηλον 10 3; ἀ. καλὸν 19 16; εἰ πολὺ ἀ. εὑρίσκοι 20 26

ἀρεσκόντως[3] μοι ταῦτα ποιεῖς 11 19

ἀρετή: ἀρετῆς ἄρχεσθαι 11 6; ἀρετὴν γυναικὸς 10 1; τὰς ἀ.)(τὰς ὡραιότητας 7 43

ἀρήγειν[6] abs. 6 7, 7 25; οἱ ἀρήξοντες 4 15.—c. dat., ἀ. τῇ χώρᾳ 5 7; ἀρήξουσι τῇ χώρᾳ 4 5; μὴ ἱκανῶς τῇ χώρᾳ ἀρήγῃ 9; ἀ. τοῖς κατεσκευασμένοις 4 16; ἀ. τῇ πόλει 5 5;)(μὴ μάχεσθαι 6 6

ἀριθμός: τὸν ἀ. hominum τὸν τεταγμένον ἔκπλεων ἔχοντες 4 7; ἀριθμῷ πλείω 7 13

ἄριστα, *optime*: τοὺς ἄ. θεραπεύοντας τὴν γῆν 5 12; ὡς ἂν ἄ. μάχοιντο 20 7; ἄ. ἐξετάζειν 14; οἳ ἂν ἄ. τὸ σῶμα τῶν στρατιωτῶν ἔχωσι 21 7

ἀριστᾶν, *prandere*: ἀριστῶ 11 18

ἄριστος: ἄ. ἄρχων γενέσθαι 4 18; ὄργανον εὐνοίας ἄ. 12 7; ἵππον ἄ. 21 7; πολίτας ἀ. 6 10; ἄριστον εἰς γεωργίαν ἐστί fimus 20 10.—c. inf. κατασκευάζειν ἄ. χώραν 4 16. **ἄριστόν** (ἐστι) c. inf. 6 11

ἀρκεῖν, *sufficere*: ἀρκοῦντα σῖτον 17 6.—c. participio: ἀρκέσειν ἐπιμελόμενος 12 4 5.—c. dat. τὰ ἐμοὶ ἀ. 2 4; ἀρκοῦντα τῇ ἑαυτῶν κατασκευῇ 8; τὰ ἑαυτοῖς ἀ. 11 10.—impers. *satis esse*: c. inf. μετὰ ταῦτα ἀρκέσει ἀκούειν 11 11.—c. dat. οὐκ ἀρκεῖν δοκεῖ τοῖς πολίταις ἢν νόμους καλοὺς γράψωνται 9 14. Comp. ἐπ-

ἀρκούντως (*satis*) ἀκηκοέναι 2 1

ἀρκτέον[2] (= ἄρχεσθαι δεῖ) τοῦ ἔργου 16 12

ἀροῦν πολλά, *multum agri colere* 4 15; ἀ. τὴν γῆν 16 11

ἁρπάζειν, *rapere*: κλέπτων ἢ ἁρπάζων 20 15. Comp. δι-

ἄρρην (later Att. for ἄρσην): θῆλυ καὶ ἄ. 7 18; τὸ ἔθνος τὸ θῆλυ ἢ τὸ ἄ. 26

ἄρρωστος: αἱ ψυχαὶ ἀρρωστότεραι γίγνονται 4 2

ἄρτι, *iam nunc* 19 15

ἀρτίως[3], *paulo ante* 2 11

ἄρτος: μάζης ἢ ἄρτου 8 9

ἀρχαῖος: τῆς ἀ. τιμῆς 20 24

ἄρχειν, *praeesse, imperare*: abs. 14 1, 15 1; ἄ. ἱκανοὺς ἐπιτρόπους 13 4.—c. gen. ἄ. ἄλλων 5 13; ἄ. τῶν ἐργαζομένων 13 3; τὸ ἐθελόντων ἄ. θεῖον δοκεῖ εἶναι 21 12; ἀφανεῖς ὄντες ἄρχουσιν αὐτῶν 1 18; ἃ (cupiditates) χαλεπῶς ἄρχει τῶν ἀνθρώπων 1 22; ἔστ' ἂν ἄρχωσιν αὐτῶν 5 23. de duce belli: ἐναντιοῦσθαι τῷ ἄρχοντι 21 4; οἱ ἐπιστήμονες ἄ. 5; ἄρχοντα)(τοὺς ἑπομένους 7, 8 6; ἐρρωμένοι ἄρχοντες qui sint 21 7; τῶν ἀγαθῶν ἀρχόντων 6, 20 6.—de satrapis, regulis: τέταχε (βασιλεὺς ὁ Περσῶν) τῷ ἄρχοντι ἑκάστῳ 4 5; τούτους τοὺς ἄρχοντας sc. φρουράρχους χιλιάρχους σατράπας 7.—in provinciis, ubi nullus satrapes est, sunt ἄρχοντες τῶν κατοικούντων qui curant ut terra colatur, et vectigalia recipiunt et φρουράρχοις dant

4 6 8 9: ὁ ἄρχων 6 7; ὁ τῶν ἐνοικούντων ἄρχων 10. PASS. τῶν ὑπ' αὐτοῦ (regis Persarum praefecto) ἀρχομένων i.q. ὑπηκόων 5. MED. *incipere*: ἣν ἐκ τοῦ προσηνέμου μέρους ἄρχῃ 18 6; ἐκ τοῦ ὑπηνέμου ἀρχόμενος 7; ἀφ' ὥνπερ ἤρξω 11 11; ἀπὸ τῆς αὔριον ἡμέρας ἀρξάμενος 6; ἀρξάμενον ἀπὸ τοῦ πρωιμωτάτου 17 5.—c. gen. σὺν τοῖς θεοῖς ἄ. παντὸς ἔργου 6 1; ἀρετῆς ἄ. 11 6.—w. inf. of action: διδάσκειν ἤρχοι 7 9; εἰ ἀρχοίμεθα ἀροῦν τὴν γῆν 16 11.—w. particip. of continued action: ἄρχομαι τοὺς θεοὺς θεραπεύων 11 8; ἠρχόμεθα πρῶτον ἀθροίζοντες 9 6. Comp. ὑπ-

ἀρχή: **1** *initium*: ἐξ ἀ. 6 12; τὴν ἀ. in negative clause, *omnino* 2 11, 8 2. **2** *magistratus*: τούτους παύων τῆς ἀ. 4 7

ἀρχικός i.q. ἄρχειν ἱκανός: ἀρχικὸν 15 5, 21 2; ἀρχικοὺς ἀνθρώπων 13 4 5

ἄ-σακτος[2 3] γῆ 19 11

ἀ-σθενής γῆ i.q. λεπτή)(ἰσχυρά 17 9; τῇ ἀ. γῇ 10; τῇ ἀσθενεστέρᾳ γῇ 11; (γῆν) ἀσθενεστέραν 17 8; σῖτ ἀ.)(ἁδρᾷ 10; τοῖς ἀσθενεστέροις πᾶσι 11

ἀσκεῖν: ἀσκοῦντι τὰ • τοῦ πολέμου 11 12.—abs. ἐκπονοῦντα καὶ ἀσκοῦντα τυγχάνειν τῶν ἀγαθῶν 13

ἄσκημα[3]: τοῖς εἰς τὸν πόλεμον ἀ. 11 19

ἄσκησις: σωμάτων ἄ. 5 1

ἀσπάζεσθαι: ἀσπάσασθαί σε ἐκ τῆς ψυχῆς 10 4

ἀστός: καὶ ξένων καὶ ἀ. 6 17

ἄστυ (for Ϝάστυ, Sanscr. vâstu 'place,' 'house,' the local habitation of the πόλις or 'civic society'): ἀπὸ χώρου εἰς ἄ. 11 18; ἐν τῷ ἄ. 5 4

ἀ-συνεσία[2], *inscitia* 8 17

ἀ-συ-σκεύαστος[3]: ἀσυσκεύαστα 8 13

ἀ-σφάλεια: τὴν ἀ. 5 6

ἀ-σφαλής: ἀσφαλέστερόν ἐστι c. infin. 5 13

ἀ-σχολία, *negotium*: ἀσχολίαν παρέχειν φίλων συνεπιμελεῖσθαι 6 9; ἀσχολίας ἔχουσι πόλεως συνεπιμελεῖσθαι 4 3

ἀ-τακτεῖν, properly said of soldiers marching out of order or quitting the ranks: τοὺς ἀτακτοῦντας)(τοὺς ποιοῦντας ἃ δεῖ ποιεῖν τοὺς ἀγαθοὺς 5 15: maritus ἀτακτῶν est qui ἀμελεῖ τῶν ἔργων τῶν ἑαυτοῦ ἢ πράσσει τὰ τῆς γυναικὸς ἔργα, παρ' ἃ ὁ θεὸς ἔφυσε 7 31

ἀ-ταξία, *confusus ordo in re familiari* 8 9

ἀτάρ[6] 17 15; ἀ. οὖν 18 1; ἀ. γε 21 1

ἀ-τερπής[2 6]: θεᾶσθαι ἀτερπές 8 3

ἄ-τιμος: μὴ ἀτιμοτέρα γένῃ 7 42

ἄ-τριπτος: τὰ ἄ. τοῦ σίτου 18 5

αὖ, *contra* 1 12 16; *etiam, item, ut rem alio modo considerem* 7 25, 12 13 (in interrogatione); δ' αὖ 1 12 22, 7 21 40; καὶ αὖ (= καὶ παραπλησίως) 1 16, 3 4, 8 23.—*vicissim* 4 10

αὐαίνεσθαι διὰ ξηρότητα 19 11; αὐαίνοιτο ὑπὸ τοῦ καύματος 16 14; ὡς (ἡ ὕλη) αὐαίνηται ἐπιπολῆς 15

αὐλεῖν, *tibia canere* 1 10, 2 12, 18 9, 19 16

αὐλός, *tibia*: αὐλοὶ 1 10 11; αὐλοὺς 2 12

αὔξειν, *augere:* αὔ. τὸν οἶκον 1 4 16; οἴκους αὔ. 6 4, 1 16; αὔξοιμι τὸν οἶκον 2 1; ὁ τοὺς ἐχθροὺς αὔξων 1 6.—*adornare:* τούτους ταῖς τιμαῖς αὔξει 4 7. PASS. *augeri:* αὔξονται οἱ οἶκοι 3 15, 11 12; πλούτου καλῶς αὐξομένου 8; ηὐξημένοι ἀπὸ πολέμου 1 15. Comp. ἐπ-, συν-

αὔξησις *i.q.* αὔξη: οἴκου αὔ. 5 1

αὔρα: αὔρας μαλακάς 20 18

αὔριον: τῆς αὔ. ἡμέρας 11 6

αὐτίκα: εἴ μοι δόξειε αὐ. μάλα γεωργεῖν 15 9 *i.e.* non edocto

αὐτόματος: κόπρον αὐτομάτην γιγνομένην 20 10

αὐτο-μολεῖν: αὐτομολῆσαι πρὸς βασιλέα 4 18

αὐτός: I *ipse:* c. prima pers. αὐ. ἐμαυτὸν ἐξετάζων δοκῶ μοι 2 1; οὔτε αὐ. χρήματα ἐκεκτήμην 13 15; αὐτὸς ποιῶν οἶμαι 13 10; αὐτὸς πειρῶμαι παιδεύειν 12 4; ἅπερ αὐ. ἐπίσταμαι *ibid.*; ἔστιν ἃ ἐφύτευσα αὐ. 4 22.—c. secunda pers.: αὐτὸς συνωφέλει 4 1; αὐτὸς σὺ ἐπαίδευσας 7 4; αὐτὸς ἐπαίδευσας 7; αὐτὸς παιδεύεις τοὺς ἐπιτρόπους 12 3 4.—c. tertia pers. 1 4, 4 6 8 16; αὐ. ὁ Λύσανδρος 20 25, 12 12, 13 12;)(ἄλλος 2 12; αὐτοὶ ἐπαίδευσαν 3 14; ἡ χώρα αὐ. 8 10; αὐ. ἡ γυνή 7 3, 8 20, 9 14; ἡ φύσις αὐ. 19 18; ὁ χρόνος αὐ. 20 11; περὶ αὐ. τῆς ὕλης 17 15; ἀμελῆ αὐ. ὄντα ἄλλους ποιεῖν ἐπιμελεῖς 12 17; ἄμουσον ὄντα αὐ. ἄλλους μουσικοὺς ποιεῖν 12 18; εἶδον ἐξετάζοντα τοῦτον αὐ. 8 15; τὴν τέχνην αὐτῆς τῆς γεωργίας 15 3; δι' αὐ. τοῦτο ὅτι 1 17; πρὸς αὐ. τοῦτο 9 2; αὐτοὶ 3 14, 20 28; αὐτοὺς χρῆσθαι 5 3; αὐ. τὰ ἔργα 15 9; (τὰ οἰκήματα) αὐ. ἐκάλει 9 2; αὐ. τὰ ὄντα 10 3; αὐ. ταῦτα μελετῶν 11 22; τελεῖν ἐς τὰς αὐτῶν ἐπιθυμίας 1 22; αὐ. τοῖς ἐξαπατηθεῖσι 1 20; αὐ. τοῖς χρωμένοις 9 9; αὐτούς 5 3; καὶ αὐτὰς (τὰς ἐπιστήμας) καὶ τοὺς πράττοντας αὐτάς 4 1.—*solus:* αὐτὴ ἡ γυνὴ ἐστιν ἱκανὴ διοικεῖν τὰ ἐν τῇ οἰκίᾳ 7 3.—*dominus:* αὐτῷ καὶ τῷ οἴκῳ 3 5.—*rex:* ἔνθα διατρίβει αὐτός 4 14.—c. pronomine reflexivo coniungitur: αὐτὸς αὐτὸν πείθει 20 15; αὐτὸς ἐμαυτὸν ἐξετάζων 2 1; αὐτῷ παράσχοι ἐν τοῖς αὐτοῦ (αὐλοῖς) μανθάνειν 2 12.—tellus ἐπιδείκνυσι τὴν αὐτῆς φύσιν 16 5; ὅπως (τὸ ζεῦγος) ὠφελιμώτατον ᾖ αὐτῷ 7 18; οὐδ' αὐτῷ σύμφορα ποιεῖ 13 12; ἄμπελος διδάσκει ἱστάναι αὐτήν 19 18. **ὁ αὐτός**, *idem:* ἐν τῷ αὐ. χρόνῳ 11 19; τῷ αὐ. τούτῳ τρόπῳ 13 8; τῷ αὐ. τούτῳ 15 1; τὸν αὐ. πλοῦν 21 3; τὸ αὐ. τοῦτο 19 10; οἱ αὐ. οὗτοι 8 3, 21 5; οἱ αὐ. 4 9; τῶν αὐ. ἵππων 3 9; ταὐτὰ ὄντα 1 10; ἀμφοτέροις ἡμῖν ταὐτὰ δοκεῖ 17 1; δὶς ταὐτὰ ἄχυρα λικμᾶν 18 8; ταὐτὰ ταῦτα 7 8; πάντα ταὐτὰ 28; τὰ αὐτὰ πάντα 9 12; ταὐτὰ μηχανᾶσθαι 5 15.—c. dat.: ἐν τῇ αὐτῇ πόλει τῷ κεκτημένῳ 1 5; κατὰ ταὐτὰ ἀποφαινομένους τοῖς ἐμπείροις γεωργίας 16 7; ταὐτὰ ἐμοὶ ἐπιστάμενος 20 24; κατὰ ταὐτὰ περὶ τούτων γιγνώσκων ἐμοὶ τυγχάνεις 19 11; τὰ αὐτὰ ἐμοὶ πάντα γιγνώσκων 12; ᾧ ἂν ταὐτὰ γιγνώσκοντες 21 8

II casus obliqui αὐτοῦ, αὐτῷ etc. *eius, ei* etc.: τὴν σκέψιν αὐτοῦ 6 13; τὴν ἐπι-

σκέψιν αὐτοῦ 8 15; *τὸ μέσον αὐτοῦ (τοῦ χοροῦ)* 20; *ἀγασθεὶς αὐτῆς τὴν ἀπόκρισιν* 7 38; *αὐτῆς* pleonastice 1 2 13; *αὐτῆς* 15 8 10, 16 4, 20 13; *αὐτῷ* 10 1, 11 4; *αὐτῇ* 9 2, 15 12, 19 18; *αὐτὸν* 1 13, 12 4 5 20, 21 10; ter in eadem sententia de eadem re 20 28; *αὐτὴν* 9 16, 10 13, 16 1 4 14; *αὐτὸ* 17 10, 19 9; *ἑκάστοις αὐτῶν* 8 18; *πεῖραν λαμβάνειν αὐτῶν* 21; *τὰς χώρας αὐτῶν* 9 10, 12 8, 13 9, 17 12; *αὐτοῖς* 12 8, 13 10; *αὐτούς* 12 2 16; *αὐτάς* 4 1; *αὐτά* 14 5, 18 7, 19 8

αὐτουργός: *τοὺς αὐ.*)(*τοὺς τῇ ἐπιμελείᾳ γεωργοῦντας* 5 4

αὐτό-φωρος: *ἐπ' αὐτοφώρῳ ἁλίσκει* 18 3

αὐχμός[2])(*ἐπομβρία*: *αὐχμοί* 5 18

ἀφ-αιρεῖν: *χωρὶς ἀφείλομεν* i.q. *διεχωρίσαμεν* 9 8.—*amovere*: *τοὺς κηφῆνας ἐκ τῶν σμηνῶν ἀ.* 17 14. MED. *corrumpere*: *χάλαζαι . . τὰ καλῶς ἐγνωσμένα ἀφαιροῦνται* 5 18

ἀ-φανής: *ἀφανεῖς (ἄρχοντες)* 1 18 19

ἀ-φανίζειν *τοὺς καρπούς* 14 2

ἀ-φθονία: *ἀφθονίᾳ* 2 8; *τινὸς ἀγαθοῦ ἀφθονίαν* 12 6

ἄ-φθονος: *πυρὶ ἀ.* 5 9; *παρέχουσα ἀφθονώτατα τἀγαθά* 5 1

ἀ-φθόνως *ζῶσι* 20 1; *ἀ. ἔχουσι ibid.*, 3 5, 6 11; *τίς ξένους ἀφθονώτερον δέχεται;* 5 8

ἀφ-ιέναι, *abire permittere*: *ἐγώ σε οὐκέτι ἀφήσω πρὶν ἂν ἀποδείξῃς* 3 1.—c. infin. *sinere*: *ὁπότε θεὸς τὴν γῆν ἀφήσει αὐτοὺς σπείρειν.* MED. i.q. *ἐᾶν*, *dimittere*: c. gen. *ἀφεμένους τῆς γῆς* 6 6; *ἀφέμενον τῆς καλῆς ὄψεως* 16. Cp. *Mem.* II iii 18

ἀφ-ορμή: *ἐπιστήμας καὶ ἀ. ἀφ' ὧν δύνανται* 1 16

ἄ-φορος: *ἐν ἀ. (γῇ)* 20 3

ἀφροδίσια, *τά*, *res venereae*: *οἱ τῶν ἀ. δυσέρωτες* 12 13

ἀ-φυλαξία: *διὰ τὴν ἀ.* 4 10

ἀ-φύτευτος[2 3] 20 22

ἄ-χαρις: *ἀχαριτώτερον (ἐπιμέλημα)* 7 37

ἄχθεσθαι, *gravari*: *οὐκ ἂν ἄχθοιτο δικαίως* 9 16; *ἰδὼν ἀχθεσθεῖσαν αὐτήν* 8 1

ἄ-χρηστος: *ἄ. λίθοι* 1 10; *οἰκίας ἀ.* 3 1; *οἱ κηφῆνες ἄ. ὄντες* 17 14; *στρατιὰ ἄτακτος τοῖς φίλοις ἀχρηστότατον* 8 4

ἀχυρο-δόκη[3] (= *ἀποθήκη τῶν ἀχύρων* Hesych.): *ἐν τῇ ἀ.* 18 7

ἄχυρον, *τό*, *stipula*, *totus culmus qui ex stramine, spica et folliculis constat quibus grana ipsa continentur*: *ἀντίον ἀχύρων καὶ ἀθέρων θερίζειν* 18 1.—the stalk or stem when cut by the reaping-hook 2 8; the chaff (*palea*) or husks left after threshing out the grain, as Theocr. *Idyll.* x 49 *ἐκ καλάμας ἄχυρον τελέθει ταμόσδε* (*meridie*) *μάλιστα*, 18 6 7 8

Βάδην, 'at walking pace')(*ἀποδραμών* 11 18

Βαδίζειν)(*τρέχειν* 8 4.—*iter facere*: *βαδίζων* 20 18; *μακρὰν ὁδὸν βαδίζοντα* 3 7; *ἁλιεῖς ἥσυχοι βαδίζοντες* mari 16 7

Βάθος, *altitudo*: *ὁπόσον β. βόθρον ὀρύττειν* 19 2; *βόθρον τὸ β. ἐλάττονα ποδιαίου* 4

Βαθύς: 1 *altus*)(*βραχύς*: *β. βόθρον* 19 7; *βαθύτερος* 13; *ὀρύττων βαθὺν* 7; *βαθύτερον τριπόδου, πενθημιποδίου* 3 5. 2 *potens, dives*: *β. τε καὶ ἐρρωμένους ἄνδρας* 11 10

Βαίνειν: βεβηκυίας τῆς οἰκίας ἐν δαπέδῳ 8 17. Comp. ἀνα-, ἐκ-, ἐμ-, συμ-

Βαλανωτός[1]: θύρᾳ β. 9 5

Βάλλειν: βαλεῖν 5 8. Comp. ἐμ-, μετα-, περι-, συμ-, ὑπο-

Βαναυσικός, *sordidus*: αἱ β. καλούμεναι τέχναι 4 2; β. τέχνας 3; τὰς β. καλουμένας τέχνας 6 5

Βάρβαρος)(Ἕλλην: τοῦ β. 12 20

Βάρος: πλεῖον β. ἐπιτιθέναι τῷ ἰσχυροτέρῳ 17 9

Βασανίζεσθαι: ὑπὸ δακρύων βασανίζονται 10 8

Βασιλεία: περὶ τῆς β. μαχούμενος 4 18

Βασιλεύς, *rex Persarum*, c. art. 4 15.—c. attributo βασιλέα τὸν Περσῶν 4 5.—sine art. 4 12; πρὸς βασιλέα 18; παρὰ βασιλέως *ibid.*, 12 20

Βασιλικός, 'fit to be a king,' 13 5; cp. *Anab.* I ix 1. ἦθος βασιλικὸν tribuitur hero qui potest regis instar operis promptitudinem inspirare 21 10.—οἱ β. νόμοι, *instituta regis Persarum* 14 7 6

Βασίλισσα[2 7], *regina* 9 15

Βέλτιστος: κοινωνὸν β. οἴκου 7 11; τὰ β. ἀμφοτέροις 7.—ὅτι βέλτιστα, *quam optime* 12; ὡς βέλτιστα 15; ὅπως βέλτιστα 29

Βελτίων 7 27; β. κοινωνός 7 13 42; τὸν κρείττω τοῖς β. τιμᾶν 13 10; βέλτιον)(χεῖρον 10 10, 11 16; ἐπὶ τὸ β. ἐπιδιδόασι 3 10; τὸ ἐπὶ τὸ β. ἰὸν 20 23; στρατηγοὶ οἱ μὲν βελτίονες οἱ δὲ χείρονες 20 6; βελτίους ἠνάγκασαν εἶναι 1 23; ἱμάτια τὰ μὲν χείρω τὰ δὲ βελτίω 13 10.—βέλτιόν (ἐστι), *conducit* 20 7 8; δοκεῖ βέλτιον εἶναι 17 3, 21 5

Βίος, 1 *vita*: διαπερᾶν τὸν β. 11 7. 2 *victus*: ὠφελιμωτέραν εἰς τὸν β. 5 11, 6 4, 7 43; ἀπὸ γεωργίας τὸν β. ποιεῖσθαι 6 11

Βιοτεία[7]: αὕτη ἡ β. 6 10

Βιοτεύειν, *vivere*: 1 23, 21 12; πλουσιώτερον βιοτεύοντας 9 13; οὕτω κατεσκευασμένη (hoc corporis cultu) βιοτεύει 10 13.—*victum sibi quaerere*, *vitam tolerare* 6 1; πονοῦντας ἀπόρως β. 15 3, 20 15

Βιοῦν: εἰ ἐβίω[σε], *si diutius superstes fuisset* 4 18 dub.

Βλαβερός: β.)(ἀγαθά 6 11

Βλάβη)(ὄνησις 9 17; ἀναλίσκουσιν εἰς ἃ βλάβην φέρει αὐτῷ 3 5

Βλᾱκικός[2]: πάνυ ἂν ἡμῶν εἴη βλακικὸν sc. ἔργον 8 17

Βλάξ, *socors*: ὁ θεὸς κολάζει τοὺς βλᾶκας 8 16

Βλάπτειν: βλάψαι)(τιμῆσαι 21 10; τὰ βλάπτοντα)(τὰ ὠφελοῦντα 1 7 9

Βλαστάνειν, *germinare*: ὅπως κείμενον τὸ φυτὸν μάλιστ' ἂν βλαστάνοι 19 2; διὰ τῆς ἀργοῦ (γῆς) ἂν βλαστάνοι 8; ὁρῶ βλαστάνοντα τὰ φυτά 10; ἰσχυρὸν τὸ φυτὸν ἡγοῦμαι ἂν β. *ibid.*

Βλαστός, *germen*: τὸν β. τοῦ κλήματος 19 8; πολλῶν φυομένων β. 10

Βλέπειν de rebus inanimatis, πρὸς τὸν οὐρανὸν βλέπον (κλῆμα) 19 9. Comp. ἀπο-, προσ-

Βοηθεῖν: τῇ ὑποθέσει τὸν λόγον βοηθοῦντα παρέσχησαι 21 1

Βόθρος, *fovea*, *scrobs*: βαθὺν β. 19 7; βαθύτερος β. 13; βόθρους 3 (ubi codd. βοθύνους)

Βότρυς, *racemus*: οἱ βότρυες 19 18; τοὺς βότρυς 19

Βούλεσθαι: βούλωμαι 13 10; βούλῃ 12 6; εἰ βουλοίμην 16 9; εἰ βούλοιο 2 18, 15 10;

εἰ βούλοιτο 1 3.—c. inf. 15 1: βούλει 3 9: βουλώμεθα 11 24; βουλόμενος 19 8; βουλόμενον 12 1; βουλόμενοι 14 5.—with interrogative subjunctive: πόθεν βούλει ἄρξωμαι 16 8

Βουλεύεσθαι, 'to confer' 11 24.—c. περί: βουλευσόμεθα περὶ τέκνων ὅπως παιδεύσομεν αὐτά 7 12.—'to take counsel with oneself': βουλευόμενος ἐγώ τε ὑπὲρ ἐμοῦ καὶ οἱ σοὶ γονεῖς ὑπὲρ σοῦ 7 11. Comp. συμ-

Βουλή, ἡ, 'the Council of 500 at Athens' 9 15

Βοῦς: PL. τῶν βοῶν 5 20: τοὺς βοῦς 1 14; οἱ θεοὶ ἐποίησαν βουσὶ βοῦς ἥδιστον 10 7; inter ὑποζύγια referuntur 18 4

Βραχύς: ἦν β. ὁ κάλαμος ἢ 18 2.—Y βαθύς: (βόθρον) βραχύτερον τριημιποδίου 19 5

Βρέφος: τὰ νεογνὰ β. 7 24

Βρέχειν 6 7: βρέξας 16 2

Βυθός: μέχρι βυθοῦ 19 11

Βωμός: ὅσοις κοσμοῦσι βωμούς 5 3

Γαμεῖν: ἔγημας αὐτήν 3 13

γαμετή: γυναιξὶ ταῖς γ. 3 10

γάμμα ὕπτιον 19 9

γάρ (γε, ἄρα) 1 confirms a statement and adds a reason for it, 'for': 6 6, 11 20, 12 5 14 16, 13 9 10, 14 2, 19 10 11 15: πάντως, φίλοι γάρ ἐσμεν οἱ παρόντες, ἀπαληθεῦσαι δεῖ 3 12; πῶς γὰρ οὔ; 11 10. 2 in dialogue, where that of which γάρ gives the reason has to be supplied, it may be rendered by the unemphatic 'why,' ('yes' or 'no' according to the context): 1 22, 2 4 10, 3 9; ἴσως γάρ 11 9 25, 12 2; τοῦτο γάρ 7: οὐδὲ γάρ 10; αὐτὴ γάρ 15 3, 16 1; οἶδα γάρ 11 12; ἃ γάρ 17 3; ἀνάγκη γάρ 18 6 7, 19 5; ἦ γὰρ ἐφύτευσας; 4 23; οὐ γὰρ σὺ ἐπίστασαι; 19 2, 11 22, 7 6; τί γάρ; 17 7; τί γὰρ ἦν 14; τί γὰρ οὔ; 12; τί γὰρ ἂν ἄλλο εἴδείη; 18 4.—So καὶ γάρ 11 10, 17 7. 3 explicative: introducing a statement of something just announced: ὧδε . . γάρ 4 5, 11 8, 12 16, 13 10, 16 1, 17 2 7, 19 15, 20 1. **ἀλλὰ . . γάρ** 1 6, 8 2, 11 11, 12 1. **γὰρ δή** 1 15, 7 3, 11 9 25, 12 10, 16 13, 19 15; ὁρᾷς μὲν γὰρ δή 13: οὐ γὰρ δή 7 6. **γὰρ οὖν**, in expressing assent to a statement by a previous speaker 'why, yes indeed': 17 1, 19 1. **γάρ τοι** 13 5, 20 26; ἐγὼ γάρ τοι 7 2; ἐμοὶ γάρ τοι 18. **καὶ γάρ**, *etenim, nam etiam*: 4 2 11, 5 3 18, 7 3 40, 8 3, 11 6 10 20, 12 4, 15 5, 19 4 13, 20 27. **καὶ γὰρ δή** 1 15, 7 3, 15 11, 16 7. (In 5 4, 7 15 the καί modifies word following γάρ.)

γαστήρ, *alvus, venter*: ἐγκρατεστάτη γαστρός 9 11; τῇ γ. προσχαριζομένη 13 9; τὰ ἀμφὶ γαστέρα πεπαιδευμένη 7 6

γε an enclitic particle, serves to draw attention to the word or proposition to which it is attached and consequently marks I a restriction 'at least' II an affirmation, 'yea,' 'certainly,' 'in truth.' ἀπὸ πολλῶν γε 2 10; δικαίως γε 2 15; εἰ δὲ μή, οὐ πολλοῖς γε 3 12; Κῦρός γε 4 18; ἐκείνη γε 7 33; τά γε ἀμφὶ γαστέρα 7 6; τά γε πλεῖστα 1; τά γε ἐν τῇ οἰκίᾳ 3; οὐκ ἔνδον γε διατρίβεις 2;

ἀνδρικήν γε 10 1; *σῖτόν γε* 18 9; *ἐρρωμένοι γε* 21 7; *ἀρεσκόντως γέ μοι* 11 19; *ἐφεξῆς γε οὕτως* 12 9; *κατά γε τὸν σὸν λόγον* 1 12 15 (cp. *Cyr.* III i 15); *περί γε μέντοι τοῦ σπόρου ὥρας* 17 1; *ὑπό γε τούτων* 2 1.—with participles (Lat. *quippe*): *πείθεσθαί γε οὐ ἀξιοῦντες* 21 4; *ἀνάγκη τοῦτο δρᾶσθαι οὕτω γε καταφανὲς ὄν* 19 5; *ὀρθῶς γε ταῦτα λέγοντες* 16 2.—in giving (1) a qualified (2) an intensified assent: *ναὶ μὰ Δία . . τοῦ γε μὴ κλέπτειν* 14 2; *νὴ Δί' ὅ τι γέ τις ἀγαθὸν κέκτηται* 1 7.—with affirmative or negative particles: *πάνυ γε* 16 13, 17 15; *καὶ πάνυ γε* 3 2, 11 9; *ἰσχυρότατά γε* 1 15; *ἐγνώκασι δή γ'* 17 2; *οὐ μὲν δὴ . . γε* 13 5; *οὐ μὰ Δί' οὐδαμῶς γε* 12 15; *οὐ μέντοι . . γε* 14 3.—after conjunctions, emphasizes the modification or condition contained in the clause subjoined: *ἀτὰρ . . γε* 21 1; *ὅταν γε* 7 3; *ἐπεὶ . . γε* 2 6, 19 7; *ἐπειδάν γε* 15 1; *ὥς γε ἐμοὶ δοκεῖ* 11 13; *ὥσπερ γε* 1 10, 15 10; *εἰ λίαν γε οὕτως ἐπιπολῆς εἴη* 19 4; *εἰ οὕτω γε ῥᾳδία ἐστι μαθεῖν* 20 1; *εἰ μὴ ἀποδιδοῖτό γε* 1 10; *εἴπερ γε* 8; *εἰ μὴ πέρ γε* 13, 7 17; *τί δὲ εἰ μὴ ὑπισχνεῖτό γε* 9 1 2 18; *τί δὲ εἰ μὴ τοῦ λοιποῦ γε τοιοῦτον οὐδὲν ἐπραγματεύσατο* 10 9; *νὴ Δί' ἣν δύνωμαί γε* 3 7; *ἣν μέλλωσί γε* 7 37; *ἣν μή γε φανῇς* 18 1; *ἣν ὠφελιμώτεροί γε ὦσι* 1 14. **δέ γε**, 'aye but,' when assent is expressed but some new consideration or some demur or reservation is intended (Cobet *NL.* p. 435, Porson ad Eur. *Orest.* 1234): 1 7, 8 23, 17 7 8, 20 29. **καί γε** 1 4 11 15, 8 3, 12 12 18, 16 12, 18 3 4 6; *κἂν ἄρα γε* 1 8; *οὐδ' ἄρα γε* 1 8; *οὐδ' ἂν γε νῦν* 7 2. **γε δή** strengthens an assertion: *πειρῶμαί γε δὴ* 13 4; also marks a transition in a series: *καὶ ὑπὲρ πάντων γε δή* 5 20 (Plat. *Phaedr.* 277 B, *Soph.* 237 B).—*εὖ γε μέντοι ἴσθι* 17 10 (where *μέντοι* is correlative to preceding *μέν*); *τοῖς γε μέντοι ἐπιμελεῖσθαι δυναμένοις* 20 22

γείτων: *γ. ἀνθρώπου . . τόπου* 16 4

γελᾶν: *ἐγέλασας ἐπ' ἐμοὶ* 2 9; *γελάσας εἶπε* 3, 17 10; *γελάσας ἐπὶ τῷ Τί κτλ.* 7 3. Comp. *κατα-*

γέλοιος 3 7; *γελοία τις φυλακή* 7 39 40; *γέλοιον ἂν εἴη* 1 6; *γελοιότερος* 3 8

γέμειν: *γέμει φορτίων (ναῦς)* 3 12

γενναῖος, *generosus*, *bonae indolis*: *πῶς οὐχὶ γενναῖόν ἐστι* 15 4; *γ. ζῷα ibid.*; *γενναιοτάτη τέχνη* 18 10; *τὰ ἤθη γενναιοτάτους* 15 12

γένος: *ζῴων γένη* 7 19

γεραίρειν [6]: *(τούτους) ἕδραις ἐντίμοις γεραίρει* 4 8

γερρο-φόροι: *γερροφόρους* 4 5

γεωργεῖν: *γ. φάσκοντες* 3 6; *διὰ τῆς ἄλλου ἐπιμελείας γ.* 14 2; *ὅπως δεῖ γ.* 15 8 9; *τὸν μέλλοντα εὖ (ὀρθῶς) γεωργήσειν* 5 15, 16 2; *εἴ μοι δόξειε γ.* 8; *γ. ἐπιστήμων* 19 16; *ὁ μὴ γ. ἐθέλων* 20 15; *τῶν οὕτω γεωργούντων ὥστε ἀπὸ τῆς γεωργίας ἀφθόνως ἔχειν ὧν δέονται* 6 11; *τοῖς συντεταμένως γεωργοῦσιν* 20 22; *τοὺς τῇ ἐπιμελείᾳ γεωργοῦντας*)(*τοὺς αὐτουργοὺς* 5 4, 18 9.—with cogn. acc. *παραπλησίους γεωργίας γεωργοῦντες* 3 5

ΓΕΩΡΓΙΑ: τὸν ἵππον ἱκανωτάτη ἡ γ. συντρέφειν 4 5; συμπαιδεύει εἰς τὸ ἄρχειν ἄλλων 5 13; μαθεῖν ῥᾴστη . . ἡδίστη ἐργάζεσθαι 6 9; συμπαροξύνει εἰς τὸ ἀλκίμους εἶναι ἡ γ. 6 11; ἡ γ. ποιεῖ τοὺς ἐπισταμένους αὐτὴν πλουσίους τοὺς δὲ μὴ ἐπισταμένους πολλὰ πονοῦντας ἀπόρως βιοτεύειν 15 3; πολίτας παρέχεται εὐνουστάτους τῷ κοινῷ 6 10; γενναιοτάτους παρέχεται τοὺς αὐτῇ συνόντας 15 12; οὐ δύσκολός ἐστι μαθεῖν 10; ἡ γ. φιλάνθρωπός ἐστι καὶ πραεῖα τέχνη 19 17; δραμεῖν καὶ βαλεῖν τίς ἱκανωτέρους τέχνη γεωργίας παρέχεται; 4 8; γεωργίας συνεπιμελεῖσθαι 5 6; οἱ μὴ πάνυ ἔμπειροι γεωργίας 16 5; ἀφθόνως πάντα ἔχοντας ἀπὸ τῆς γ. 3 5; ἀπολωλέναι ὑπὸ γ. *ibid.*; ὠφελούμενοι οἱ ἵπποι ἀπὸ τῆς γ. ἀντωφελοῦσι τὸν χῶρον 5 6; εὖ φερομένης τῆς γ. ἔρρωνται καὶ αἱ ἄλλαι τέχναι 17; ἀπὸ γ. τὸν βίον ποιεῖσθαι 6 11; τῆς γ. οὐδ' οἱ πάνυ μακάριοι δύνανται ἀπέχεσθαι 5 1; τὰ ἔργα τῆς γ. 15 9; τὴν τέχνην τῆς γ. 3; ὃ λέγουσι ποικιλώτατον τῆς γ. εἶναι 16 1; τοῖς ἐμπείροις γεωργίας 7; ἀντὶ τικὴν χρηματίσιν ἀπὸ γ. 20 22; ἡ προβατευτικὴ τέχνη συνῆπται τῇ γ. 5 3; αἱ ἐν τῇ γ. ἀναστρεφόμεναι 13; τῶν ἐν τῇ γ. ἔργων 19; ἡ ἐν γ. ἀργία 20 15; ἔστι τοῦτο μέγιστον ἐν γ. 21 11; ἐν τοῖς καλλίστοις ἡγούμενον εἶναι ἐπιμελήμασιν γεωργίαν (de rege Persarum) 4 4; τὴν γ. τῶν ἄλλων τεχνῶν μητέρα καὶ τροφὸν 5 17; ἀνδρὶ καλῷ τε κἀγαθῷ ἐργασίαν καὶ ἐπιστήμην κρατίστην γ. 6 8 11; δεῖ ἐπίστασθαι γεωργίαν τὸν μέλλοντα ὀρθῶς ἐπιμελεῖσθαι αὐτῆς 15 8; τὰ περὶ τὴν γ. ῥᾴδιά ἐστι μαθεῖν 20 1; κόπρος ἄριστον εἰς γ. ἐστιν 10; μέγα διαφέρει εἰς τὸ λυσιτελεῖν γεωργίαν καὶ μή 16. —PL. 'farms': παραπλησίους γεωργίας γεωργοῦντας 3 5

ΓΕΩΡΓΙΚΟΣ: ἡ γ. τέχνη ῥᾴστη ἐστι μαθεῖν 18 10; ἔστι τῆς γ. τέχνης ἡ τῶν δένδρων φυτεία 19 1; τῇ γ. πράξει 21 2; τὴν γ. τέχνην πασῶν εὐμαθεστάτην 1; τῶν γ. ἔργων 4 12 24; σὺν τοῖς γ. ὀργάνοις 5 13; τῆς γ. (sc. τέχνης) τὰ πλεῖστά ἐστιν ἀνθρώπῳ ἀδύνατα προνοῆσαι 18; τῶν γ. πράξεων 20

ΓΕΩΡΓΟΣ 8 9; ὁ δεινὸς λεγόμενος γ. 19 14; παρακελεύεσθαι δεῖ τοῖς ἐργάταις τὸν γ. 5 16; οἱ γ. 20 5; οἱ μὲν ἄλλοι τεχνῖται . . τῶν δὲ γ. 15 11; τῶν γ. ὁ κάλλιστα φυτεύων *ibid.*; γεωργοὺς ἐκ παιδίων κατασκευάζειν 3 10; παρορμᾷ ἡ γῆ τοὺς γ. 5 7; τοὺς γ. καὶ τοὺς τεχνίτας 6 6

ΓΗ: 'the earth or ground as tilled,' 'land,' 'soil': 1 8, 4 9 13 14, 5 2 5 7; ἡ ἄσακτος γ. 19 11; 16 2 3 4 11; γῆ λεπτοτέρα — παχυτέρα — ἀσθενεστέρα — ἰσχυροτέρα 17 8 9 10 11; ξηρὰ μέχρι βυθοῦ 19 11; ξηροτέρα καὶ ὑγροτέρα 16; ἡ ἀσθενὴς 17 9 10; ὑποβλητέα ἂν εἴη γ. 19 9; ἀποφαίνεσθαι περὶ τῆς γ. ὁποία τε ἀγαθή ἐστι καὶ ὁποία κακή 16 7; φύσιν τῆς γ. εἰδέναι 2 6; ἀλλοτρίας γ. 3; τῆς ἀγαθῆς γ. 7; τὰ ἐκ τῆς γ. ὡραῖα 15 1; τῆς γ. τῆς εἰργασμένης 19 8; κατὰ τῆς γ. 10; γῆς πεῖραν λαμβάνειν 20 13; τῇ γ. κόπρον μιγνύναι 4; ἐμβαλὼν τὸ σπέρμα τῇ γ. 17 10; τῇ ἀσθενεστέρᾳ γ. 11; ἐν

τῇ γ. 16 7, 18 2; κόπρον τῇ γ. παρέχειν 16 12; ἐν ὁποίᾳ τῇ γ. δεῖ φυτεύειν 19 1; ὑπὸ τῇ ὑποβεβλημένῃ γ. 9; καθαίρειν δεῖ τὴν γ. 20 11; ἣν ἐᾷς τὴν γ. ἐκτρέφειν τὸ σπέρμα 17 10; ἐπικουφίσαντες τὴν γ. 13; ἀντιπροσαμησάμενοι τὴν γ. *ibid.*; ἐπαμήσαιο ἂν τὴν γ. 19 11; παρὰ γῆν τέμνειν τὸν σῖτον 18 2; ἀροῦν τὴν γ. 16 11; γῆν ἐργάζεσθαι 1 8, 2 8, 16 9 11; τοὺς ἀμφὶ γ. ἔχοντας 6 7; γ. ἔαρος κινουμένην 16 12; μεταβάλοι τὴν γ. 14; δίχα ποιεῖν τὴν γ. καὶ τὴν ὕλην 15; τὴν γ. σπείρειν 17 2.—understood: διὰ τῆς ἀργοῦ 19 8; ἐν ξηρᾷ σπείρειν 17 2; ἐν τῇ ὑγρᾷ 19 7; ἐν ἀφόρῳ 20 3; τὴν φέρουσαν ἀμπέλους *ibid.*—*terra*)(*mare*: καὶ κατὰ γ. καὶ κατὰ θάλατταν 5 17

γῆρας: διὰ τὸ γ. 1 22

γηράσκειν: κακῶς γ. 1 22

γηρο-βοσκός[6]: γ. ὅτι βελτίστων τυγχάνειν 7 12; γηροβοσκοὺς κεκτῆσθαι ἑαυτοῖς 19

γίγνεσθαι: I 1 of Persons, *nasci*: τέκνα ἣν θεὸς διδῷ γενέσθαι 7 12; τοῦ γιγνομένου τόκου ἐπιμελεῖται 34; ἔτη οὔπω πεντεκαίδεκα γεγονυῖα 5. 2 of Things, *fieri*: ἣν πόλεμος γένηται 2 6, 6 6, 11 16, 16 14, 17 12, 20 10; τί ὄφελος γίγνεται; 12 5, 14 2, 15 2.—Impers. γίγνεται ἡμῖν ὁμονοεῖν, *accidit ut consentiamus* 17 3. II 1 with Predicate Noun: καταφανεῖς γίγνονται ὅτι 1 20; δεινὸν χρηματιστὴν γενέσθαι 2 18; οἰκτρὸς γένωμαι 9; ὅπως ποιητὴς γένῃ 3 9, 4 2, 6 12, 7 8 28 34 36 41 42, 9 5, 10 4 12, 11 5, 12 7 16 18, 15 1, 18 2 9, 20 11. 2 with Adv. πάνυ οἰκείως γιγνόμενα 2 17; εὖ τούτων γιγνομένων 8 15.—with Predicate Gen. *esse ex numero*: τῶν κερδαινόντων γίγνομαι 8 8.—with Gen. of price: πολλοῦ ἀργυρίου γ., *magno emi* 20 23. [Cp. Ar. *Eq.* 662 αἱ τριχίδες εἰ γενοίαθ' ἑκατὸν τοὐβολοῦ].—*praestare se ipsum*: τοὺς πολέμῳ ἀγαθοὺς γεγονότας 4 15; εὐδοκιμώτατος δὴ βασιλεὺς γεγένηται 16; ἄριστος ἂν ἄρχων γενέσθαι 18; γενέσθαι οἷαν δεῖ 7 8 42; μὴ γένοιο σὺ τοιοῦτος 10 4.—with dat. of person followed by the infin. 'to befall one,' 7 36; τῶν ἡδέων τι αὐτοῖς γ. 18 7. Comp. ἐγ-, προσ-, συγ-

γιγνώσκειν:—I 1 'to come to know,' 'to know from personal experience': 16 13; γιγνώσκων 18 5; ὑγροτέραν καὶ ξηροτέραν γῆν γιγνώσκεις ὁρῶν; 19 6; τί αὐτῶν οὐ γιγνώσκεις; 14; γιγνώσκουσι πάντες 20 6; σαυτοῦ ἀποπειρᾶσθαι εἰ γνώσει 3 7; ἐπειδὰν γνῷ τις 16 3; ἔστι παρὰ γείτονος τόπου ἀληθέστερα περὶ αὐτῆς (τῆς γῆς) γνῶναι 4 13; ἀλλοτρίας γῆς τοῦτο γνῶναι 16 3. 2 sq. rel. claus. γιγνώσκεις ὡς εἰσὶν οἱ ἐπαρκέσειαν ἂν 2 8, 20 7, 7 25 26.—sq. relativ. pron. γ. ἃ δεῖ ποιεῖν 11 8; γνῶναι ὅ τι ποιητέον 13 2. 3 c. particip. οὓς ἂν τοιούτους γνῷ ὄντας 12 14

II *statuere*, 'to judge' or 'think so and so': οὐκ ὀρθῶς γιγνώσκοιμι εἰ οἰοίμην 9 18; κατὰ ταὐτὰ γιγνώσκων ἐμοὶ περὶ τούτων 19 11 12 14, 21 8; ἣν ἐγνώκασι κρατίστην εἶναι 17 1; οὕτως ἐγνωκὼς 2 4.—with δεῖν understood (?) 17 1. PASS. τὰ καλῶς ἐγνωσμένα, *bene provisa*

5 18.—ἄλλο τι γιγνώσκεις ἢ τὴν ὥραν σπείρειν; 17 1. Comp. ἀνα-, δια-, ἐπι-, κατα-

γλυκαίνεσθαι 19 19

γλῶττα: τῇ γλώττῃ 13 8

γνώμη:—1 'intelligence': τὰ κινδια τῶν ἀνθρώπων τῇ γ. ὑποδεέστερα 13 6; οὐ γ. διαφέροντες ἀλλ' ἐπιμελείᾳ 20 6; γ. μᾶλλον ἢ ῥώμῃ 21 2 8. **2** *voluntas*, 'will,' 'purpose': γ. συντεταμένῃ 2 18; κατὰ γνώμην 13 7; ὅπως δύνηται ἡ χεὶρ ὑπηρετεῖν τῇ γ. 17 7, 21 8; ἄνευ τῆς ἡμετέρας γ. *nobis insciis* v. *invitis* 9 5. **3** 'opinion': τὴν γ. ἀποφαινόμενος 17 6

γονεύς: οἱ σοὶ γ. 7 10 11

γοῦν (γε οὖν), *certe*, used to confirm an assertion by giving the grounds for it, or a particular instance of the truth of it 1 13, 13 6, 19 6; in answers, like the simple γε, to mark that the question is only partially answered, 'at all events,' 'at least': δοκεῖ γ. 1 2; εἰ γ. 13; ἐμοὶ γ. δοκεῖ 5 15; ἡδὺ γ. ἐστιν 6 3; τοῖς γ. ἀνθρώποις 7 19; φασὶ γ. οἱ ἄνθρωποι 10 4

γράμμα, 'a letter of the alphabet': Σωκράτους ὁπόσα γ. 8 14. PL. *elementa*, 'letters': γράμματα ἐπίστασθαι 8 14, 15 7

γράφειν: τὰ ὑπαγορευόμενα γ. 15 7. PASS. τὰ γεγραμμένα ἀναγιγνώσκειν 7. MED. 'to note down' or 'cause to be written': γραψάμενοι ἕκαστα 9 10.—*legem iubere, statuere*: ἔγραφον αὐτά (sc. τοὺς νόμους) 14 5. MED. *scribi iubere*: ἢν νόμους καλοὺς γράψωνται 9 14. PASS. γέγραπται (sc. ἐν τοῖς νόμοις) ζημιοῦσθαι ἤν τις ἁλῷ 14 4

γραφή, *pictura*: καλὴν εἰκάσας γραφῇ γυναῖκα 10 1

γυμνάζειν: τοὺς αὐτουργοὺς γυμνάζουσα 5 4. PASS. γυμναζομένην 10 11

γυμνασι-αρχία: PL. γυμνασιαρχίας 2 6

γυμνάσιον ἀγαθόν 10 11

γυμνικός: γ. ἀγῶνα 7 9

γυναικεῖος: ὑποδήματα γ. 9 6

γυναικωνῖτις: τὴν γ. 9 5; ἐν γ. 6

γυνή, *femina*: κόσμον γυναικός 9 6; ἀνδρῶν καὶ γ. 6 17; γ. ταῖς γαμεταῖς 3 10.—*uxor*: 7 3 8 14, 9 15 18; ἡ γ. μου 10 13; εἴθ' ὁ ἀνὴρ εἴθ' ἡ γ. 7 27, 9 15, 3 11; τῶν τῆς γ. ταμευμάτων 15; τὴν φύσιν τὴν τῆς γ. παρεσκεύασεν ὁ θεὸς ἐπὶ τὰ ἔνδον ἔργα 7 22 23; ἀνδρικὴν τὴν διάνοιαν τῆς γ. 10 1; ζώσης ἀρετὴν γ. *ibid.*; τῶν τῆς γ. ἔργων 11 1; ἐκρίθην ὑπὸ τῆς γ. 25; ἔστιν ὅτῳ ἄλλῳ τῶν σπουδαίων πλείω ἐπιτρέπεις ἢ τῇ γ.; 3 12; ἔστιν ὅτῳ ἐλάττονα διαλέγει ἢ τῇ γ.; *ibid.* τίς (τέχνη) γυναικὶ ἡδίων τῆς γεωργίας; 5 10; μέγιστον παίδευμα καὶ ἀνδρὶ καὶ γ. 7 6; τῇ γ. ἐνέφυσε τὴν τῶν τέκνων τροφήν 24; τὸ φυλάττειν τὰ εἰσενεχθέντα τῇ γ. προσέταξε 25; πλεῖον μέρος τοῦ φόβου ἐδάσατο τῇ γ. *ibid.*; τῇ γ. κάλλιον ἔνδον μένειν 30, 9 14; πότερα ἐπαίδευσας τὴν γ.; 7 4; ὁ νόμος συζευγνὺς ἄνδρα καὶ γ. 30; τὸν ἄνδρα ἢ τὴν γ. 3 11; νομίζω γ. κοινωνὸν ἀγαθὴν οἴκου οὖσαν πάνυ ἀντίρροπον εἶναι τῷ ἀνδρὶ ἐπὶ τὸ ἀγαθὸν 15; ἀγαθὰς γ. 3 4. **ὦ γύναι** 7 10 15 29 41, 8 2 21, 10 3 7

Δάκνειν, *mordere*, metaph.:

ὁποῖα δήξεται αὐτούς 12 16. PASS. δηχθεῖσαν οἶδα αὐτήν 8 1

δάκρυον: ὑπὸ δακρύων βασανίζονται 10 8

δαπανᾶν: εἰς τἀναγκαῖα δ. 3 6; ἃ μὲν ἂν αὐτῶν (sc. τῶν εἰσφερομένων) δέῃ δ., σοὶ διανεμητέον 7 36. PASS. δαπανᾶται τὰ πλεῖστα 3 15, 7 36; τὰ κατὰ μῆνα δαπανώμενα 9 3

δαπάνη: τὸ τὰς δ. χωρεῖν ἐντελεῖς ἐκ τῶν οἴκων, τὰ δὲ ἔργα μὴ τελεῖσθαι λυσιτελούντως πρὸς τὴν δ., ταῦτα ἔνδειαν παρέχεται 20 21.—*i.q.* τροφή: ἡ εἰς ἐνιαυτὸν κειμένη δ. 7 36

δαπανηρός, 'costly': φιλοτιμιῶν δ. 1 22

δάπεδον[5 7] = ἔδαφος: τῆς οἰκίας ἐν δ. βεβηκυίας 8 17

δασμός[4 7]: τοὺς δ. ἀποδιδόναι 4 11; ἐξ ὁπόσωνπερ ἐθνῶν δασμοὺς λαμβάνει 5; ἐκ τούτων δασμοὺς ἐκλέγουσιν 9

δατεῖσθαι[4 6], 'to apportion': ἐδάσατο πλεῖον (μέρος) τῇ γυναικί 7 24 25

δέ, 'and': 1 1, 5 18 19; πῶς δέ 11 5; πότερα δέ 20 26; 7 2 24 29 31.—apodotic 4 21 (after οὗτος), 9 10; δ' αὖ 11 1. **δὲ δή** 1 5, 2 6, 4 4, 6 14, 7 13, 11 10, 12 8, 13 3, 17 12. **δὲ καί** 5 17, 10 10, 11 24, 15 8, 21 5. **δ' οὖν** 14 5. **δέ—τοι** 7 41, 8 8. **δέ** in the fourth place from beginning of sentence 1 3 dub., ἀλλὰ καὶ ἔμελλον δέ 11 22. **καί—δέ**: *v.s.* καί

δεικνύναι: οὐδὲν ἐπὶ ἀπάτῃ δείκνυσι 20 13; δείξω ἄλλους δεινοτέρους 2 16; πέπονας δεικνύουσα βότρυς 19 19; ἔδειξα τὴν γυναικωνῖτιν αὐτῇ 9 5; εἰ δείξαιμί σοι δεινοτέρους ἐμοῦ 2 15; ταῦτα δείξαντες ὅπου δεῖ τιθέναι 9 9. Comp. ἀπο-, ἐπι-, ὑπο-

δεῖν, I 1 *oportere* c. acc. pers. et infin. 4 1, 5 16; οἶμαι δεῖν 13 3, 16 13 15, 18 1; δεήσει 7 25 33, 4 18, 12 5, 15 2; δέῃ 7 42, 13 11, 18 8, 21 3. 2 where acc. of person is to be supplied: οἴει δ. 5 20; δεῖ 9 18, 15 2; δέῃ 7 33 36, 11 14, 17 9, 14 8, 21 2; εἰ μάχεσθαι δέοι 8 5, 20 7; ἂν δέοι 17 14; ὅταν δεήσῃ 21 5. 3 where both acc. of pers. and infin. have to be supplied: τελεῖν ὅσα δεῖ 1 4; εἶναι οἵαν δεῖ 7 4 8; ἔστ' ἂν δέῃ 33; ἣν δέῃ 11 22; διδόναι ὅτῳ δέοι 9 10; εἰ δέοι 20 7. 4 c. dat. pers. διαλέγειν δέοι αὐτῷ 8 9. II c. gen. *opus est*: δεῖ τοῦ σώσοντος 7 21; ὁπότε δέοι μάχης 8 9; μαστεύειν ὅτου ἂν δέῃ 16 2; ὅτῳ ἂν δέῃ χρῆσθαι 8 10.—c. gen. rei v. pers. et dat. pers. v. rei: δεῖ τοῖς μέλλουσι τοῦ ἐργασομένου 7 20, 8 9; παιδείας δεῖν φημι τῷ μέλλοντι 21 11. —τὸ δέον λαμβάνειν, *quo opus est sumpto* 8 17; τὰ δέοντα ποιεῖν 12 12.—ellipse of δεῖν before infin. 17 1

δεινός: ἐν τοῖς δ. = ἃ δέος παρέχει 4 19.—*peritus*: δ. χρηματιστής 7 18; δ. γεωργός 19 14; τῶν ἀμφ' ἵππους δ. δοκούντων εἶναι 12 20; δεινοτέρους ἐμοῦ περὶ μουσικήν 2 15 16

δειπνεῖν: δειπνῆσαι 4 24

δειπνίζειν πολίτας 2 5

δεῖσθαι, *in vincula conici*: δεδέσθαι 14 5; δεδεμένους 3 4

δεῖσθαι, abs. *egere*: τούτοις, ὅταν δέωνται, χρῆσθαι 3 2; ὅπως τὸ δεόμενον κόψουσι 18 5.—c. gen. rei: ἐπικουρίας τινὸς δ. 17 13; τι ὧν δεῖται 13 8; στεγνῶν

δεῖται 7 19; τοῦτο μελέτης δεῖται 17 7; ἐλπίδων δέονται 5 16; ἔχειν ὧν δέονται 6 11; ἥν τινος δέωνται 11 9; ἂν δέωνται 8 2; ὅτου δέοιτο 16 3; ἔργα τῶν στεγνῶν δεόμενα 7 21; δεόμενόν τινος 8 2; τὸ δεόμενον θεραπείας 10; ὅσα φάους δεομενά ἐστι 9 3; λοιδορεῖν καὶ κολάζειν τὸν τούτων δεόμενον 15; ὅπως τὸ δεόμενον κόψουσι 18 5; πολλῶν ὄντων τῶν ἐπιμελείας δεομένων 12 2; ὅταν δεηθῶσιν ἀργυρίου 20 28.—c. gen. pers.: ἄλλων δ. 11 10; δέονται ἀλλήλων 7 28; ὅταν δεηθῇς ἐπιτρόπου 12 3.—with quantitative accusatives: ὁπόσα θεραπείας δεῖται ἡ γῆ 20 11; ἥν τι δεώμεθα 11 18.—with infin. δεόμενος ἰδεῖν 14; τὰ πράττειν δεόμενα 12 11.—*rogare, petere*: ἐδεῖτό μου διατάξαι 9 1. Comp. προσ-

δέκα: εἰς παρὰ τοὺς δ. 20 16

δεκάκλινος[2]: ἐν δεκακλίνῳ στέγῃ 8 13

δένδρον, irr. n. gen. δένδρου, dat. s. δένδρει, dat. pl. δένδρεσι, 'a tree,' especially a 'fruit-tree': Theophr. *HPl.* 1 3, 1 δένδρον ἐστὶ τὸ ἀπὸ ῥίζης μονοστέλεχες πολύκλαδον ὀζωτὸν οὐκ εὐαπόλυτον, οἷον ἐλάα συκῆ ἄμπελος. Pl. ὡς καλὰ τὰ δ. εἴη 4 21; γῆν πλήρη δένδρων 8; ἡ τῶν δ. φυτεία 19 1; παράδεισοι κατεσκευασμένοι δένδρεσι 14; ἄμπελος ἀναβαίνουσα ἐπὶ τὰ δ. ὅταν ἔχῃ τι πλησίον δένδρον 18; τοὺς καρποὺς καὶ τὰ δ. 16 3

δεξιοῦσθαι: δεξιώσασθαι 4 25

δέσποινα: ἀπατηλαὶ δ. vocantur voluptates 1 20; αἱ τοιαῦται δ. 23; δεσποινῶν 2 1

δεσπόσυνος[6], *herilis*: τῶν δ. χρημάτων 9 16; τῶν δ. ἀπέχεσθαι 14 2

δεσπότης: δεσπότου 9 16, 21 10, 12 18; δεσπότου ὀφθαλμός 20; πονηροῦ δ. οἰκέτας 19; δοῦλοι χαλεπῶν δ. (sc. voluptatum) 1 22; δεσπότας οὐκ ἔχουσιν 17

δεσποτικός: δεσποτικοὺς ἀνθρώπων 13 5

δεσποτικῶς)(δουλικῶς 10 10

δεύειν: τὸ δεῦσαι 10 11

δεύτερος: πρῶτον μὲν . . δεύτερον δέ 4 15

δέχεσθαι, *accipere*: dux apum δέχεται καὶ σῴζει quae foras importata fuerint ab apibus 7 33.—*excipere amice*: ξένους δ. 2 5; τίς ἥδιον τὸν ἐπιμελόμενον δέχεται; 5 8. Comp. ἀπο-

δή, a sentence adverb: as a purely temporal particle, 'now' 1 15, 17 2.—with time-words, ἐνταῦθα δή 15 3, 20 1; ἔνθα δή 4 6; ἐντεῦθεν δή 10 2; ἐκ τούτου δή 18 6; ἄρτι δή 19 15.—with other particles: οὕτω δή 2 12, 9 6, 11 5 8; ἀλλὰ . . μὲν δή 11 3.—qualifying adjectives, chiefly superlatives and comparatives, to denote that a point has been reached: εὐδοκιμώτατος δὴ βασιλεύς 4 16; τὸ μέγιστον δή 21 11; πολλοὺς δή 1 23; ὅσοι δὴ οἶκοι 1 15; πάντων δή 11 3.—with emphatic pronouns, 'just,' 'exactly': τοῦτο δή 20 20, 21 2; οὗτοι δή 7 9; τούτους δή 8; σὺ μὲν δή 18 8; ἐγὼ δή 20 2; ὡς μὲν δή 8 18; οὐ μὲν δή 13 5, 16 5.—in questions: πῶς δή 2 5; καὶ πῶς δή 9 2, 11 25, 13 4; καὶ τί δή 7 16 17, 9 1; καὶ τίνες δή 1 18; ποίους μὲν δή 12 11.—καὶ . . γε δή 5 20; δὲ δή 7 13, 13 3; ἐγνώκασι δή γε 17 2

δῆλος: δῆλον (ἐστὶν) ὅτι 14 5.—used as a simple adverbial phrase: 7 19, 13 5, 17 2, 18 5, 19 8

δηλοῦν: δήλωσον εἰ μελετᾷς 11 23; δήλωσον περὶ τοῦ παιδεύεσθαι 12 17

δήπου, *utique* 2 16, 3 6, 8 12 22, 12 4, 15 2, 17 12

δῆτα: καὶ δῆτα 11 4

διά, **1** c. gen. **a.** vi locali et temporali: δ. τῆς θαλάσσης 20 28; δ. πυρός 21 7; ἄγων με δι' ὧν ἐπίσταμαι 19 15; διὰ τέλους 17 10; δι' ὅλης τῆς ἡμέρας 20 17.—ad significandum intervallum: δι' ἴσου 4 21; διὰ χρόνου 9 10. **b.** vi instrumentali ac modali: δ. τῶν τοῦ ἀνδρὸς πράξεων 3 15; δ. τῶν χειρῶν 5 4; δ. ξυλίνων σκευῶν ὁρμίζεται ναῦς 8 12; δι' αὐτῶν 13 11; δι' ἀνθρώπων πράττεται 21 11. **2** c. acc. vi causali: 1 13; διὰ τοῦτο 1 16; δ. ταῦτα 3 2, 6 10, 10 5; δ. ταῦτα ὅτι 6 10; δι' αὐτὸ τοῦτο ὅτι 1 17; δ. τί ἄλλο; 8 8; ἀδυνάτους ἐργάζεσθαι δ. τὸ γῆρας 1 22; οὐ δύνανται ἐργάζεσθαι δ. τὴν ἀφυλαξίαν 4 10; δ. τὴν ἱππικὴν εὐπόρους ὄντας 3 8; δ. τὰς ἀρετάς 7 43; δ. τοιαύτας προνοίας 38; δ. τὸ μὴ πεφυκέναι 28; πλέον ἔχειν δ. τὴν δικαιοσύνην 14 9; δι' ἀργίαν 16 4; διὰ χαλεπότητα ἢ δι' ὕβριν ἢ δι' ἀμέλειαν 4 8, 20 22; δ. τὴν φιλογεωργίαν καὶ φιλοπονίαν 25; δ. τὴν φιλεργίαν 26; δι' ὑγρότητα σήπεσθαι 19 11

δια-διδόναι: διαδεδωκότας 13 12

δια-δοκιμάζειν[23] τὰ καλὰ καὶ τὰ κίβδηλα ἀργύρια 19 16

δια-θεῖν: τοῦ λόγου οὕτω διαθέοντος 20 3

δι-αιρεῖν, *distinguere loco*: διῃροῦμεν 9 16. PASS. διῃρημένων ἑκάστοις θηκῶν 8 17.—*distinguere mente*: οὐκ ἂν ἔχοις διελεῖν πότερα κτλ. 7 26.—[*dirimere*: διελεῖν v.l. pro διελθεῖν] 6 3

δίαιτα, *victus cultusque*: ἡ δ. τοῖς ἀνθρώποις οὔκ ἐστιν ἐν ὑπαίθρῳ 7 19; κατακλύσειαν ἂν ἀφθονίᾳ τὴν ἐμὴν δ. 2 8

διαιτητήριον[23] 9 3

δια-καθίζειν: διακαθίσας 9 6

διακονία: ἀνεπιστήμονα διακονίας 7 41

διακονικός: διακονικήν 7 41

διάκονος: τὸν τοῦ κυβερνήτου δ. 8 14.—*ancilla*: τὴν δ. 10; διακόνῳ 10 12

διακόσιοι: παρὰ στάδια δ. 20 13

δι-ακούειν: διακούσας 11 1

δια-κρίνειν, *secernere*: κατὰ φυλὰς διεκρίνομεν τὰ ἔπιπλα 9 6

δια-κωλύειν: διακωλύουσιν αὐτοὺς ἀπὸ τῶν ὠφελίμων ἔργων 1 20

δια-λέγειν, *secernere*, 'to pick out' 8 9. MED. *colloqui*, 'to converse': 1 17, 7 10; περὶ ὧν ἂν διαλεγώμεθα 6 3; τοιάδε διαλεγομένου 1 1.—c. dat. ὅτῳ διαλέγει 3 12; ὅταν σοι διαλέγωνται 7 3; τοιαῦτα αὐτῇ διαλεχθεὶς 43, 8 23

δι-αλλάττειν: διαλλάττω τινὰς τῶν ἐπιτηδείων 11 23

δια-μάχεσθαι: πρὸς ταῦτα δ. περὶ τῆς ἐλευθερίας 1 23

δια-μένειν: ὅπως διαμένῃ ἡ τάξις 9 14

δια-μετρεῖν, *dimetiri*: ταῦτα διεμέτρησα 4 22

δια-νέμειν: διανέμει τὸ δίκαιον ἑκάστῃ 7 33

δια-νεμητέον[2] σοὶ (ταῦτα) 7 36

διά-νοια: ἀνδρικὴν δ. 10 1

δια-νομὴ[2] τῶν ἔνδον 7 39

δια-περᾶν τὸν βίον 11 6

δια-πονεῖσθαι ἔργα 7 32

δια-πράττεσθαι: δ. τὰ προσήκοντα 7 29; διαπράξασθαι μεγάλα 21 8

δι-αρπάζειν: διαρπάζουσι τῶν μελιττῶν (τὴν τροφήν) 17 14; ὕλη διαρπάζουσα τοῦ σίτου τὴν τροφὴν *ibid.*

δια-σημαίνειν: τούτους διασήμηνον 12 11

δια-τάσσειν, *disponere*: ταῦτα διέταξα 4 22; τοῦ διατάξαντος 21.—abs. διατάξαι 9 1; διέταξας 2. PASS. ἕκαστα διατέτακται 3 3; ἄρχοντες διατεταγμένοι 4 9

δια-τελεῖν, *perstare*: δ. μελετῶν 11 22; ποιῶν διατελῶ 2

δια-τίθεσθαι: οὕτω διατίθενται πρὸς αὐτήν 7 38; πρὸς ὅντινα ἂν διατεθῶσιν οὕτως 21 7

δια-τρίβειν: 1 τὸν ἀεὶ χρόνον δ. 21 12. 2 abs. *commorari*: ἔνθα διατρίβει 4 14 13; ποῦ διατρίβεις; 7 2; ἔνδον διατρίβω 3

δια-τριβή: διατριβὴν παρέχειν, *remorari* 8 13

δια-φέρειν, *huc illuc ferre*: εἰς τὰς χώρας τὰς προσηκούσας ἕκαστα (τὰ ἔπιπλα) διηνέγκαμεν 9 8.—*discrepare*: ἐν τοῖς ἔργοις διαφέρουσιν εἰς τὸ ἀνύτειν 20 19.—c. gen. 14 10, 21 2 4; διαφέροντες ἀλλήλων ἐπιμελείᾳ 20 5 6; τοῖς ἑκατὸν σταδίοις διήνεγκαν ἀλλήλων τῷ τάχει 18.—with art. inf. 16. IMPERS. *interest*, 'it makes a difference': μέγα ἔφη δ. εἰς τὸ λυσιτελεῖν γεωργίαν 20 16; τὸ ἥμισυ δ. τοῦ ἔργου παντὸς 17.—*praestare* c. gen. 14 10. MED. *dissentire*: ἐν τῷδε διαφέρονται περὶ τοῦ σπόρου 17 4

δια-φερόντως πράττουσι 20 5

δια-φθείρεσθαι, *pessum ire*: διέφθαρται ὁ οἶκος 20 3

δια-φυλάττειν τὰ τείχη 6 6

δια-χειρίζεσθαι: δικαίους περὶ τὰ διαχειριζόμενα 14 6

δια-χωρίζειν[2]: ταῦτα πάντα διεχωρίσαμεν 9 7. PASS. διακεχωρισμένα 8 11

διδακτός: τοῦτο οὐ διδακτὸν ᾤμην εἶναι 12 10

διδασκαλία 19 15; ὑπακούοντας τῆς δ. 14 3; ἐπὶ δικαιοσύνης διδασκαλίᾳ 4

διδάσκαλος: τοῦ δ. 12 18

διδάσκειν: 14 3, 15 3 5 10 13: διδάσκει 5 12, 17 3, 19 18; διδάσκων 3 11, 4 1, 9 1; διδάσκοντα 7 7; ἐδίδασκον 10 13.—c. dupl. acc. 7 9, 18 9; ταῦτα (αὐτοὺς) διδάσκω 13 10; (τούτους) δικαιοσύνην διδάσκει 5 12; δίδασκέ με τὰ ἔργα τῆς γεωργίας 15 9, 17 9, 18 1; ἐδίδαξέ με ταύτην τὴν τέχνην 19 16, 20 22; ἄλλον διδάξαι ἅπερ αὐτὸς ἐπίσταμαι 12 4.—c. acc. pers. et infin. πείθεσθαι δ. 13 9; (τούτους) ἐπιμελεῖσθαι διδάσκω 12 9; διδάσκεις 6; διδάσκει 19 18 19; ἐδιδάσκομεν αὐτὴν εὐνοικῶς ἔχειν πρὸς ἡμᾶς 9 12; διδάξαι 12 10.—seq. ὅτι: δ. ὅτι 13 12; ἐδιδάσκον αὐτὴν ὅτι οὐ δοκεῖ 9 12.—seq. ὡς: δ. ὡς συμφέρει 11 23, 18 9; ἐδίδασκον αὐτὴν ὡς οὐκ ἂν δικαίως ἄχθοιτο 9 14. PASS. οὐκ ἀμελήσει τῶν διδασκομένων 7 8.—c. acc. διδασκομένη τἀγαθά 8 11; τὸν διδασκόμενον (τὴν γεωργίαν) 15 10; ταύτην τὴν ἐπιμέλειαν διδαχθῆναι 12 13.—c. inf. διδαχθῆναι ἐπιμελεῖσθαι 12 13. Comp. ἐκ-, ἐπι-

διδόναι, I *tribuere*: δ. καὶ λαμβάνειν 7 26.—c. acc. rei v. pers. et dat. pers. 4 5, ἐδο-

σάν σε ἐμοί 7 11, 9 10; *ὅταν οἱ θεοὶ διδῶσιν ἀφθονίαν ἡμῖν* 12 6; *διδόασιν* 21 12; *οὐκ εἶχέ μοι δοῦναί τι* 8 16.—c. acc. rei *ὅταν δῶρα διδῷ* 4 15, 8 16; *λόγον δ. καὶ λαμβάνειν* 11 22. PASS. *δίδοται* 21 12; *ἔργα ταλάσια θεραπαίναις δίδοται* 7 6. II *concedere*: *τέκνα ἦν θεὸς ποτε διδῷ ἡμῖν γενέσθαι* 7 12; *ὅτῳ ἂν μὴ δῷ (χρῆσθαι) ὁ κύριος* 9 16; *τοῖς μὲν (οἱ θεοὶ) διδόασιν εὐδαιμονεῖν τοῖς δ' οὔ* 11 8. Comp. *ἀπο-, δια-, ἐπι-, μετα-, παρα-*

δι-ειλημμένως (*διαλαμβάνειν*), *diserte* 11 24

δι-εκ-περαίνειν[267] 6 1

δι-ελαύνειν: *διελαύνων* 4 8

δι-εξιέναι: *τὰ λοιπὰ δ.* 6 2; *διέξιθι αὐτήν* 15 13; *οἱ διεξιόντες αὐτήν* 16 1

δι-έρχεσθαι, *percensere*: *ἐπεὶ ταῦτα διήλθομεν* 9 6; *ὅσα διεληλύθαμεν* 6 2.—*rationes computare*: *διελθεῖν* 6 3

δι-εσκεμμένως,[3] *considerate* 7 18

δι-ευκρινημένος: *διευκρινημένοις* 8 9; *διευκρινημένους* 6

δι-ηγεῖσθαι 'to describe,' 'set forth in detail': c. acc. rei 5 1, 11 1 2; *ταῦτα διηγουμένου* 7 9; *διηγοῦ τελέως τὰ σὰ ἔργα* 11 6.—c. dat. pers. *ξένῳ τινι διηγούμενος* 4 20.—c. acc. rei et dat. pers.; *εἴ μοι γυμνικὸν ἀγῶνα διηγοῖο* 7 9; *ἄλλα σοὶ διηγήσασθαι* 10 1; *διηγήσομαι* 11 2 7.—seq. *ὡς*: *ἥν σοι διηγήσωμαι ὡς* 6 12.—praeced. claus. interr. *τί . . διηγοῦ μοι* 7 9

δι-ημερεύειν 11 18

δίκαιος: *ἐκ τοῦ δ.* 7 15; *ποιεῖν αὐτὸν (τὸν ἐπίτροπον) δίκαιον* 15 5; *τὸ δ. μέρος* 7 33; *τοὺς δ.* 9 13, 14 7 9; *δικαίους περὶ τὰ διαχειριζόμενα ἀπεργάζεσθαι* 14 6

δικαιοσύνη: *δικαιοσύνην διδάσκειν* 5 12, 14 3, 9 13; *διὰ τὴν δ.* 14 9

δικαίως 2 15, 3 11, 4 16 25, 6 12, 9 16, 11 3, 21 8

δίκη: *δ. ἀξίαν ἐπιθεῖναι* 12 19; *δίκην δίδωσιν ἀμελῶν* 7 31

δῖνος, *area* 2 7; *ὁμαλίζοιεν ἂν τὸν δ.* 18 5

δι-οικεῖν, *administrare*: *τὰ ἑαυτοῦ δ.* 2 13; *τὰ ἐν τῇ οἰκίᾳ δ.* 7 3; *δ. τὰ προσήκοντα αὐτῇ* 4; *τὸν ἑαυτῶν οἶκον δ.* 11 10; *δ. τὰ ὄντα* 8 10

δι-ορᾶν *ὅ τι χρὴ ποιοῦντα βιοτεύειν* 6 1

διότι, *quia* 8 8, 20 3

διπλάσιος: *διπλασίου* (*duplo pluris*) *ἀξία* 7 41; *ἐν δ. χρόνῳ* 21 3

δι-πόδης[2], *es*, *bipedalis*: *διπόδου* 19 3

δὶς *ταὐτὰ ἄχυρα λικμᾶν* 18 8; *δὶς ἀποθάνῃ* 21 12

δίχα, *seorsim*: *δ. κατέθεμεν (ταῦτα)* 9 8; *δ. ποιεῖν τὴν γῆν καὶ τὴν ὕλην* 16 15

δοκεῖν, **A 1** *videri*, c. dat. 1 7; *μοι δοκῶ* 2 1 2, 6 1 11, 16 6 9; *δοκῶ μοι* 2 1; *ἐάν τί σοι δοκῶ μὴ καλῶς ποιεῖν* 11 2; *οὐ δοκῶ σοι;* 22; *δοκεῖς (σαυτῷ)* 2 9, 5 18; *μοι δοκεῖς* 1 13, 2 2, 3 3, 4 25, 6 1; *δοκεῖ* 4 9, 17 3, 18 7, 19 7; *μοι δοκεῖ* 2 4, 7 23, 8 9, 11 9 19, 12 20, 13 5, 14 10, 15 1, 19 6, 21 12; *δοκεῖ μοι* 7 32, 11 12, 20 14, 4 7; *ἐμοὶ δοκεῖ* 1 5, 5 11, 7 22, 11 12, 17 6, 20 26; *ἔμοιγε δοκεῖ* 1 16, 7 6; *σοὶ δοκεῖ* 16 11; *δοκεῖ σοι* 17 13; *δοκεῖ ἡμῖν* 1 5; *ἀμφοτέροις ἡμῖν ταὐτὰ δοκεῖ* 17 1; *μοι δοκοῦμεν* 15 6; *σοὶ δοκοῦ-*

μεν 17 15; δοκοῦμέν σοι 2 1; δοκοῦσι 4 3, 7 40, 8 3; ἐμοὶ δοκοῦσι 7 18; ἔμοιγέ τοι δοκοῦσιν 12 13; εἶναί τινές μοι δοκοῦσιν ἡλικίαι 3 10; δοκοῦσί μοι 14 4; δοκοῦσί σοι 17 13; ἢ δόξω σοι; 3 1 4; δόξει 7 37; ἐδόκει 6 9 10, 4 11; ἡμῖν ἐδόκει 1 7, 6 5, 9 11; ἐδόκει ἡμῖν 2 12 10; ταῦτα ἐδόκει μοι 10 10; ἐδόκει σοι 9 1; ὡς ἂν τῷ ὄντι καλὴ φαίνοιτο ἀλλὰ μὴ μόνον δοκοίη 10 9; ὅπως λευκοτέρα δοκοίη εἶναι ἢ ἦν 2; ἂν δοκοίην 5; ὥς γ' ἐμοὶ ἔδοξεν 7 3; ἔδοξέ μοι 2 18, 6 16 17, 9 2; μοι ἔδοξε 7 1; ἔδοξεν ἡμῖν 6 4. **2** *putare*: καταμεμαθηκέναι δοκῶ 11 8, 12 19, 15 5; *δοκῶ μεμνῆσθαι* 7 43, *ἐδόκουν καταμανθάνειν* 6 16; οὐκ ἐδόκουν ἔχειν **ἂν εἰπεῖν** 19 14; **ἔδοξα ἰδεῖν** 8 11. **3** *existimari*: ἀδολεσχεῖν δοκῶ 11 3; ἡ δοκοῦσα θηριώδης **παιδεία εἶναι** 18 9; **τὸ ἀνοητότατον** δοκοῦν εἶναι ἔγκλημα 11 3; εὐπατριδῶν δοκούντων εἶναι 1 17; **τῶν δεινῶν ἀμφ' ἵππους** δοκούντων εἶναι 12 20; ταῖς εὐπολέμοις δοκούσαις εἶναι 4 3; ἐνδεῶς δόξῃς τι ποιεῖν 2 6. **B** Impers. **1** *videtur*: ἐμοὶ γοῦν δοκεῖ 1 15 23; ὡς ἐμοὶ δοκεῖ 7 22, 11 12, 20 26, 21 11 12; **πᾶσι** δοκεῖ βέλτιον εἶναι 17 3; ἐμοὶ μὲν δοκεῖ κράτιστον εἶναι 6; ἀγαπη**τὸν σοι δοκεῖ εἶναι** 7 6; **ὥς γ'** ἐμοὶ ἔδοξεν 3.—**2** *placet, lubet*: πότερα δοκεῖ ἀρήγειν τῇ χώρᾳ 6 6; **ἔδοξέ μοι ἐπ' αὐτῶν τινα ἐλ**θεῖν 16 17, 9 2; ὅταν δόξῃ αὐτῇ 9 15; εἴ μοι αὐτίκα μάλα δόξειε **γεωργεῖν** 15 9

δοκιμάζειν, *explorare, examinare*: **δοκιμάζει** 4 8; **τὰ** σκεύη δ. εἰ καλῶς ἕκαστον ἔχει **ὥσπερ ἡ βουλὴ ἵππους καὶ ἱππέας δοκιμάζει** 9 15.—*probare*: ἐδοκιμάσαμεν ἀνδρὶ καλῷ τε κἀγαθῷ ἐργασίαν εἶναι κρατίστην **γεωργίαν** 6 8. MED. *eligere*: χώραν δοκιμασώμεθα τὴν προσήκουσαν **ἑκάστοις ἔχειν**. PASS. pictorum opera τὰ δεδοκιμασμένα καλὰ ἔργα αὐτοῖς εἶναι 6 13. Comp. **ἀπο-, δια-, συν-**αποδοκιμάζειν

δόκιμος, *probatus*: δ. ὅπλοις **τε καὶ ἵπποις** 4 7

δολοῦν, *decipere*: δολοίην σέ 10 3 dub.

δόξα: *τὴν σὴν δ., opinionem de te* 2 4

δουλικῶς[2])(*δεσποτικῶς* 10 10

δοῦλος: *οἱ δ.*)(*τῶν ἐλευθέρων* 5 16; *τοῖς δ.* 13 9. FIG. *δοῦλοι λιχνειῶν* 1 22

δραμεῖν: *v.s. τρέχειν*

δύναμις: **1** *facultas*, 'ability,' 'means': *τίς ἡ ἐμὴ δ.* 7 14; *ἀπὸ τῆς παρούσης δ.* 9 15. **2** 'capacity': *τῆς οἰκίας τὴν δ.* 9 2.—'productive power': *ἣν μὴ ἔχῃ (ἡ γῆ) τὴν* ἑαυτῆς *δ. ἐπιδεικνύναι* 16 4

δύνασθαι c. infinitivo 7 23; οὐ δύναμαι τὸν ἥττω λόγον κρείττω **ποιεῖν** 11 25; **τὸ ψεῦδος οὐ δύνασαι ἀληθὲς ποιεῖν** 12 1; **δύναται ποιεῖν** 13 5; **τί δύναται** φέρειν ἡ γῆ 13, 21 10; δύνανται **αὔξειν τοὺς οἴκους** 1 16, 5 1, 11 10, 16 5; δυνήσεσθαι γράφειν 15 7, 21 11; **ὅτι ἂν δύνωμαι καταμαθεῖν** 11 6; **ὅπως δύνῃ λόγον διδόναι** 22; **οὐκ ἄν σε δυναίμην ἀσπάσασθαι** 10 4, 7 14, 19 16; κἂν ἄλλον δύναιο διδάσκειν 18 8, 19 7; ἂν δύναιτο ἄνθρωπος 20 1; **οὐκ ἂν δύναιτο** 1 3; **δυναίμεθ' ἂν εἰπεῖν** 1 2; **δύναιντ' ἂν ἐξαπατᾶν** 10 8, 4 15; τῷ δυναμένῳ

ὠφελεῖσθαι 1 15; *δυναμένους ἐργάζεσθαι* 22; *τοὺς δ. ἀπέχεσθαι* 5 12.—infinitivus ex contextu repetendus: *ὅσον δύναμαι* 11 7; *ὅσον ἂν δύνωμαι* 22; *ὅ τι δύνασαι συνωφέλει* 4 1; *ὡς ἐδύνατο ἐλάχιστα* 3 13; *ὡς ἂν δύνωμαι ὁμοιοτάτην* 11 17; *ἣν δύνωμαι* 3 7, 11 1.—c. acc. pronom. *ταῦτα δυνήσεσθαι* 21 11; *δ. ὅσα ἀνδρὶ ἐλευθέρῳ προσήκει* 5 1; *ἃ οἱ θεοὶ ἔφυσάν σε δ.* 7 16 30; *ἃ τὸ ἕτερον ἐλλείπεται τὸ ἕτερον δυνάμενον* 28; *ἅ τε δύναται καὶ ἃ μὴ σαφηνίζει* (*ἡ γῆ*) 20 13

δυνατός, *aptus*: *σῶμα ἧττον δ. πρὸς ταῦτα* 7 23.—*potens*, *opulentus*: *δ. ἰσχυρῶς ἀνδρός* 11 10; *τοῖς δυνατωτέροις τρέφειν τοὺς πλείους προστάξαι* 17.—*δυνατόν*, *quod fieri potest*: *ὡς δ.* 11 17; *ἐκ τῶν δ.* *pro eo atque licuit* 7 12

δυς-έρως[6]: *οἱ τῶν ἀφροδισίων δυσέρωτες* 12 13

δύς-κολος *μαθεῖν* 15 10

δυς-λύτως[3] *ἔχει* res sine ordine repositae 8 13

δυς-τραπέλως[2 7], *incomposite* (Sch. in Soph. *Aiac.* 925 *δυστράπελος*: *δυσκίνητος, ἀμετάτρεπτος*: Hesych. *δυσμετάθετος*): *δ. συγκεῖται* 8 15; *δ. ἔχον* 16

δυς-χερής: *τεταγμένη στρατιὰ δυσχερέστατον τοῖς πολεμίοις* 8 6

δωρεῖσθαι: *δωρούμενον τοῖς ποιοῦσιν* 5 15

δῶρον: *δ. μεγάλοις καταπλουτίζει* 4 7; *δώροις κοσμεῖ* 8; *ὅταν δῶρα διδῷ* 15; *τοῖς ἐπὶ τὰ δ. κεκλημένοις* 16; *τὰ παρὰ τῶν συμμάχων δ.* 20

Ἐάν for *ἢ ἄν*. Of the three forms *ἐάν ἤν ἄν* Xen. uses the two first indifferently, the third generally when the preceding word ends in a vowel or diphthong as c. 10 8, very seldom when it ends in a consonant. Dindorf rejects *ἄν* altogether, as destitute of MS authority). *ἐάν τί σοι δοκῶ ποιεῖν* 11 2; *ἐὰν ἔχω* 16; *ἢν βραχὺς ᾖ*—*ἐὰν δὲ ὑψηλὸς ᾖ* 18 2; *ἐ. τις ἀδικῇ* 7 25 41; *ἐ. τι αἰτῶ* 8 10; *ἐ. ἐπικωλύσωσιν ἀλλήλους* 4; *ἐ. δὲ δή* 13 3; *ἐ. μὴ ἀπολέσῃ, πάνυ ἀγαπητόν* 16; *ἐ. δέῃ* 17 9; *ἐ. παρέχηται* 20 21; *ἐ. βούλῃ* 24.—in an alternative clause of condition: *ἐάν τε πολύ, ἐάν τε ὀλίγον σπείρῃ* 17 5; *ἐ. ἄρα στερηθῶσι* 5 13. **κἄν** crasis of *καὶ ἐάν*, *et si*: 1 8, 4 9, 11 14, 17 9.—*etiam si*: 8 7 19

ἐᾶν, *sinere*: *ἐ. ῥᾳδιουργεῖν* 20 17.—*οὐκ ἐᾶν*, *verbis dissuadere*, *vetare*: *οὐκ ἐᾷ λαμβάνειν* 5 4; *οὐκ ἐᾷ ἀργοὺς τὰς μελίττας εἶναι* 7 33; *οὐδέποτε εἴα ὠνεῖσθαι* 20 22. PASS. *ἐώμενοι ῥᾳδιουργεῖν* 19

ἔαρ: *ἔαρος*, *vere* 16 1 2

ἑαυτοῦ, *ῆς*, *sui ipsius*: *τὸν ἑ. οἶκον* 1 3; *τὰ ἑ. διοικεῖν* 2 13; *τῶν ἔργων τῶν ἑ.* 7 31; *τὴν ἑαυτῆς δύναμιν ἐπιδεικνύναι* 16 4; *τὴν ἑαυτῆς φύσιν* 5; *τέκνων τῶν ἑαυτῆς* 9 19; *ἐπιστήμονας ἑαυτῆς ποιεῖν* 19 17; *τὸ ζεῦγος ὠφελιμώτερον ἑαυτῷ γεγένηται* 7 28; *ἑαυτὴν ἐπιδεικνύναι* 10 9; *ἑαυτὴν ψιλοῦν* 19 19; *τρυγᾶν ἑαυτήν ibid.*; *τὸν ἑαυτῶν οἶκον* 11 10; *ἑαυτοῖς εὖνοι* 12 8; *τὰ ἑαυτοῖς ἀρκοῦντα* 7 19; *τῶν ὁμοίων τυγχάνοντας ἑαυτοῖς* 13 11; *κρίνεσθαι παρέχουσιν ἑαυτάς* 10 13

ἐγ-γίγνεσθαι c. dat. 13 11;

ὅλῳ τῷ στρατεύματι ὑπὸ τῶν ἀγαθῶν ἀρχόντων ἐγγίγνεται τὸ φιλοπονεῖν 21 6; ὑπὸ κόπρου ἰσχὺς αὐτῇ (τῇ γῇ) ἐγγίγνεται 17 10

ἐγείρειν: πρωὶ ἐγείρουσα 5 4

ἔγ-κλημα: τὸ πάντων ἀνοητότατον ἔ. 11 3

ἐγ-κρατής c. gen. rei, 'not a slave to': τῶν τοιούτων ἐγκρατῆ malarum cupiditatum 2 1; ἐγκρατεῖς ὢν δεῖ 7 27; ἐγκρατεῖς ὢν σὺ κελεύεις 12 6; ἐγκρατεστάτη γαστρὸς κ. οἴνου κ. ὕπνου κ. ἀνδρῶν συνουσίας 9 11

ἐγ-χειρεῖν, *aggredi*: τοὺς ἐγχειροῦντας 14 5

ἐγ-χειρίζειν: τὸ εἰδέναι ὅπου ἕκαστόν ἐστι ταχὺ ἐγχειριεῖ sc. αὐτό 8 10

ἔγχουσα[2] 10 2 7

ἐγ-χωρεῖν: impers. οὐκ ἐγχωρεῖ μαστεύειν 8 16

ἐγώ: ἐ. τοίνυν εἴθισμαι 11 14; ἐ. οὖν πειρῶμαι 14 6, 11 8, 12 5; ἐ. σοι δείξω 2 16; ἐ. σε οὐκέτι ἀφήσω 3 1; ἐ. σε ἄξω 6; εἶπον ἐ. 9 14; ἐ. εἶπον 10 1, 11 1; ἐ. καλῶ 1 7; ἐ. τούτοις οὐκ ἔχω ἀντιλέγειν 2 9; ἐ. λέγω 3 6, 21 11; ἐγὼ δέ σοι ἐπομόσας λέγω 20 29; ὅσα λέγω ἔφη ἐ. 8 13; ἐ. ὁρῶ 1 17, 3 8; ταῦτα ἐ. διηγοῦμαι 5 1; ὡς μὲν ἐ. οἶμαι 1 17; ἐ. μὲν οἶμαι 2 3, 10 5; ἐ. ἔλεγον 8 17; ἐ. σοι ἔλεγον 19 17; ἐ. τε . . σύ τε 7 13; ἐ. δή σοι λέξω 20 2; ἐ. σοι δείξω 2 16; ὅτε ἐ. ἔφην πλουτεῖν 2 9; ἐ. οὖν ἔλεγον 8 17; ἐ. εἶπον 10 1, 11 25, 12 1, 17 6, 20 1; ἐ. σε ἄξω 3 6; ἐ. σὲ σύνοιδα 8 7; ταῦτα ἐ. ἀκούσας 15 7: ὅπως ἂν ἐ. εἰ βουλοίμην λαμβάνοιμι 16 9; ἐ. ἔφην 12 3 11 12 13 17, 15 5, 16 11, 17 8; ἔφην ἐ. 7 2 15 33 37, 8 2 4 21 22, 9 1 2 18, 10 1 5 9, 11 1 11 13 19 23 25, 12 1 2 3 5 6 7 9 10 12 15 16, 13 1 3 4 5, 14 1 3, 15 1 2 5 6 9 13, 16 2 6 10 11 12 13 15, 17 2 3 4 7 9 11 12, 18 1 3 4 5 6 7 8 9 10 11 12 13 14 16, 19 1 3 4 5 6 7 8 9 14 15, 20 27; ἐ. μὲν τοίνυν οὐδαμῶς ἔνδον διατρίβω 7 3; ἐ. τοίνυν . . εἰπέ μοι ἔφην 10 2; ταῦτα τοίνυν ἐ. ποιῶν συκοφαντοῦμαι 11 21; ἐγώ τε σὲ ἔλαβον καὶ οἱ σοὶ γονεῖς ἔδοσάν σε ἐμοί 7 10; ὥσπερ ἐ. ἐδίδασκον αὐτήν 10 13; οἰκτίρω σε ἐγώ 2 2; συστήσω σοι ἐ. 3 14; τί ἂν δυναίμην ἐ. σοι συμπρᾶξαι 7 14; συνομολογῶ σοι ἐ. 21 2; ἐ. μὲν αὐτὸν οὐκ ἂν ἀγαίμην 21 10; τοῦτον ἐ. φαίην ἂν ἔχειν *ibid.*; σύ τε . . κἀγώ 11 1; σὺ μὲν . . ἐ. δέ 7, 20 29; σοι διηγήσομαι ἃ ἐ. ποιῶν διατελῶ 11 2 7; ἀλλ' ἐ. μὲν δὴ πῶς ἂν μεταρρυθμίσαιμι 3; οὕτω δὴ ἐ. ἀνέκυψα 5; οὕτω δὴ ἐ. ἄρχομαι 8; ἐ. ὑπὸ σοῦ ἀναπέπεισμαι 21 1; συνομολογῶ σοι ἐ. 2; ὡς ἂν ἐ. δύνωμαι 11 17; ὅταν ἐ. ἀπῶ 12 4; ταῦτα ἐ. ἀκούσας ἠκηκόη ἂν 15 7; ὅπως ἂν ἐ., εἰ βουλοίμην, λαμβάνοιμι 16 9; ἄγων με δι' ὧν ἐ. ἐπίσταμαι 19 15; ἵνα πειρῶμαι καὶ ἐ. σε μιμεῖσθαι 11 6; τὸν μὲν ἵππον . . ἐγὼ δέ 15; ἀλλὰ καὶ ἔμελλον δὲ ἐ. 22; καὶ ἐ. ἀκούσας ταῦτα without a verb of saying 9; καὶ ἐ. δή 2 13; καὶ ἐ. μέντοι ἠρόμην 20 26, 10 9; βουλευόμενος ἐγὼ ὑπὲρ ἐμοῦ 7 11; σύ τε κἀγώ 11 1; πρόσθεν ἐμοῦ 17 6; ἀντ' ἐμοῦ ἐπιμελόμενος 12 4; οὐδὲν ἐμοῦ λείπει 18 5; βουλομένου μαθεῖν σου παρ' ἐ. 2 15 16; δεινοτέρους ἐ. 15 16; ἐπιστημονέστερον ἐ. 3 14;

βελτίων ἐ. 7 42; ἐδεῖτό μου 9 1; ἀποπειρᾷ μου καὶ τοῦτο 19 13; ἐμοὶ γοῦν δοκεῖ 1 5 15; ἐμοὶ μὲν δοκεῖ 5 11, 17 6; ὡς ἐμοὶ δοκεῖ 7 22, 20 26, 21 12; ὥς γε ἐμοὶ δοκεῖ 11 13; ὥς γ' ἐμοὶ ἔδοξεν 7 3; ἐμοὶ μὲν εἰσὶν οἳ καὶ ἐπαρκέσειαν ἂν 2 8; τὸ εὐνοεῖν ἐμοὶ καὶ τοῖς ἐμοῖς ἐγὼ πειρῶμαι παιδεύειν 12 5; οὐ σοὶ αἰσχρὸν ἀλλ' ἐμοὶ πολὺ αἴσχιον 15 13; ἐγέλασας ἐπ' ἐ. 2 9; τὰ ἐμὰ ἱκανά ἐστιν ἐμοὶ παρέχειν τὰ ἐμοὶ ἀρκοῦντα 4; σύγε τὰ αὐτὰ ἐμοὶ γιγνώσκων τυγχάνεις 19 12; οὕτω ἐμοὶ ἔχει 2 12; τὰ ἐ. ἀναγκαῖα 14; μὴ ὄντος παρ' ἐμοὶ 15; εἰπέ γέ μοι 9 18; εἰπέ μοι 1 1, 7 10, 10 3; διηγοῦ μοι 7 9; καὶ τόδε μοι δήλωσον 12 17; καὶ τόδε ἀπόκριναί μοι 19 4; οὐκ εἶχέ μοι δοῦναι 8 1; πολύ μοι μᾶλλον διέξιθι 15 13; καὶ λέξον γέ μοι 18 6; οὐδ' ἀναγρύζειν μοι ἐξουσίαν ἐποίησας 2 11; οὔτε ἄλλος μοι παρέσχε τὰ ἑαυτοῦ διοικεῖν 13; οὐκ ἂν ἐμέμφου μοι 15; τί ἂν ἔτι μοι μέμφοιο *ibid.*; μεμεληκέναι μοι 16; πρὶν ἄν μοι ἀποδείξῃς 3 1; μοι ἐπεδείκνυεν 10 1; μοι δοκεῖς 3 3, 4 25; μοι δοκῶ 6 1 11; ἡδύ μοι δοκεῖ 11 9; μοι δοκεῖ 2 4, 7 23, 8 9; δοκεῖ μοι 11 12; μοι δοκοῦσι 3 10; ἔδοξέ μοι 6 16 17, 9 2; μοι ἔδοξε 7 1; οἶμαι εὑρεῖν ἄν μοι 2 3; ἐπεὶ ἤδη μοι χειροήθης ἦν 7 10; ἵν' ὑπερφέρηταί μοι τὰ ἄχυρα 18 8; ὅσα μοι ἔστιν 7 13; ἀπεκρίνατό μοι 14; μοι ἀπεκρίνατο 38; ἀρεσκόντως γέ μοι 11 19; σὺ δέ μοι λέξον 13; ἐμὲ πῶς οἴει ἂν ἐπιστηθῆναι 2 11; ἐ. ἀναπείθοντα 3 7; τοῖς ἔργοις οἷς ἐμὲ δεῖ πράττειν 7 32; ἐὰν ἐμὲ σὸν θεράποντα ποιήσῃ 42; ἐμὲ γὰρ δὴ τοῦτο ἐλάνθανεν 11 25; καὶ αὐτὸς ἐπετήδευσε καὶ ἐμὲ ἐδίδαξεν 20 22; κελεύεις προστατεύειν μέ σου 2 9; σὺ δ' ᾤου με ἐρεῖν 11 21; ἐπὶ τοιοῦτον οὐδέν με παρεκάλεσας 3 7; πωλοδαμνεῖν με κελεύεις 10; ἐδίδαξε ταῦτά με οὐδεὶς 18 9; ὅτε ἤρου με 19 14; με ἐπεχείρησας ἐρωτᾶν *ibid.*; με ἐπηρώτησας 15; ἀνέπεισάς με 16; δίδασκέ με αὐτά 15 9; τοῦτο σύ με δίδασκε 17 9

ἔγωγε 7 4; καὶ ἔ. ἐρῶ 6 12; οὐ μὰ Δί' οὐκ ἔ. 1 17, 2 14; οὔκουν ἔ. . . . οὐδέν μοι δοκῶ 2; καὶ πόλλακις ἔ. 19 3; οὐδὲ μὰ Δί' ἔ. 3 4; οἶμαι μὲν ἔ. 7 17; ᾤμην ἔ. σὲ εἰδέναι 5 19; ἔ. νομίζω 1 7, 17 9; οὐ γὰρ ἂν ἔ. σὲ δυναίμην 10 4, 18 2; οὐκ ἀντίος ἔ. (*sc.* τέμνοιμ' ἄν) 1; ἔμοιγε δοκεῖ 1 1 3 9 16, 4 12, 7 6; ἔμοιγέ τοι δοκοῦσιν 12 13

ἐδάσατο: *v.s.* δατεῖσθαι

ἕδρα: ἕ. ἐντίμοις 4 8

ἐδώδιμος[2]: σῖτος ἐ. 7 36

ἐθέλειν: ἐθέλεις παρέχειν 2 13; εἰ ἐθέλοις μανθάνειν 15; χάριν ἐθέλοντα ἀποδιδόναι 12 19; ἐθελόντων ἄρχειν 21 12; ἐθέλοντας ἐργάζεσθαι 3 4; πείθεσθαι 5 15; πονεῖν ἐθέλοντας 13 11, 21 4; ὅπως μένειν ἐθέλωσι 5 16; ᾧ ἂν παραμένειν ἐθέλωσι 4 19; τῷ ἐ. πονεῖν 14 10.—οὐκ ἐθέλειν, 'to be reluctant': μήτε γεωργεῖν ἐθέλων 20 15.—de rebus inanimatis: ὅσα ἡ γῆ φύειν ἐθέλει 4 13

ἐθελοντής: ἐθελοντὰς πονεῖν 21 3

ἐθίζειν: ἐθίζει καρτερεῖν 5 4. PASS. εἴθισμαι, *consuevi* w. object infinitive 11 14

ἔθνος, *gens*: ἐξ ὁπόσωνπερ ἐ.

4 5.—*sexus*: *τὸ ἔ. τὸ θῆλυ* 7 26

ἔθω: *εἰωθώς*, *solitus* 7 1

εἰ, *si*: w. pres. ind. in protasis or If-clause, pres. ind. in apodosis or principal clause where nothing is implied as to fact or fulfilment 3 9, 4 12, 7 31.—w. fut. ind. in apod., pres. ind. in prot. 12 5.—w. opt. in prot., pres. ind. in apod. 4 15, 8 15.—w. opt. in apod., fut. ind. in prot. 8 17, 21 10.—w. pr. ind. in protasis, *ἄν* w. inf. (the oblique of pr. opt.) in apod. 3 16.—w. pr. ind. in apod., opt. in prot.: *ἔστιν . . εἰ μὴ τύχοι* 1 4; *ἐμοὶ δοκεῖ (πάντα τοῦ οἴκου εἶναι) καὶ εἰ μηδ᾽ . . εἴη* 5; *εἰ πωλοίη . . εἰ μή τις ἐπίσταιτο . . οὐδὲ ἐστί* 12, 4 15, 11 5, 15 2.—w. imperative in apod., opt. pres. in prot. *εἰ μὴ δέοιο, βούλοιο δέ, δοκιμασώμεθα* 8 10.—w. *ἄν* and aor. infin. in apod., opt. pres. in prot. 2 18.—w. *ἄν* and pres. infin. in apod., opt. aor. in prot. 15 9.—w. pres. infin. in apod., opt. in prot. 15 2 dub.—w. *ἄν* and opt. pres. in apod., opt. pres. in prot. 1 3, 4 15, 7 9, 15 11, 16 14.—w. opt. of oblique statement in apod., opt. in prot. 9 18.—w. *ἄν* and aor. infin. in apod., double *εἰ* w. opt. pres. in prot. 2 18.—w. secondary tenses of the ind., both in protasis and in apodosis 2 15, 11 4 (aorist and imperfect), 9 18 (both imperfects); *ἄν* w. verb implied in comparative clause represented by *ἤ*, 'than if' 10 11, 11 15. **εἰ μὲν δή** 4 12. **εἰ δὲ μή**, *sin minus, alioqui* 3 12, 13 2, 15 2. **καὶ εἰ μή** 1 4, 2 12. **οὐδ᾽ εἰ**, *ne si—quidem* 2 4 where the negative belongs to the principal clause. **εἰ μή**, *nisi*, w. fut. ind. 8 17, 9 14. **εἰ μή—γε** 1 10. **εἰ μή πέρ γε** 1 13, 7 17. **εἴ τις** 16 14, 1 9; *εἴ τις ἀδίκως τιμᾶται* 11 24; *εἴ τινα δεόμενος ἰδεῖν τυγχάνοιμι* 14; *εἴ τι κακόν* 1 7; *εἴ τι λυπηρὸν εἴη* 9 12; *εἴ τι ἄλλο τοιοῦτον* 9; *εἴ τι ἔχεις* 18 1. **εἰ** after a verb of emotion 'that': *οὐκ ἂν ἄχθοιτο δικαίως εἰ προστάττω* 9 16, 5 11.—**εἰ**, 'in hopes of,' *εἴ που ἴδοιμι* 6 15

εἰ introducing dependent questions, *num*, 'whether': *ἀποπειρᾶσθαι εἰ* 3 7; *καταμάθοιμεν ἂν εἰ* 4 5; *πεῖραν λαμβάνειν εἰ* 8 21; *ἠρώτα εἰ* 10 9; *ἠρόμην εἰ* 11 4; *ἐρήσεσθαι εἰ* 22, 15 1; *ἤρου με εἰ* 19 14; *εἰ . . δήλωσον* 11 23; *δήλωσον εἰ* 12 17; *εἰ . . δίδασκε* 17 9; *δοκιμάζειν εἰ* 9 15; *ἐπισκοπῶ εἴ τι ἀποστατεῖ* 8 15; *σκέψασθαι εἰ* 18 3; *ἐννοῶ εἰ* 9; *εἰ . . οὐκ οἶδα* 7 3; *εἰδότας εἰ* 3 2

εἰδέναι, *nosse*: c. acc. *τὴν φύσιν τῆς γῆς εἰ.* 16 2; *τοσοῦτον μόνον εἰ.* 18 4; *τούτους οἶδα* 3 8; *ἃ ἂν ἑκάστη εἰσφέρῃ οἶδε* 7 33; *τοῦτο εἰδώς* 15 7 8; *εἰσόμεθα τά τε σᾶ ὄντα καὶ τὰ μή* 8 10; *τί ἂν ἄλλο εἰδείη;* 18 4, 13 2, 16 2.—c. inf. 'to know how': *ἀκριβῶς τὰ ὄντα διοικεῖν εἰ.* 8 10; *τοσοῦτον μόνον εἰ. πατεῖν τὸν σῖτον* 18 4.—c. acc. et participio *δηχθεῖσαν οἶδα* (*memini*) *αὐτήν* 8 1, 13 12.—seq. claus. rel. *τὸ εἰ. ὅπου ἕκαστόν ἐστι* 8 10; *ἴσασιν ἃ δεῖ ποιεῖν* 20 1; *εἰ . . , ὅ τι συμφέρον . . εἴη, τοῦτο μὴ εἰδείη* 13 2, 16 2; *ἐν*

ὁποίᾳ τῇ γῇ δεῖ φυτεύειν οὐκ οἶδα 19 2; εἰδὼς ἅπερ ἐγώ 18 3; ὁ μὴ εἰδὼς ὅ τι δύναται ἡ γῆ φέρειν 16 2; οὐδὲ εἰδότι ὅ τι εἴη πλοῦτος 2 9; εἰδότι οὐδὲν ὅ τι συμφέρει 15 9.—seq. ὅτι: ᾤμην σὲ εἰ. ὅτι 5 19; ἴσμεν ὅτι 8 22; ἅπαντες ἴσασιν ὅτι βέλτιόν ἐστι 20 8; γῆν πάντες ἴσασιν ὅτι εὖ πάσχουσα εὖ ποιεῖ 14; οἶδ' ὅτι φράσω 16 8, 7 11, 19 3; οἶδα ἀκριβῶς ὅτι 16 14; τοῦτο οἶσθα ὅτι δεῖ 16 10, 18 6, 19 5; ὅτι δεῖ οἶσθα 17 7, 18 1; εὖ ἴσθι ὅτι 5 20, 20 24; εἰδότα ὅτι οὐδεὶς ἐδίδαξέ με 19 16, 8 2; μηδὲ εἰδότας εἰ 3 2.—οἶδ' ὅτι used parenthetically 2 6, 8 15, 3 7, 7 11, 12 3, 19 11.—εὖ ἴσθι ὅτι 20 24; εὖ ἴσθι used parenthetically 10 13, 17 10. —with proleptic accusative: γῆν πάντες ἴσασιν ὅτι κτλ. 20 14.—εἰδέναι χάριν, *gratiam habere*: σοὶ χάριν <ἂν> εἰδότας 2 15; χάριν εἴσεσθαι 7 37; ἵνα πολλήν σοι χάριν εἰδῶ 11 1. Comp. συν-

εἰκάζειν: καλὴν εἰκάσας γραφῇ γυναῖκα 10 1. Comp. ἀπ-

εἰκῇ, *temere*)(γνώμῃ συντεταμένῃ 2 18; εἰκῇ ἀπέβαλον (τὸν σῖτον) 20 28

εἰκός, c. inf. sub. ἐστί: 11 12, 16 12, 17 12, 18 1 7

εἰκότως 4 2, 17 15, 21 8

εἰκών: εὖ τὰς εἰκόνας ἐπάγεσθαι 17 15

εἶναι, *esse*: ἔσει 7 42· ἔσεσθαι 12 12. — participle ὤν omitted after τυγχάνειν, 'to be just now' 3 3, 20 28; w. adj. οἱ μὴ πάνυ ἔμπειροι 16 5; ὄν 12 7; ῥᾴδιον ὄν acc. abs. 20 10. **τὸ μὴ ὄν** 8 10. **τῷ ὄντι**, *revera* 2 9, 6 12, 10 5 9, 20 27, 21 8; αἱ οὖσαι (ἄμπελοι) 20 4; ὑποδεέστερα ὄντα 13 8. **τὰ ὄντα** 2 2, 7 15, 8 10; τῶν ὄντων 9 18; αὐτὰ τὰ ὄντα 10 3; πλείω τι τῶν ὄντων *ibid.* — in participial periphrases: χόρος ἐξ ἀνθρώπων συγκείμενός ἐστι 8 3; ἃ δεόμενά ἐστι 7 21 where see note; τὸ μὴ εἶναι τεταγμένον 8 23; ἐφ' ὅπερ τεταγμένοι εἰσί 20 19.—in an emphatic position, containing the predicate within itself and ceasing to be purely copular, *revera esse*: 3 12, 8 2, ὅπως λευκοτέρα δοκοίη εἶναι ἢ ἦν 10 2; οὐκ ἔστι ταῦτα 19 17, 20 13. **εἰσὶν οἵ** 2 8. **ἔστιν οἵ** = ἔνιοι 20 6, 21 6. **ἔστιν αὐτῶν ἃ** = ἔνια αὐτῶν 4 22; ἔ. ἐν οἷς τῶν στρατηγικῶν ἔργων 20 6; ἔστιν οἷς 21 6. **ἔστιν ὅτε**, *interdum* 2 2, 20 18.—w. partitive genitive, 'to be one of,' 1 5, 6 12, 19 1.—to denote 'part,' 'duty,' 1 2, 7 15, 16 9.—w. ἐν to signify state, condition: ἦν ἐν πολλῇ ἀθυμίᾳ 11 4; εἶναι ἐν τῷ ἔργῳ, 'to be engaged in one's work' 20 16.—to denote 'number': ἐν τοῖς καλλίστοις ἐπιμελήμασιν εἶναι 4 4.—μὴ ἑκόντες εἶναι, 'not if they can help it' 17 2.—**ἔστι**, *licet* (c. dat. et acc.) 1 4, 13 9, 16 3 4; οὐκ ἔ. ταῦτα 19 17; ἔ. ἀκοῦσαι 20 4; ἔ. προφασίζεσθαι 14. **ᾖ**, *liceat* 13 10. **εἴη**, *liceret* w. dat. 2 15. **εἶναι**, *licere* 21 11. Comp. ἀπ-; ἐν-, ἐξ-, μετ-, παρ-, προσ-, συμ-παρ-, συν-

εἰπεῖν, *dicere* 1 2; ἐγὼ εἶπον 20 1; εἶπον τῇ γυναικὶ ὅτι 9 14; εἶπον . . ἔφην 8 2; οὐδὲν ὧν εἶπας 19 14; ὅσα εἶπες

6 1; εἰπέ μοι ὅτι 9 18; εἰπέ μοι 10 3; ὥσπερ εἰ εἴποις ὅτι 15 7; πάντας ὡς εἰπεῖν 3 4, 12 8, ὡς συντόμως εἰπεῖν 12 10.—*iubere*: εἴπομεν αὐτῇ διδόναι 9 10. Comp. ἀπ-

εἴπερ 1 8, 12 4; εἴπερ . . γε 1 8 10; εἰ μή περ γε 13, 7 17

εἰρήνη: εἰρήνην παρέχοντος 4 10

εἰρηνικός[2]: τῶν εἰ. ἔργων 6 1; εἰ. ἐπιστήμας 1 17

εἴρηται: *v. s.* ἐρεῖν

εἰς: **1** of Place with verbs of rest: ταῦτα εἰς τὸ πλοῖον ἐνθέμενοι 20 28; τὴν ἐπιμέλειαν εἰς τὸ μέσον κατέθηκεν 7 26 10; εἰς τὸ κοινὸν ἀποφαίνω, κατέθηκας 13. **2** 'for,' 'with a view to' denoting purpose or the end served: ἀγαθῶν εἰς τὴν χρῆσιν καὶ κερδαλέων εἰς πώλησιν 3 9; εἰς τὸ σὸν σχῆμα ἱκανά 2 4; ὠφελιμωτέραν εἰς τὸν βίον 5 11, 6 4, 7 43; τοῖς εἰς τὸν πόλεμον ἀσκήμασι 11 19; σωμάτων ἄσκησις εἰς τὸ δύνασθαι 5 1; κόσμον τὸν εἰς ἑορτάς 9 6 10; εἰς ἐπιμέλειαν παιδεύεσθαι 12 15 17; ἐντεταμένους εἰς τὸ ἔργον 21 9; ἄριστον εἰς γεωργίαν 20 10; συνωφελεῖ εἰς ταῦτα 4 1.—*quod attinet ad*, 'as regards' 18 1, 19 12, 20 5 16 19.—w. verbs of spending 'on': ἀναλίσκουσιν εἰς ἃ δεῖ 3 5; εἰς τἀναγκαῖα δαπανᾶν 6, 7 36, 4 5; τελεῖν εἰς τὰς αὐτῶν ἐπιθυμίας 1 22.—**3** of Time: εἰς ἐνιαυτόν 9 8.—**4** of End or Limit: ἐκτρέφειν τὸ σπέρμα εἰς καρπόν 17 10

εἷς, μία, ἕν: εἷς ἕκαστος 8 7; ἀνὴρ εἷς παρὰ τοὺς δέκα 20 16; ἕν τι ἔργον 2 10; ἕν τι τῶν ἔργων 3 1; ἓν τῶν σοι προσηκόντων 7 37; οὐδὲ ἄλλο οὐδὲ ἓν 2 11; ἐνὶ ἑκάστῳ 9 2; ἐνὶ τούτων τῶν σπόρων 17 5; ἕνα ἕκαστον καὶ σύμπαντας 21 5; ἕν γέ τι φιλοτιμούμενος 4 24; καθ' ἓν ἕκαστον 19 14

εἰς-βαίνειν: εἰσβὰς εἰς τὸ μέγα πλοῖον 8 11

εἰς-καλεῖν, *intro vocare* 4 15

εἰς-φέρειν, *inferre* (*domum*): εἰσφέρωσιν 7 20; εἰσφέρῃ 33. PASS. ὅπως ἔξωθέν τι εἰσφέροιτο 39; τὰ εἰσφερόμενα 35; εἰσενεχθῇ 21 36; τῶν εἰσενεχθέντων τι 8 1; τὰ εἰσενεχθέντα 7 25 40

εἰς-φορά: **1** *illatio*: ἡ ἐμὴ εἰσφορά 7 40. **2** *collatio*, 'an extraordinary impost': εἰ. τοσαύτας 2 6. (Cf. *Inscript. Jurid.* p. 264, Dem. *or. de Chers.* § 70 ἔχων καὶ τριηραρχίας εἰπεῖν καὶ χρημάτων εἰσφορὰς καὶ λύσεις αἰχμαλώτων καὶ τοιαύτας ἄλλας φιλανθρωπίας

εἶτα, *deinde*, 20 29; εἶτα δέ 11 18.—w. participle: κᾆτα οὕτως ἐγνωκώς 2 4

εἴτε—εἴτε, *sive—sive* 7 27

εἰωθώς: *v.s.* ἔθω

ἐκ (ἐξ): **1** of Place, *e, ex*, 'from,' 'out of': ἐκ πολέμου καλῶς σῴζεσθαι 11 11; ἐκ τοῦ προσηνέμου μέρους . . ἐκ τοῦ ὑπηνέμου 18 6 7; χωρεῖν ἐκ τῶν οἴκων 20 21.—ἀσπάσασθαι ἐκ τῆς ψυχῆς (*ex animo, sincere*). **2** of Time, *inde a*: ἐκ παιδίων 3 10.—*post*: ἐκ τούτου 18 1 6; ἐκ τούτων 2 1, 4 12.—*propter* 8 1.—of Transition from a former state: ἐξ ἀμηχανίας εὐπορίαν 9 1; χῶρος ἐξ ἀργοῦ πάμφορος γιγνόμενος 20 23. **3** of Origin, of the ultimate Cause 7 31, 8 1, 20 4.—of the Instrument by which: ἐκ τούτοιν τὸ πείθεσθαι μανθά-

νουσιν 13 6. 4 of the Material: *χόρος ἐξ ἀνθρώπων συνέστηκε* 8 3. —'judging from,' 'according to': *ἐκ πάντων ὧν εἴρηκας ἀναπέπεισμαι.* — in Adverbial phrases: *ἐκ τῶν δυνατῶν*, *pro virili parte* 7 11; *ἐκ τοῦ καλοῦ τε καὶ δικαίου*, *honeste et iuste* 15; *ἐξ ἑτοίμου*, *prompte* 14 3

ἕκαστος 15 11, 1 2; *ἕκαστον καταβέβληται* 3 2, 8 14; *ἐκποδὼν ἑκάστου κειμένου* 8 20; *δεσπότου ἅπαντά ἐστι ὅ τι ἂν βούληται ἑκάστῳ χρῆσθαι* 9 16, 1 7; *ἐν χώρᾳ ἕκαστα τεταγμένα κεῖται* 8 3; *ἕκαστα διατέτακται* *ibid.*; *χορὸς σκευῶν ἕκαστα φαίνεται* 8 20; *ὅπως ἕκαστα γίγνεται* 11 16; *καταχωρίζειν ἕκαστα* 8 21; *λαβεῖν ἕκαστα* 22; *γραψάμενοι ἕκαστα* 9 10; *ἐξεργάζεσθαι ἕκαστα* 15 2; *ἐπηρώτησας ἕκαστα* 19 15.—c. art. *τῷ ἄρχοντι ἑ.* 4 5; *τῇ συσσιτίᾳ ἑ.* 8 12.—c. gen. *αὐτῶν ἑκάστη* 7 33, 4 8; *ἑκάστου τούτων* 11 20; *τούτων τῶν τεχνῶν ἑκάστης* 1 2; *τούτων ἕκαστον* 9 10; *ἑκάστῳ τῶν ἐργατῶν* 21 10; *διατάξαντος ἕκαστα τούτων* 4 21; *ἕκαστα τῶν ἔργων* 15 1; *αὐτῶν ἑκάστοις* 1 10; *ἑκάστοις αὐτῶν* 8 18. **εἷς ἕκαστος**, *unus quisque* 8 7; *ἑνὶ ἑκάστῳ* 9 2; *ἕνα ἕκαστον καὶ σύμπαντας* 21 5; *καθ' ἓν ἕκ.* 19 14

ἑκάτερος: *διατεταγμένοι ἐφ' ἑκάτερον* 4 9; *ἐν ἑ.* (*τῇ γῇ*) 19 7; *ἑκάτερον* 7 30; *τούτους οἶδα ἑ.* 3 8; *χωρὶς ἑκατέρους ἐπερωτῴη* 6 6; *ταῦτα ἑκάτερα* 11.—c. art. *ἑ. τῇ γῇ* 17 8.—c. gen. *ἑκάτερον ἡμῶν* 7 29

ἑκατόν: *ἑ. σταδίοις* 20 18

ἑκατονταπλασίων [1], *centuplus*: *πλέον ἂν εὕροι ἢ ἑκατονταπλασίονα τούτου* 2 3

ἑκατοστός: *ἑ. μέρος* 2 9

ἐκ-βαίνειν, *ex navi egredi*: *ἐκβαίνουσι* 8 8, 21 3.—*evadere*: *ὅπως ἐκβήσεται* 9 7

ἐκ-διδάσκειν [6], *edocere*: *πῶς ἐκδιδάσκεις τοὺς ἄλλους ὧν σὺ βούλει ἐπιμελεῖς γίγνεσθαι*; 12 16

ἐκεῖνος, *ille*: *κἀκεῖνος* 5 17.—(in ref. to what follows) 1 16; *ἐκεῖνο εὖ εἰδέναι ὅτι* 7 13, 15 1, 16 9

ἐκεῖσε, *illuc* 20 27

ἐκ-κόπτειν *τὴν ὕλην* 17 14

ἐκ-λέγειν, *exigere* (*vectigalia*): *δασμοὺς ἐκ τούτων ἐκλέγουσιν* 4 9. MED. *eligere*: *σὲ ἐξελεξάμην* 7 11; *ἑνὶ τούτων τῶν σπόρων χρῆσθαι ἐκλεξάμενον* 17 5

ἐκ-λείπειν, *deserere*: *ὅταν ἐκλίπῃ* alveum (*ἡ τῶν μελιττῶν ἡγεμών*) 7 38.—*deficere*: *τοῦ μὴ ἐκλιπεῖν ζῴων γένη* 7 19

ἐκ-πέμπειν: rex apum *ἐκπέμπει* apes foras 7 33

ἔκπλεως, *integer*: militum *τὸν ἀριθμὸν τὸν τεταγμένον ἔκπλεων ἔχοντες* 4 7

ἐκ-ποδών: *ἑ. ἑκάστου κειμένου* 8 20; *ἃ ἑ. ἀναιρεῖται* 20 11

ἐκ-πονεῖν: *ἐκπονοῦντι* 11 12; *ἐκπονοῦντα* 13

ἐκ-τρέφειν: de sue *ἁδροὺς χείρους ἑ.* 17 10; *ἣν ἑ. ἐᾷς τὴν γῆν τὸ σπέρμα* *ibid.* PASS. rex apum *τοῦ τόκου ἐπιμελεῖται ὡς ἐκτρέφηται . .* *ἐκτραφῇ* 7 34

ἐκφέρειν, *ferre*, *edere* 16 5. PASS. *exportari*: *ἵνα μὴ ἐκφέρηται* per furtum 9 5

ἑκών: *ἑκοῦσαν χαρίζεσθαι* 10 12; *ᾧ ἂν ἑ. πείθωνται* 4 19; *ἑκόντες εἶναι* (a parenthetic phrase in negative clause) 17 2

ἐλάα, *oliva*: *ἐλάαν* 19 13

ἔλαιον, *oleum*: οὐδὲ ἔ. οὐδὲ σῦκα ἔχει 20 4

ἐλάττων: ἐ. ἀργυρίου 8 1; βόθρον ἐλάττονα ποδιαίου 19 4; ὅτῳ ἐλάττονα διαλέγει 3 12

ἐλαύνειν, *agere*: ἐλαυνόμενα iumenta 18 4.—*equitare*: ἱππέας κατὰ τάξεις ἐλαύνοντας 8 6.—*remigare*: ἡμερινοὺς πλοῦς ἐλαύνοντας 21 3. Comp. δι-

ἐλάχιστος 7 17; ἐλάχιστα ἐωρακυῖαν καὶ ἀκηκουῖαν 3 13; ἐλάχιστα ὄψοιτο, ἀκούσοιτο 7 5

ἐλέγχειν, *redarguere* 11 23. PASS. *deprehendi*: ὑπὸ ἱδρῶτος ἐλέγχονται 10 8. Comp. ἐξ-

ἐλευθερία: διαμάχεσθαι περὶ τῆς ἐ. 1 23

ἐλευθέριος: Ζεὺς ὁ ἐ. 7 1

ἐλευθερίως: ἐλευθεριώτερον βιοτεύοντας 9 13

ἐλεύθερος ἄνθρωπος 5 11; ἀνδρὶ ἐ. 1; οὐδὲν ἧττον οἱ δοῦλοι τῶν ἐ. 16; ἐλευθέροις 14 9

ἐλ-λείπεσθαι: ἐλλείπεται 7 28

ἕλος: ἐν τῷ Φαληρικῷ ἕ. 19 6

ἐλπίζειν: ἐλπίζω (= νομίζω) 2 10

ἐλπίς: οὔτε ἐ. οὔτε ἐπιμέλειαν ἡδίονα 12 14; ἐ. ἀγαθῶν 5 6

ἐμαυτοῦ, -ῆς: τοῦ ἐ. χρῶτος 10 5; τὸ σῶμα τὸ ἐ. *ibid.*; ἐπιδεικνύοιμι ἐμαυτόν 10 5; αὐτὸς ἐμαυτὸν ἐξετάζων 2 1; ἐλελήθη ἐμαυτὸν ἐπιστάμενος 18 9 10

ἐμ-βάλλειν: εἰ ὁμοῦ ἐμβάλοι κριθὰς καὶ πυρούς 8 9; ἐμβαλὼν (ἐμβαλεῖν) τὸ σπέρμα τῇ γῇ 17 10 11; ἣν τις πλείονα καρπὸν αὐτῇ (sc. τῇ γῇ) ἐμβάλῃ 9; τὸ φυτὸν ἐ. 19 2; τοὺς σκαλέας ἐμβάλλετε τῷ σίτῳ 17 12 15; εἰ ταῦτα ἐμβάλλοι εἰς τὸ ὕδωρ 20 11. PASS. εἰς κόπρον ἐμβληθὲν 18 2. The technical term for throwing manure on the ground appears to have been ἐμβάλλειν as in the inscription containing the contract for a lease of the domains of Zeus Temenites, Minoa d'Amorgos, published by M. Homolle in the *Bulletin de Corresp. Hellén.* XVI 1892 p. 276 f § 5 ll. 21–25 κοπροφορὰς ἐμβαλεῖ ἑκάστου ἐνιαυτοῦ πεντήκοντά τε καὶ ἑκατὸν . . ἐὰν δὲ μὴ ἐμβάλη<ι>, ἀποτείσει ἑκάστης ἀρσίχου ('basket') τριώβολον· πίστιν δὲ ποιήσει πρὸς τοὺς νεωποίας ἦ μὴν <ἐμ>βεβληκέναι τὴ<ν κόπ>ρον κατὰ τὴν συγγραφήν

ἐμ-βιβάζειν εἰς τὴν δικαιοσύνην τοὺς οἰκέτας 14 4

ἐμός: ὁ ἐ. πατήρ 20 26; ἡ ἐ. φυλακὴ τῶν ἔνδον 7 39; ἐ. ἔργον 14; ἐμοὶ καὶ τοῖς ἐ. 12 5

ἔμ-πειρος: ἔμπειρον γενέσθαι (πασῶν τῶν τεχνῶν) 4 1; οἱ μὴ πάνυ ἔ. γεωργίας 16 5; τοῖς ἐ. γεωργίας 7

ἐμ-πίπτειν, *incessere*: μένος ἑκάστῳ ἐμπέσῃ 21 10

ἐμ-πλεῖν[2]: οἱ ἐμπλέοντες 8 8

ἐμ-ποδίζειν, *impedire*: οὔτε ἄλληλα ἐμποδίζει 8 13

ἐμ-ποιεῖν, 'to produce in another': λήθην ἐμποιεῖ πάντων 12 11; δικαιοσύνην αὐτῇ ἐνεποιοῦμεν 9 13.—c. infin. ὅταν ἐμποιήσῃς τινὶ τὸ ἐπιμελεῖσθαι 15 1; ἐμποιῆσαι τοῖς στρατιώταις ἀκολουθητέον εἶναι 21 7

ἔμ-πορος: οἱ ἔ. 20 27

ἔμ-προσθεν: τὸν ἔ. χρόνον 7 5

ἐμ-φύειν, *innasci iubere*: τῇ γυναικὶ ἐνέφυσε (ὁ θεὸς) τὴν τῶν νεογνῶν τέκνων τροφὴν 7 24

ἐν: 1 of Place, *in*: ἐν ὁπόσαις χώραις 4 13; ἐν ὑπαίθρῳ 7 19; ἐν ὀχυρῷ 9 3; ἐν

οἰκίᾳ 8 18; *ἐν τῇ ἀχυροδόκῃ* 19 7; *τὸ πλοῖον ἐν ᾧ πλέουσι* 20 28; *ἐν τῇ γῇ* 18 2, 19 2; *ἐν τριήρει* 21 2.—*inter*: *εὐνοίας ἐν φίλοις* 11 8; *ἐν τοῖς καλλίστοις ἐπιμελήμασιν* 4 4.—*penes*: *ἐν σοὶ πάντα ἐστίν* 7 14.—'in respect to': *ἐν τῷδε διαφέρονται* 17 4.—of Condition, State: *ὡς ἐν τῷ ἔργῳ ὦσιν* 20 16; *τῶν ἐν τῇ γεωργίᾳ . . τῶν ἐν τῷ πολέμῳ ἔργων* 5 19; *ἐν τάξει* 8 6; *ἐν χάριτι* 10; *ἦν ἂν ἐν πολλῇ ἀθυμίᾳ* 9 4. **2** of the Instrument or Means: *ἐν τοῖς αὑτοῦ (αὐλοῖς) μανθάνειν*, 'to learn on his own flute' 2 2 13. [Cp. *Mem.* IV ii 5 *πειράσομαι ἐν ὑμῖν ἀποκινδυνεύων μανθάνειν.*] **3** of Time: *ἐν ὥρᾳ* 5 4, 20 16.—'during': *ἐν τῇ σχολῇ, ἐν τῷ πλῷ* 8 15; *ἐν τῷ θέρει* 16 14; *ἐν τῷ χειμῶνι* 17 3 12; *ἐν τῷ πολέμῳ* 5 13; *ἐν πολέμῳ* 11 8; *ἐν τῷ αὐτῷ χ.* 19; *ἐν διπλασίῳ χρόνῳ* 21 3; *ἐν ᾧ*, *dum* 17 10

ἐν-αντίον, *coram*: *ἐ. τῶν φίλων* 3 1

ἐν-αντιοῦσθαι, *adversari*: *εἴ σοι ὁ θεὸς μὴ ἐναντιοῖτο* 2 18.—*non parere*: *ἐ. τῷ ἄρχοντι* 21 4

ἔνδεια, *inopia*: *ἀλυποτέρα αὕτη ἡ ἔ. τὸ ζητοῦντά τι μὴ δύνασθαι λαβεῖν* 8 2; *ἐὰν ἀντὶ τῆς περιουσίας ἔνδειαν παρέχηται* 20 21

ἐνδεῶς)(*ἱκανῶς* 2 6

ἔνδοθεν e gynaeceo 9 5

ἔνδον: *τά τε ἔ. καὶ τὰ ἔξω* 7 22; *ἔ. μένειν*)(*θυραυλεῖν* 30 35; *ἡ φυλακὴ τῶν ἔ.* 39, 11 14.—of a bee-hive 7 34

ἔν-δοξος, *nobilis*, *celeber*: *ἐνδοξοτάτη πρὸς τῶν πόλεων* 6 10

ἐν-εῖναι: *ποικίλη τέχνη ἔνεστιν ἐν τῷ ῥιπτεῖν τὸ σπέρμα* 17 7 [*τὰ ἐνόντα v.l.* pro *τὰ ὄντα* 2 3. Cp. Plat. *Rep.* 488 c *χρώμενος τοῖς ἐνοῦσι i.e. opibus*]

ἕνεκα, *gratia*, *propter*: *ὧν ἕ.* 2 7; *τίνος ἕ.* 7 10, 17 12; *τούτου ἕ.* 12 8; *ἐπαίνου καὶ τιμῆς ἕ.* 14 10; *κέρδους ἕ.* 8 12

ἐν-εργός, *cultus*)(*ἀργός*: *ἐ. γῆ* 4 9 8; *χώρας ἐ.* 15 17

ἔνθα, *ubi* 4 14.—for *ἔνθεν*, *unde* 18 1. *ἔνθα μὲν — ἔνθα δέ*, *apud alios—apud alios* 3 4

ἐνθάδε 7 2

ἔνθεν: for *ἐντεῦθεν ἔνθα* 6 1

ἐν-θυμεῖσθαι, *admirabundum cogitare*: *ἐνθυμοῦμαι* 17 15

ἐν-θύμημα, *res sollerter excogitata* 20 24

ἐνιαυτός: *εἰς ἐνιαυτόν* 9 8; *κατ' ἐνιαυτόν*, *quotannis* 4 6

ἔνιοι 1 6; *ἔ. τέχναι* 4 2; *ἐνίων* 1 17.—w. gen. *ἔνιαι τῶν φύσεων* 13 9; *τούτων ἔνια* 14 6; *ἐνίαις τῶν πόλεων* 4 3; *ἐνίους τῶν καλῶν* 6 16

ἐνίοτε, *interdum* 5 18, 8 23

ἐν-νοεῖν: *ἐννοῶ ὡς εὖ παρέσχησαι* 21 1; *πάλαι ἐννοῶ εἰ λέληθα ἐπιστάμενος* 18 9, 19 14

ἐν-οικεῖν: *ἐν ὁπόσαις χώραις ἐνοικεῖ* 4 13; *τῶν ἐνοικούντων*, *incolarum* 10

ἐνταῦθα *δή* 15 3, 20 1; *ἐ. ἤδη* 17 13

ἐν-τείνεσθαι: *ἐντεταμένους* (*intentos*) *εἰς τὸ ἔργον* 21 7

ἐν-τελής, *integer*: *τὰς δαπάνας ἐ.* 20 26

ἐντεῦθεν: **1** adv. of Place: *λαμβάνειν ἐ.* 8 10. **2** of Time: *ibi tum* 10 2, 11 1

ἐν-τίθεσθαι: *σῖτον εἰς τὸ πλοῖον ἐνθέμενοι* 20 28

ἔν-τιμος, *honorificus*: rex *ἕδραις ἐ. γεραίρει* 4 8

ἐν-τρίβεσθαι, *pigmento in-*

fricari: ἐντετριμμένην ψιμυθίῳ 10 2

ἐξ-άγεσθαι, *derivari*: τὸ ὕδωρ ἐξάγεται τάφροις 20 12. Cp. *Inscript. Jurid.* p. 144, referring to a contract to drain the marsh which surrounded the town of Eretria (Boeotia): κατὰ τάδε Χαιρεφάνης ἐπαγγέλλεται Ἐρετριεῦσιν ἐξάξειν καὶ ξηρὰν ποεῖν τὴν λίμνην τὴν ἐν Πτέχαις, αὐτὸς τὰ ἀναλώματα παρέχων εἰς τὴν ἐξαγωγὴν . . ἐπειδὰν δὲ ἐξαγάγει τὴν λίμνην, καρπιζέσθω τὴν γῆν τῆς λίμνης τριάκοντα ταλάντων μισθωθεῖσαν δέκα ἔτη . . ἐξαγαγεῖν δὲ τὴν λίμνην τὸ πλεῖστον ἐν τέσσαρσιν ἔτεσιν

ἐξ-αίσιος[6]: ὄμβροι ἐ. 5 18

ἐξ-αλίνδειν[2], 'to give a horse a good roll': ὁ παῖς ἐξαλίσας τὸν ἵππον οἴκαδε ἀπάγει 11 18

ἐξ-αμαρτάνειν, ἐξαμαρτάνοι in re familiari 3 13

ἐξ-αν-ίστασθαι, *surgere*: ἐξ εὐνῆς ἐξανιστάμενοι 10 8

ἐξ-απατᾶν, *decipere* 10 3; ἐξαπατῶν σε 5; ἐ. τοὺς ἔξω . . ἀλλήλους 8; τὰς ἐξαπατώσας 13. PASS. τοῖς ἐξαπατηθεῖσι 1 20

ἐξ-αρέσκεσθαι[2] θεούς 5 3 19

ἐξ-εῖναι, *licere*: οὐδ' ἔξεστιν 4 3; ἐ. πεῖραν λαμβάνειν 8 21, 9 16; ὁπόταν ἐξῇ σοι κολάσαι 7 41; ὥσπερ ἐξόν σοι 2 7

ἐξ-είργειν[2], *prohibere*: ὅταν μὴ ἡ ὥρα τοῦ ἔτους ἐξείργῃ 4 13

ἐξ-ελέγχειν, *erroris convincere*: ἐξήλεγξάς με 2 9

ἐξ-εργάζεσθαι, *efficere*: ὅπως δεῖ ἐ. ἕκαστα 15 2. *excolere*: ὁπόσους ἐξειργάσατο χώρους 20 26. PASS. χῶρον ἐξειργασμένον 22

ἐξ-ετάζειν, *explorare*, αὐτὸς ἐμαυτὸν ἐξετάζων 2 1; proretam in navi ἐξετάζοντα πάντα an suo ordine posita sint 8 15: mulier debet ἐ. τὰ σκεύη ὥσπερ ὁ φρούραρχος τὰς φυλακὰς ἐξετάζει 9 15. —*indicare*: τοὺς κακούς τε κἀγαθοὺς ἄριστα ἐ. 20 14; <τὸ> δεόμενον θεραπείας ἐξετάσει ἡ ὄψις 8 10

ἐξ-έτασις: ἐξέτασιν ποιεῖται τῶν μισθοφόρων 4 6

ἐξ-εταστικός: τὸν δεσπότην δεῖ εἶναι ἐξεταστικὸν an recte fecerint servi 12 19

ἐξ-ηγεῖσθαι, *docere*: ὅσα ἔχω ἐξηγήσομαί σοι 2 14

ἕξις, *habitus*: ἡ ἕ. τοῦ σώματος 7 2

ἐξίτηλος[3]: πορφυρίδας ἐξιτήλους 10 3

ἐξ-οικο-δομεῖν[23]: ἐξοικοδομοῦντες 20 29

ἐξ-ομοιοῦσθαι: ἐξομοιοῦται τοῖς ἔργοις οἷς ἐμὲ δεῖ πράττειν 7 32

ἐξ-οργίζειν, *irritare*: ἐξώργισάς με πρὸς τὴν ὕλην 17 15

ἐξ-ορύττεσθαι: ἐξορύττοιτο ἂν σκαπτόμενα 19 4

ἐξ-ουσία, *facultas*: c. inf. οὐδ' ἀναγρύζειν ἐξουσίαν 2 11; ἐξουσίαν ἐποίησεν φέρεσθαι 7 27; ἐξουσίαν παρέχων ἀπιέναι 5 6

ἐξ-υφαίνεσθαι[2], *pertexi, strui*: ἐξυφαινομένοις κηρίοις 7 34

ἔξω, *foris*, Adv. τὰ ἔ. ἔργα)(τὰ ἔνδον 'out-door occupations' 7 22 23 25 35; τῶν ἔ. ἐπιμελεῖσθαι 30. —τοὺς ἔ. 'strangers' 10 8. —Prep. c. gen. *extra*: ἔ. τῶν ἐρυμάτων 6 10; *praeter*: ἔ. τῆς οἰκίας 1 5

ἔξωθεν, *extrinsecus* 7 39

ἐοικέναι (εἴκειν): ἔοικε εἶναι 5 1, 20 28, 15 12; ἔοικας καλεῖν 1 7: λέγειν ἔοικας 12; ὡς ἔοικε 9; ὡς ἐοίκασιν 7 11

ἑορτή : *κόσμον τὸν εἰς ἑορτάς* 9 6 10 ; *ἑ. πληρεστέρας* 5 9

ἐπ-αγάλλεσθαι[2 6], *gloriari* : *ἐπηγάλλετο ἐπὶ τῷ χώρας ἐνεργοὺς ποιεῖν* 4 17

ἐπ-άγεσθαι, *applicare* : *τὸ εὖ τὰς εἰκόνας ἐ.* 17 15

ἐπ-αγωγός : *παιδεία ἐ. πρὸς τὸ πείθεσθαι διδάσκειν* 13 9

ἐπ-αινεῖν : *ἐ.*)(*λοιδορεῖν* 9 15, 11 11 ; *ἐπαινῶ* 12 16 ;)(*ἐπιπλήττω* 13 12 ; *ἐπαινοῦντες ἀλλήλους* 21 3 ; *ἐπαινοῦμεν*)(*μεμφόμεθα* 11 24 ; *ἐπαινοῦσι*)(*ψέγουσι* 16 7.—*praemio afficere* : *ἐπαινοῦσι*)(*ζημιοῦσι* 9 14. PASS. *τοῦ ἐ. ἐπιθυμοῦντας ὑπ' ἐμοῦ* 14 9. Comp. *συν-*

ἔπ-αινος : *ἄξια ἐπαίνου* 11 1 ; *ἄξιος ἐ. μεγάλου* 13 5 ; *ἐ. καὶ τιμῆς ἕνεκα* 14 10 ; *πεινῶσι τοῦ ἐ.* 13 9; *τῷ ἐ. παροξύνονται ibid.*

ἐπ-αίρεσθαι : *ἐπαιρομένους δικαίους εἶναι* 14 9. Comp. *συν-*

ἐπ-ακούειν, 'to give ear to' 9 1

ἐπ-αλωστής[2] : *τοῖς ἐ.* 18 5

ἐπ-αμᾶσθαι[2] : *ἐπαμήσαιο ἂν τὴν γῆν μόνον ;* 19 11

ἐπ-αν-έρχεσθαι, 'to recapitulate' : *ἐπανέλθοιμεν* 6 2

ἐπ-αρκεῖν : *τὸ ἐ. ἀλλήλοις* 5 13 ; *ἐπαρκέσειαν ἂν ἐμοί* 2 8

ἐπ-αύξεσθαι[2] : *ἐπαύξεται* 7 43

ἐπεί : Temporal w. ind. 4 21, 9 6 ; *ἐ. ἤδη χειροήθης ἦν* 7 10 ; *ἐ. ἤκουον* 6 7 ; *ἐ. ἐπεχείρησας* 19 14.—Causal 7 1 6, 12 1 2

ἐπειδάν, *postquam*, with pr. subj. *ἐ. ἥκῃ* 7 33 ; *ἐ. κέηται* 8 19 ; *ἐ. ἥδηται* 15 1.—with aor. subj. 1 22, 7 21 33, 11 16 18, 15 1, 16 3, 17 2 ; *ἐ. καθήρῃς* 18 8.—with perf. subj. *ἐ. ὀρωρυγμένοι ὦσιν οἱ βόθροι* 19 7

ἐπεί-περ, *quandoquidem* 1 11

ἔπειτα (*ἐπί, εἶτα*) :—**1** of mere sequence, *deinde* 20 28 ; *κἄπειτα* 8 9 ; *πρῶτον μὲν . . ἔ. . . ἔ. δέ* 2 5, 7 19 ; *πρῶτον μὲν . . ἔ. δὲ . . ἔ. δέ* 5 2. **2** with a finite verb as an adjunct to participle 17 10 ; w. antithesis between the participle and verb, *tamen*, 'after all' : *ποιεῖν βουλόμενοι ἔπειτα κωλύονται* 1 18

ἐπ-έρεσθαι : *ὅ με ἐπήρου* 7 3

ἐπ-έρχεσθαι, *supervenire* : *εἰς τὸ κενούμενον ἀεὶ οἱ ὄπισθεν ἐπέρχονται* 8 7

ἐπ-ερωτᾶν, *interrogare* : *ἐπερωτῴη* 6 6.—c. acc. pers. et rei : *ᾗ με ἐπηρώτησας ἕκαστα* 19 15.—*consulere deos* : *τοὺς θεοὺς ἐπερωτῶντας θυσίαις καὶ οἰωνοῖς* 5 19

ἕπεσθαι, *ducem sequi* : *ἕπονται* 7 38 ; *τοῖς ἄρχουσι τεταγμένως ἑπομένους* 8 6. Hinc *οἱ ἑπόμενοι*, *milites* 21 7 ; *ᾧ ἂν πολλοὶ ἕπωνται* 8.—*mente assequi* 11 13

ἐπ-ηλύτης[2] (or *ἐπήλυτος*), *advena* : *τοῦ ἐ.* 11 4

ἐπί :—**A** w. Gen. of place, *super*, 'on,' 'upon' : *πῶς ἂν τὸ ὄστρακον ἐ. τοῦ πηλοῦ ἄνω καταθείης* 19 14

B w. Dat. of purpose, motive : *ἐ. δικαιοσύνης διδασκαλίᾳ* 14 4 ; *ἐ. ἀπάτῃ* 20 13.—of occasion, reason, cause : *ἐμὲ οἰκτίρεις ἐ. τῇ πενίᾳ* 2 4 ; *ζημιοῦσθαι ἐ. τοῖς κλέμμασι* 14 5 ; *θαυμάζω ταῦτα ἐ. τῷ κάλλει* 4 21 ; *ἐφ' οἷς εὐδοκιμεῖς* 11 1 ; *ἀγαλλομένους ἐ. τῷ κέρδει* 3 8 ; *ἐ. τῷ ποιεῖν ἐπηγάλλετο* 4 17, 13 9 ; *μεγαλυνομένους ἐ. τῷ ἐναντιοῦσθαι* 21 4.—'over,' 'in charge of' : *ἐπὶ τῷ εὐωνύμῳ κέρατι*

τεταγμένος 4 19. 7 34.—*καλεῖν ὄνομα ἐπί τινι*, 'to apply a name to any person' 6 12.—*praeter*, 'besides,' 'in addition to': *ἐ. τούτοις πᾶσι* 15 1, 9 14. 13 9 dub.

C w. Acc. **1** of Place, *ad*, 'to': *ἄξω σὲ ἐ. τούτους* 3 6, 6 13 16; *ἐ. τὸ βέλτιον* 20 23; *ἐ. τὸ β. ἐπιδιδόασιν* 3 10; *ἀντίρροπον ἐ. τὸ ἀγαθὸν* 15. 19 18.—in hostile sense, 'against': *ἐ. τοὺς πολεμίους ἰέναι* 5 14 15. **2** 'of the purpose or object of an action or motion' *ad*, *propter*, 4 9: *ἐ. θέαν* 3 7. 8 11, 16 32: *ἐ. πῦρ* (*ad ignem petendum*) *ἐλθόντος σοῦ* 2 15; *τοῖς ἐ. τὰ δῶρα κεκλημένοις* 4 15: *πλέουσιν ἐ. σῖτον* 20 27 18 19

ἐπι-γιγνώσκειν, *cognoscere*: *τὴν ταμίαν ἐπαιδεύομεν ἐ. αὐτὴν ποιοῦντες* opum nostrarum bonitatem et copiam 9 12.—*animadvertere* c. partcp.: *ἢ καὶ ἐπέγνως κεκινημένην αὐτήν*; 8 1

ἐπί-γονοι[3]: *τῶν ἐ.*, *subolis* 7 34 (de apibus)

ἐπι-δεδράμηται (*ἐπιτρέχειν*), *oratione percursum est* 15 1

ἐπι-δεικνύναι, **1** *indicare*: *πάσας ἐ.* 4 1; *ταύτας ἐπιδείκνυε ibid.*; *ἐπεδείκνυε* 10 1; *ὅμοια τούτοις ἐπιδεικνύς* 19 15.—c. acc. rei et dat. pers. *ἔν τί σοι ἐ.* 8 1 4; *ἐπιδείξει* 14; *ἐπιδεῖξαι* 16, 9 2; *διαιτητήρια ἐπεδείκνυον αὐτῇ κεκαλλωπισμένα* 4. seq. *ὅτι*: *τὴν οἰκίαν σύμπασαν ἐπέδειξα αὐτῇ ὅτι ἀναπέπταται* 9 4. **2** *exhibere*: *καθαρὰν ἑαυτὴν ἐ.* 10 9; *ἀνδρικὴν ἐπιδεικνύεις τὴν διάνοιαν τῆς γυναικὸς* 1; *ἐπιδεικνύοιμι ἐμαυτόν* 5: *ἐπιδεικνὺς ἀργύριον* 3; *τὴν ἑαυτῆς δύναμιν ἐ.* 16 4; terra *ἐπιδείκνυσι τὴν αὑτῆς φύσιν* 5. **3** *exponere, docere*, c. acc. et partcp. 3 1; *ἥν σοι ἐπιδεικνύω τοὺς πολλὰ κεκτημένους . . ἀνιωμένους* 2 4 8: *ἐπιδεῖξαι τοὺς μὲν οὕτω χρωμένους* 10; *τοὺς δικαίους ἐπιδεικνύοντες πλουσιώτερον βιοτεύοντας* 9 13. seq. *ὅτι*: *ἐπιδεικνύων ὅτι χρῆσθαι οὐδενὶ αὐτῶν ἔξεστιν* 16. seq. *ὡς*: *ἐπιδεικνύοντα ὡς συμφέρει αὐτοῖς πείθεσθαι* 13 9; *τοῦτο ἐπιδεῖξαί σοι ὡς οὐ χαλεπόν ἐστιν* 16 1

ἐπί-δηλος[2], *insignis*: *εἰ μηδὲν ἐ. ποιήσουσιν* 21 10

ἐπι-διδάσκειν[3], *addocere*: *ἐπιδιδάξαι* 10 10

ἐπι-διδόναι, *proficere*: *ἐπὶ τὸ βέλτιον ἐπιδιδόασιν* 3 10

ἐπί-δοσις, *incrementum*: *ἐπίδοσιν ἔχειν*, *augeri posse* 20 23; *πλείονα ἐ. ibid.*

ἐπι-εικῶς, *satis*: *ἐ. ἐγκρατῆ* 2 1; *πάνυ ἐ.* 11 25

ἐπ-ιέναι, *invadere*: *ἢν πολέμιοι ἐπίωσιν* 4 5; *τοὺς ἐπιόντας φεύγειν* 8 5

ἐπι-θυμεῖν, *cupere* c. gen. rei: *τοῦ ἐπαινεῖσθαι ἐπιθυμοῦντας* 14 9; *ἐπιθυμῆσαι τοιούτου χωρίου* 20 25.—c. inf. *ἡ ψυχὴ ἐπεθύμει συγγενέσθαι* 6 14

ἐπι-θυμία: *τῇ γαστρὶ αὐτῶν ἐπὶ ταῖς ἐ. προσχαριζόμενος* 13 9; *τελεῖν εἰς τὰς αὐτῶν ἐ.* 1 22

ἐπι-καίριος: *αἱ ἐπικαιριώταται πράξεις* 5 4; *τὰ ἐπικαιριώτατα τῆς τέχνης* 15 11

ἐπί-καιρος, *opportunus*: *προκαταλαμβάνειν τὰ ἐ.* 20 9

ἐπι-κεῖσθαι: *πηλὸν τῶν φυτῶν ταῖς κεφαλαῖς ἐπικείμενον* 19 13

ἐπί-κλημα[6], *cognomen* (or *crimen*): *τῷ ἐ.* 11 4

ἐπι-κουρεῖν, *sublevare*, *fulcire*: *τῷ κατιλυθέντι* (*σίτῳ*) *ἐπικουρῆσαι* 17 13

ἐπι-κουρία : ἐ. τινός 17 13

ἐπι-κουφίζειν, *allevare* : ἐπικουφίσαντες τὴν γῆν 17 13. *sublevare* : τοὺς φίλους ἐ. 11 10

ἐπι-κρατεῖν : ὧν ἂν ἐπικρατήσωσιν voluptates 1 22

ἐπι-κωλύειν[2] : ἐὰν ἐπικωλύσωσιν ἀλλήλους 8 4

ἐπι-μανθάνειν[2], *addiscere* : ἐπιμαθεῖν 10 10

ἐπι-μέλεια, 1 *sedula cura* : κερδαλέον ἐστὶν ἡ ἐ. 12 15; ἐπιμελείας 7 22, 8 1, 12 2; οὐ γνώμῃ ἀλλ' ἐ. 20 6; τὴν ἐ. 7 26. —c. gen. ἡ ἐ. αὐτῆς (τῆς γεωργίας) 5 1; τῆς τῶν παιδικῶν ἐ. 12 14; τὴν ἐ. 9 17; ταῖς τοῦ πλούτου ἐ. 11 19.—followed by ὅπως: ἔξῃ ὑπὸ πολλῆς ἐ. parentum ὅπως ἐλάχιστα ὄψοιτο 7 5; εἴ τινα τούτου ἐ. ποιεῖ ὅπως δύνῃ 11 22.—by ὡς: ὅταν ἔχῃ τινὰ ἐ. ὡς . . ὦσιν 20 16. 2 'surveillance' 10 10, 12 15; καὶ ἔργων καὶ ἐ. δεῖται 7 22; διὰ τῆς τούτου ἐ. γεωργεῖν 14 2; τῆς ἐ. 15 2; τῶν ἐπιμελείας δεομένων 12 2; τοὺς τῇ ἐ. γεωργοῦντας)(τοὺς αὐτούργους 5 4; τὴν ἐ. 6, 8 1, 9 17; ὁ ἵππος κομίζων τὸν κηδόμενον εἰς τὴν ἐ. 5 6; ταύτην τὴν ἐ. (*vilici scientiam*) διδαχθῆναι 12 13; εἰς ἐ. τῶν κατ' ἀγρὸν ἔργων παιδεύεσθαι; 15; τῶν παιδευομένων εἰς τὴν ἐ. 17. 3 *studium*, 'employment,' 'pursuit': ἐ. ἡδίω ταύτης 5 11, 12 14; ἄλλαι ἴδιαι ἐ. ἡδεῖαί σοι γίγνονται 7 41

ἐπι-μελεῖσθαι (**ἐπιμέλεσθαι**): 1 w. gen. obj. 4 4 5 7, 7 7 30, 9 18 19, 12 13, 13 1, 15 6 8; ἐπιμελεῖ τοῦ περιουσίαν ποιεῖν 11 13; ὧν προσήκει ἐ. 7 7; τῶν ἔξω ἐ. 30; ἐ. τῶν ὄντων 9 18; πῶς ὑγιείας ἐπιμελεῖ 11 11; ἑκάστου τούτων ἐπιμελεῖ 20; τῶν πολεμικῶν ἔργων ἐ. 4 12; ἀμφοτέρων τούτων ἐπιμελεῖται 11; τούτων ἐπιμελοῦνται 20 12; ὅταν μὴ ἐπιμελῆται τούτου 16; ὁ τῶν ἔργων ἐπιμελούμενος 4 10; τούτων ἐπιμελόμενος 11 9; de medico ὃς ἐπιμελοῖτο κάμνοντός τινος 13 2. —with gen. of object and infin. τούτου ἐπιμελοῦνται οὕτω ποιεῖν 20 9 10.—with ὅπως and object clause (*a*) in indicative future: ἐ. ὅπως γῆ ἐνεργὸς ἔσται 4 9 14, 10 5, 12 8. (*b*) in subj. ἐπιμελητέον ὅπως γίγνηται 7 36; ἐπιμελήσεται ὅπως διαμένῃ ἑκάστῳ 9 14; ἐ. ὅπως ταῦτα περαίνηται 11 8, 15 1, 20 4. (*c*) in optat. (by assimilation) εἰ μὴ ἐπιμελοῖο ὅπως τι εἰσφέροιτο 7 39. (*d*) in opt. and ἄν: ἐ. ὅπως ἂν μὴ γένοιο 2 9.—with ὡς and object clause in subj. οὐκ ἐπιμελεῖται ὡς αὐτῷ σπείρηται . . ὡς φυτεύσῃ ἀμπέλους 20 4. —with obj. gen. and (*a*) ὅπως w. fut. ind. ἐπιμελεῖται τούτων ὅπως κῆποι ἔσονται 4 13, 12 8; w. subj. τούτων σοι ἐπιμελητέον ὅπως θεραπεύηται 7 37; τούτου ἐπιμελοῦνται ὅπως ἀθροίζηται 20 10. (*b*) ὡς with subj.: τοῦ γιγνομένου τόκου ἐπιμελεῖται ὡς ἐκτρέφηται 7 34; τούτου ἐπιμελοῦνται ὡς ἔχῃ οὕτως 20 8. —w. infin. ἐπιμέλομαι μὴ ἀποχωλεῦσαι τὸν ἵππον 11 17; πῶς ἐπιμελεῖ μὴ θέμις εἶναι; 11. 2 absol. 2 18, 12 9, 20 20; τοῖς ἐ. δυναμένοις 22; ἀντ' ἐμοῦ ἐπιμελόμενος 12 4; τὸν ἐπιμελόμενον 5 8, 11 13; τῶν ἐπιμελομένων 4 2; ἐπιμελουμένους)(ἀμελοῦντας 12 16, 2 18; ὑπισχνεῖτο ἐπιμελήσεσθαι 9 1. 3

artem tractare: τῶν ἐπιστημῶν αἵ ἐμοὶ πρέποιεν ἂν ἐπιμελομένῳ 4 1 4; γεωργίας ἐ. 15 6 8. The form ἐπιμελεῖσθαι is almost the only one found in Attic inscriptions of the period after 380 B.C. instead of ἐπιμέλεσθαι, and from B.C. 380 to B.C. 30 in the proportion of 34 ἐπιμελεῖσθαι to 4 ἐπιμέλεσθαι (see Meisterhans[2] § 63, 4). In earlier inscriptions the orthography then in use (**E** = ε and ει, **O** = ο and ου) prevents us from forming a judgment. Cobet, Dindorf and Francke are of opinion that the form ἐπιμέλεσθαι only was used by Xen., but they have left the contracted form unchanged in several passages. I read ἐπιμελεῖ 11 11 13 20; ἐπιμελεῖται 4 11 13 14, 12 8, 7 34, 20 4 8: ἐπιμελοῦνται 20 10; ἐπιμελεῖσθαι 2 9, 4 9, 9 18, 12 9; ἐπιμελούμενος 4 10; but ἐπιμέλομαι 11 17; ἐπιμελόμενος 10 5, 11 9, 12 4; ἐπιμελομένῳ 4 1, 11 12; ἐπιμελόμενον 5 8, 11 13; ἐπιμελομένους 12 16. Comp. συν-

ἐπι-μέλημα, *res quam quis curat*: τῶν σοι προσηκόντων ἐ. 7 37; τοῖς καλλίστοις ἐ. 4 4: τὰ ἔνδον ἐ. . . τὰ ἔξω ἐ. 7 22

ἐπι-μελής)(ἀμελής, *industrius imprimis de oeconomo*: ἐπιμελῆ 12 10 18, 15 5; φρονίμοις καὶ ἐ. 11 8; ἄλλους ποιεῖν ἐ. 12 17 10 11 12.—c. gen. ὧν σὺ βούλει ἐπιμελεῖς γίγνεσθαι 16

ἐπι-μελητής *i.q.* ἐπίτροπος *curator*: ἐπιμελητὰς τούτων καθιστάναι 12 14.—*praefectus urbis*: ἄλλους ἐ. καθίστησι 4 7

ἐπι-μελητικός[3 7]: ἐπιμελητικοὺς ποιήσασθαί τινας 12 19

ἐπι-μένειν, *perstare*: ἐπιμένουσι τῷ μὴ ἀδικεῖν 14 7

ἐπι-πίπτειν, *incidere* 18 7

ἔπιπλα, τά, *supellex*, 'moveables')(fixtures, including all sacrificial furniture or apparatus, and articles of dress, shoes, female ornaments, and house furniture as beds. They are said to be ἐπιπολῆς 'on the surface,' because not fixed or rooted, like land, houses, trees, which are all property nevertheless 3 2, 9 6 8

ἐπι-πλήττειν[2], 'to reprimand': ἐπιπλήττω 13 12

ἐπι-πολάζειν: οὐδαμῶς ἂν μᾶλλον ἢ ὕλη ἐπιπολάζοι 16 14

ἐπι-πολῆς, *in superficie* 16 15.—*non profunde* 19 4

ἐπί-ρρητος, *infamis*: ἐ. (ἐπιστῆμαι) 4 2

ἐπι-σκέπτεσθαι, *inspicere*: ἐπισκέψασθαι τὴν σιτοποιόν 10 10; ταῦτα ἐπισκεψάμενος ὅπως ἕκαστα γίγνεται 11 16.—*explorare*: ταμίαν ἐποιησάμεθα ἐπισκεψάμενοι ἥτις ἐδόκει εἶναι ἐγκρατεστάτη 9 11.—*considerare*: ἐπισκεψώμεθα τοῦτο 17 7; ὅπως . . ἐπισκεψαίμην τί ποτε ἐργασάμενοι . . ἀξιοῖντο 6 14

ἐπί-σκεψις, *inspectio*: θαυμάσας τὴν ἐπίσκεψιν αὐτοῦ qui explorabat an omnia suo loco iacerent 8 15.—*consideratio*: ἄξιον ἐπισκέψεως ὅ τι εἴη 2 17

ἐπι-σκοπεῖν, *inspicere*: proreta dicit ἐπισκοπῶ πῶς κεῖται τὰ ἐν τῇ νηί 8 15; τοὺς πρόσω ἀποικοῦντας πιστοὺς πέμπει ἐ. 4 6; νομοφύλακας οἵτινες ἐπισκοποῦντες ἐπαινοῦσι τὸν ποιοῦντα τὰ νόμιμα 9 14. MED.

περιελθεῖν ἐπισκοπουμένην εἰ κατὰ χώραν ἔχει ἕκαστα (de hera) 10 10; πέμπων πιστοὺς ἐπισκοπεῖται (*inspicere iubet?*) 4 8.—*invisere aegrotos:* ἰατρῷ ἐπισκοποῦντι τοὺς κάμνοντας 15 9.—*considerare, disquirere:* εὗρον ἐπισκοπῶν 2 17; ὧδε ἐπισκοποῦντες ἴσως ἂν καταμάθοιμεν 4 5. MED. οὐδὲν οἷον τὸ ἐ. 3 14

ἐπ-ίστασθαι c. acc., 15 1 7 8 13, 12 4, 19 15; ἐπίσταμαι 19 1 15; ἐπίστασαι 3; ἐπισταίμην 15 7, 19 1; ἐπίσταιτο 3 13, 10 10; τεκτονικὴν ἐπιστάμενος 1 3, 18 1 9 10, 19 13 15, 20 15; ὁ γράμματα ἐπιστάμενος 8 14; τὴν τέχνην ταύτην ἐπισταμένῳ 1 4, 16 8; ἐπισταμένην γράμματα 7 5; ἐπιστάμενον 2 10, 8 14, 15 10; τοὺς ἐπισταμένους αὐτὴν (τὴν γεωργίαν) 3.—absol. 2 12; εὐθὺς ἂν ἐπισταῖο 15 10.—c. inf. αὐλεῖν ἐ. 2 12; εἰ ἀλοᾶν ἐπίσταμαι 18 3; προβάτοις τοῖς ἐχθροῖς ἐ. χρῆσθαι 19 15; ἐπίσταμαι φυτεύειν 19 14; ἐπίστασαι διαδοκιμάζειν . . αὐλεῖν 16, 18 9; μὴ ἐπίστηται χρῆσθαι 1 8; ἢν ἐπίστηται πωλεῖν 12; μὴ ἐπίσταιτο χρῆσθαι 12 14, 2 11, 6 4; ἐπισταμένη ἱμάτιον ἀποδεῖξαι 7 6; τῷ ἐπισταμένῳ χρῆσθαι . . αὐλεῖν 1 10; ἐπιστάμενον περιουσίαν ποιεῖν 2 10; ἐπισταμένην διοικεῖν 7 4; τοῖς μὴ ἐ. αὐτοῖς χρῆσθαι 1 11, 2 11; οὐδ᾽ αἰσχύνεσθαι ἐπισταμένους 21 5; ἐπιστηθῆναι χρῆσθαι 2 11.—seq. claus. rel. εἰ μή τις ἐπίσταιτο ἃ δεῖ καὶ ὡς δεῖ ποιεῖν 15 2 8, 16 8.—c. participio: λεγόμενόν σε ἐπιστάμεθα 11 20

ἐπι-στάτης, *praefectus operarum quarumcumque* 21 9.—*gubernator navis:* τὸν ἐ. 3

ἐπι-στατητέον[3]: τούτων σοι ἐ. *i.q.* ἐπιστατεῖν σε δεῖ 7 35

ἐπ-ιστήμη, *scientia*)(ἀνεπιστημοσύνη 20 2; ἐδόκει εἶναί τις ἐ. οἰκονομίας 2 12; ἐ. τινος ὄνομα 1 1, 6 4; ὁποίας τινὸς οὖν ἐπιτρόπου ἐπιστήμης 12 5; ἐ. κρατίστην γεωργίαν 6 8; ἐπειδὰν ἐπιστήμην κτήσῃ αὐτῷ ὡς ἂν γίγνοιτο 15 1. PL. *artes:* αἱ ἐ. 1 16; τῶν ἄλλων ἐ. 3 16; κάλλισται τῶν ἐ. 4 1; πάσας τὰς ἐ. 6 5, 1 16; πολεμικὰς . . εἰρηνικὰς ἐ. ἐργάζεσθαι 17

ἐπ-ιστημόνως: ἐπιστημονέστερον, *peritius* 3 14

ἐπ-ιστήμων: ἀγαθοὶ καὶ ἐ. ἄρχοντες 21 5.—with gen. ἐπιστήμονα ταλασίας ποιήσῃς 7 41; ἐπιστήμονα (ταμιείας) ποιησαμένη *ibid.*; ἐπιστήμονας ἑαυτῆς ποιεῖν 19 17.—with obj. acc. ἕκαστα ἐπιστημονέστατοι 2 16.—with inf. γεωργεῖν ἐ. 19 16

ἐπι-στρέφεσθαι: εἰς ὁπόσας (χώρας) ἐπιστρέφεται 4 13

ἐπ-ισχύειν[2 7], *validiorem reddere:* πόλιν ἐ. 11 13

ἐπι-τάττειν, *mandare:* c. dat. pers. et acc. rei τὰ ἔξω ἐπέταξεν αὐτῷ ἔργα 7 23.—c. dat. pers. et inf. εἰ αὐτῇ ἐπέταττον ἀμελεῖν 9 18; ἐπετάξαμεν αὐτοῖς σᾶ παρέχειν ταῦτα 9

ἐπι-τελεῖσθαι, *perfici:* ὅπως ταῦτα ἐπιτελῆται 15 1

ἐπι-τήδειος, *necessarius, amicus:* διαλλάττων τινὰς τῶν ἐ. 11 23.—τὰ ἐ. 6 8, 7 20, 16 3; ἀπορίαν τῶν ἐ. 3 8; ζῆν ἄνευ τῶν ἐ. 20 15

ἐπι-τηδεύειν, *vitae institutum sectari:* ἃ ἐπιτηδεύων 11 7; ἀνυτικωτάτην χρηματισιν ἐπετήδευσε 20 22

ἐπι-τιθέναι, *imponere:* τῷ

ἰσχυροτέρῳ **π**λεῖον βάρος ἐ. 17 9. —de poenis: δίκην τὴν ἀξίαν ἐπιθεῖναι τῷ ἀμελοῦντι 12 19

ἐπι-τιμᾶν, *reprehendere*: c. dat. ἐπιτιμῷμέν τινι 11 24

ἐπι-τρέπειν, *committere curae*: εἰ ἐπιτρέποι αὐτῷ (τὸν οἶκον) 1 3; τῶν σπουδαίων πλείω ἐπιτρέπεις τῇ γυναικί; 3 12

ἐπι-τρέχειν, *leviter tractare*: ταῦτα ἐπιδεδραμηκέναι τῷ λόγῳ 15 6. PASS. δ ἀργότατα ἐπιδεδράμηται τοῦ λόγου 1

ἐπι-τροπεύειν 12 8, 13 1

ἐπι-τροπευτικὸς ἀνήρ[27] 12 3

ἐπί-τροπος, *curator*: ἐ. ἱκανός 13 1, 15 1, 21 9; ἀποτετελεσμένος ἐ. 13 3, 14 1; ἐπιτρόπου 12 3 5, 13 2 4; τὸν ἐ. 15 5; ἔχω ἐπιτρόποις ἐν τοῖς ἀγροῖς 12 2 (§ 4 pro eo est ὅστις μέλλει ἀρκέσειν ὅταν ἐγὼ ἀπῶ ἀντ' ἐμοῦ ἐπιμελόμενος); ἐπιτρόπους καταστῆσαι 13 10; τοὺς ἐ. 4 12, 12 3, 13 4 12; τοιούτους ἐ. καθιστάναι 9

ἐπι-τυγχάνειν, *nancisci*: εἰ ἀγαθοῦ ὠνητοῦ ἐπιτύχοιμι 2 3; ἵππου ἐπιτυχὼν ἀγάθου 12 20

ἐπι-φαίνεσθαι, *ex improviso supervenire*: τοῦ δεσπότου ἐπιφανέντος ἐπὶ τὸ ἔργον 21 10

ἐπι-φέρεσθαι, *dotem afferre*: ὅσα ἐπηνέγκω 7 13 dub.

ἐπι-φιλο-πονεῖσθαι[27] θήραις 5 5

ἐπί-χαρις, *gratus*: ἐπιχαριτώτατον ἐπιμέλημα 7 37

ἐπι-χεῖν τῷ οἴνῳ ὕδωρ 17 9. PASS. ἰλύος ἐπιχυθείσης 12

ἐπι-χειρεῖν, 'to undertake' without any idea of effort: ἐπιχειρεῖς διαλέγεσθαι 1 17; ἐπεχείρησας ἐρωτᾶν 19 14.—'to attempt' 12 14; εἰ ἐπιχειρήσαιμι μανθάνειν 2 13; ἂν ἐπιχειρῶσιν ἐξαπατᾶν 10 8

ἐπ-ομνύναι: ἐπομόσας 20 29

ἐπ-ονομάζεσθαι[2], *cognominari*: πρὸς πάντων καλόν τε κἀγαθὸν ἐπονομαζόμενον 6 17

ἐπ-ωνυμία: μὴ ἀποβάλῃς τὴν ἐ. τὸ κεκλῆσθαι 12 2

ἐπ-ωφελεῖν φίλους 11 9 13

ἐρᾶν, *amare*: τῶν ἐρωμένων 12 14.—*vehementer cupere*: ἐρῶ ἄξιος γενέσθαι 6 12

ἐργάζεσθαι, **1** *operari, laborare*)(ἀργεῖν 1 21 22, 3 4, 7 33, 20 16 19 20; ἐργαζόμενοι 1 16; ἐργαζομένοις 5 2; ἐργασάμεναι (de apibus) 17 14. **2** *opus rusticum facere* 4 10, 5 2, 6 11, 20 16 19 20. **οἱ ἐργαζόμενοι** *i.q.* οἱ ἐργάται 4 15; τῶν ἐ. 13 3; τοῖς ἐ. 5 8; τοὺς ἐ. 6 10. **3** c. acc. *colere*: ὅστις οὕτως ἐργάζεται αὐτὴν (τὴν γῆν) 1 8; γῆν ἐργαζόμενος 16 9; οἱ κακῶς τὴν χώραν ἐργαζόμενοι 4 11. PASS. τῆς εἰργασμένης γῆς 19 8. **4** *labore sibi parare*: ἃ ἂν αὐτοὶ ἐργάσωνται 1 22, 17 14. **5** *tractare, exercere quamcumque artem*: τὴν τεκτονικὴν καὶ ἄλλῳ ἐ. καὶ ἑαυτῷ 1 3 16; τέχνην ἡδίστην ἐ. 15 4; ταύτας (τὰς ἐπιστήμας) οὐκ ἐθέλοντας ἐ. 1 17; βαναυσικὰς τέχνας ἐ. 4 3; ἡδίστη ἐ. 6 9, 15 4; οἱ ἐργαζόμενοι αὐτήν sc. τὴν γεωργίαν 16 1; artes sedentariae καταλυμαίνονται τὰ σώματα τῶν ἐργαζομένων sc. αὐτάς 4 2, 3 16, 5 8; τοῦ ἐργασομένου τὰς ἐν τῷ ὑπαίθρῳ ἐργασίας 7 20 21, 16 1; τοῖς μὴ ἐργαζομένοις 20 14; τὰς ἄλλας τέχνας ἐργαζομένους 18 9; πρὶν ἄξια τῆς τροφῆς ἐ. 15 10. **6** *facere, patrare*: τί ποτ' ἐργασάμενοι τοῦτ' ἀξιοῖντο καλεῖσθαι 6 14. **7** *efficere ut fiat*: δοκεῖ δε-

σπότου ὀφθαλμὸς τὰ καλά τε κἀγαθὰ ἐ. 12 20. Comp. ἀπ-, ἐξ-, προ-, ὑπο-

ἐργασία 1 *confectio:* ἡ τῆς ἐσθῆτος ἐκ τῶν ἐρίων ἐ. 7 21. 2 *opificium* vel *occupatio:* ἐ. κρατίστην 6 8; αὕτη ἡ ἐ. *ibid.*; τὰς ἐν τῷ ὑπαίθρῳ ἐ. 7 20. 3 *cultura:* τῆς γῆς ἡ ἐ. 5 14

ἐργαστέος, *faciendus:* οἷς ἂν ἔνδον ἔργον ἐ. (ᾖ) 7 35; ἐὰν τὰ ἔργα μάθῃ ὡς ἔστιν ἐργαστέα 13 3

ἐργαστήρ[7], *colonus mercede conductus:* ὄντων ἐ. 20 16; τοῖς ἐ. ἱμάτια παρέχειν 13 10; τοὺς ἐ. 5 15

ἐργάτης: 1 *qui artem exercet:* πασῶν τῶν τεχνῶν ἐ. οἵους δεῖ 4 1. 2 *agricola* vel *servus opus faciens ruri:* οἱ ἐ. 20 16; τῶν ἐ. 4 9, 21 10; τοῖς ἐ. 5 16

ἔργον, *opera, negotium, actio,* passes into the general idea of anything done or to be done by voluntary activity, 'deed,' or 'doing,' 'business': 'employment,' 'industrial employment.'—a. especially agricultural labour: οἷς ἂν ἔξω τὸ ἐ. ᾖ 7 35; ἔαρος τούτου τοῦ ἐ. ἀρκτέον 16 11; ἃ τῶν στεγνῶν ἐ. δεόμενά ἐστι 7 21; ὑπαίθρια ἐ. 20; ὁ τῶν ἐ. ἐπιμελούμενος 4 10; τῶν γεωργικῶν ἐ. 12 24; τῶν οἰκονομικῶν ἐ. 3 1; τῶν ἐ. προστατεύειν 12 4; ἐὰν τῶν ἐ. στερηθῶσιν 5 13; θεοὶ κύριοί εἰσι τῶν ἐν τῇ γεωργίᾳ ἐ. 19; ἐπιμέλειαν τῶν κατ' ἀγρὸν ἐ. 12 15; ἐφορατικὸν τῶν ἐ. 19; ταῦτα καὶ ἔργων καὶ ἐπιμελείας δεῖται 7 22; ἕκαστα τῶν ἐ. 15 1; παρέχοντος εἰρήνην τοῖς ἐ. 4 10; τοὺς καρποὺς ἀφανίζειν ὥστε μὴ λείπειν λυσιτελοῦντας τοῖς ἐ. i.e. *quantum sufficiat ad agrum conserendum* (Sturz) 14 2; τὰ ἐ. τῆς γεωργίας 15 9; τὰ ἐ. ὡς ἔστιν ἐργαστέα 13 3; σοφόν τι ηὑρηκέναι εἰς τὰ ἐ. 20 5; τὰ ἔνδον . . τὰ ἔξω ἐ. 7 22 23 25; τὰ ἐ. δι' αὐτῶν καταπραττόμενα 13 11

b. of women's work: 7 14; τὰ ἔνδον ἐ. 22; ἐ. ταλάσια 6; τῶν τῆς γυναικὸς ἐ. 31, 11 1

c. of occupations generally: 7 35; σὺν τοῖς θεοῖς ἄρχεσθαι παντὸς ἐ. 6 1; ἰδιώτης τούτου τοῦ ἐ. (sc. ἱππικῆς) 3 9; ἔν τι πλουτηρὸν ἐ. περιουσίαν ποιεῖν 2 10; ἐ. φάους δεόμενα 9 3; αἱ ἡδοναὶ διακωλύουσιν ἀπὸ τῶν ὠφελίμων ἐ. 1 20; ἕν τι τῶν οἰκονομικῶν ἐ. 3 1 7; τῶν εἰρηνικῶν ἐ. 6 1; τῶν στρατηγικῶν ἐ. 20 6; τῶν πολεμικῶν ἐ. 4 5 7 12 24, 6 1; διηγοῦ τελέως τὰ σὰ ἐ. 11 6.—work of bees: 7 17 32.—ἐν τῷ ἐ. ὦσιν 'may be at their work' 20 16

d. 'what is wrought,' 'a work of art': τὰ δεδοκιμασμένα καλὰ αὐτοῖς ἐ. εἶναι 6 13; ἔργα τε καὶ σκεύη 9 3

e. *munus, officium,* 'proper work,' 'function,' 'duty': ὅ τι ἐ. τῆς οἰκονομίας 1 2; ἀμελῶν τῶν ἔργων τῶν ἑαυτοῦ 7 31; τὰ τοῦ καλοῦ κἀγαθοῦ ἀνδρὸς ἐ. 11 1; ἐμὸν ἔφησεν ἔργον εἶναι σωφρονεῖν 7 14

f. *effectus:* ἀξιοθέατον τῆς οἰκονομίας ἐ. 3 4, nisi *rem ex oeconomia* interpreteris. Agitur ibi de servis vel remanentibus vel aufugientibus (*Sturz*).—de opere effecto τὸ ἥμισυ διαφέρει τοῦ ἔργου παντὸς 20 17

ἐρεῖν (εἴρειν), *dicturum esse:* ᾤου με ἐ. ὡς 11 21; εἴρηκας 14 1, 21 1. PASS. εἴρηται 1 11. MED. ἐρέσθαι (aor. 2)

interrogare: c. acc. pers. *ἠρόμην αὐτήν* 7 10, 20 26; *ἠρόμην τί πράττοι* 8 15: *εἰ* 11 4; *οὐκέτι ἐρήσομαι περὶ τούτου εἰ* 15 1; *ἤρου με εἰ* 19 14; *ἤρετό τινα* 12 20.—c. acc. rei: *ἔμελλον τοῦτο ἐρήσεσθαι εἰ* 11 22; *ὅ τι ἔροιο τῶν καλῶς πεποιημένων* 15 11; *ἐλάχιστα ἐρήσοιτο* 7 5. Comp. ἐπ-

ἐρημία (ἀγρός: *τῇ ἐ.* 5 6

ἔρημος: *ἔρημον συμμάχων* 2 5

ἔριον, *lana*: *ὅταν ἔρια εἰσενεχθῇ* 7 36; *ἡ τῆς ἐσθῆτος ἐκ τῶν ἐ. ἐργασία* 21; *ἔρια παραλαβοῦσα* 7 6. The plural only is used by Xen.

ἑρμηνεύειν, *oratione declarare*: *ἐ. τοιαῦτα* 11 23

ἐρρῶσθαι (ῥωννύναι), *valere*, *vigere*: *εὖ φερομένης τῆς γεωργίας ἔρρωνται καὶ αἱ ἄλλαι τέχναι* 5 17. **ἐρρωμένος**, *valens*, *robustus*: *ὅπως τὸ σῶμα ὑγιαῖνόν τε καὶ ἐ. ἔσται* 10 5; *ὑγιαίνοντά τε καὶ ἐ.* 11 20; *βαθεῖς τε καὶ ἐ. ἄνδρας* 10

ἐρυθριᾶν[2]: *ἐρυθριάσασαν* 8 1

ἐρυθρός: *ὅπως ἐρυθροτέρα φαίνοιτο τῆς ἀληθείας* 10 2

ἔρυμα: *ἔξω τῶν ἐ.* 6 10

ἐρυσίβη[2]: *αὐχμοὶ καὶ ἐ.* 5 18

ἔρχεσθαι, *ire*, *venire*: *ἦλθον ἐπὶ τὴν σκέψιν* 6 13; *ἦλθε πρὸς ἐμέ* femina ad maritum 7 5: *ὅποι χρὴ ἐλθόντα λαβεῖν ἕκαστα* 8 22; *ἐλθεῖν ἐπί τινα* 6 16; *ἐπὶ πῦρ ἐλθόντος* 2 15; *εἰς ἀπορίαν τῶν ἐπιτηδείων ἐληλυθότας* (*redactos*) 3 8.—of Things brought or taken: *ἔρχεται* (*importantur*) *εἰς τὴν οἰκίαν τὰ κτήματα* 3 15; *νόσος ἐλθοῦσα* 5 18. Comp. ἀπ-, δι-, ἐπ-, ἐπ-αν-, περι-, προσ-, συν-

ἐρωτᾶν, *interrogare*: **1** c. acc. pers. *ἐμὲ ἠρώτα . . εἰ* 10 9; *περὶ ἀργυρίου ἐρωτῶν σε* 19 16. **2** c. acc. rei: *τούτων ὧν ἐρωτᾷς* 11 9. **3** c. dupl. acc. rei et pers.: *ἐπεί με καθ' ἓν ἕκαστον ἐπεχείρησας ἐρωτᾶν* 19 14. Comp. ἐπ-

ἐρώτημα: *τοῦ ἐ.* 15 13; *τῷ ἐ.* 11 5

ἐρώτησις: *ἡ ἐ.* 19 15

ἐρωτικῶς: *ἐ. ἔχουσι τοῦ κερδαίνειν* 12 15

ἐσθής: *ἐσθῆτος ἐργασία* 7 21; *ἐ. ἀνδρὸς τὴν εἰς ἑορτὰς καὶ πόλεμον* 9 6

ἐσθίειν 10 11, 11 12

ἔστε, *usque dum*: *ἔστ' ἂν δέῃ* 7 33, 13 7.—*quamdiu* 1 23

ἑταίρα: *ἑταίραν πριάμενος* 1 13

ἕτερος: *ἃ τὸ ἕ. ἐλλείπεται τὸ ἕ. δυνάμενον* 7 28; *πολὺ διαφέρειν τοὺς ἑ. τῶν ἑ.* 21 2 3

ἔτι: **1** of Time: *adhuc*, 'as yet,' 'still': *βότρυς ἔ. ὠμοτέρους* 19 19.—*posthac*, *iam*, 'any more': *πῶς ἂν ἔ. ὠφέλιμον εἴη;* 1 13; *τί ἂν ἔ. μοι μέμφοιο;* 2 15; *οὐδὲν πώποτε ἔ. ἐπραγματεύσατο* 10 9; *ἔ. ἀδικεῖν πειρωμένους* 14 8. **2** of Degree: *insuper*, *porro*: *τοῦτο ἔ. δήλωσον* 11 23; *οἶμαι τοῦτό σε ἔ. γιγνώσκειν* 16 13; *ἔ. λοιπὸν αὐτῷ ἐστι* 13 2; *ἔ. δέ* 2 6, 4 8, 5 12; *ἔ. δὲ πρὸς τούτοις* 4 13; *ἔ. πρὸς τούτοις καί* 15 4; *ἔ. τινὸς προσδεήσεται;* 13 3, 14 1, 15 1.—w. comparatives: *adhuc*, *etiam*: *λευκοτέρα ἔ. ἢ ἦν* 10 2.—*οὐκ—ἔτι*, *non iam*, *non item* 19 7, 21 11. Comp. προσ-

ἕτοιμος: *ἕτοιμα χρῆσθαι*, *prompta ad usum* 3 2; *ἐξ ἑ.* *prompte* 14 3 (de eadem re est *προθύμως* 13 6)

ἔτος: *ἡ ὥρα τοῦ ἔ.* 4 13;

ἔτη οὔπω πεντεκαίδεκα γεγονυῖα 7 5; ὁ θεὸς οὐ τεταγμένως τὸ ἔ. ἄγει 17 4

εὖ: *εὖ τούτων γιγνομένων* 3 15; *εὖ φυλάξεται* 4 8; *εὖ παρεσκευασμένοι* 5 13; *εὖ πεφυκέναι* 7 28; *εὖ πράττειν* 11 8; *εὖ ποιεῖν πολίτας* 2 5, 7 41, 11 22; *εὖ τὰς εἰκόνας ἐπάγεσθαι* 17 15; *εὖ πάσχοντας* 13 6, 14 8. **εὖ μάλα**, *egregie* 7, 19 11

εὐ-άγωγος[27]: *εὐάγωγοι εἰς ἐπιμέλειαν*)(*ἀδύνατοι εἰς ἐπιμέλειαν παιδεύεσθαι* 12 15

εὔ-γνωστος[2]: *εὔγνωστα παρέχειν πάντα* 20 14

εὐ-γώνιος[2]: *εὐγώνια πάντα καλῶς* in Cyri paradiso 4 21

εὐ-δαιμονεῖν 1 18, 11 8; *ἀγαθὸς ὢν ἀνὴρ εὐδαιμονεῖς* 4 25

εὐ-δαίμων 4 25

εὔ-δηλος: *οὐκ εὔδηλον ὅτι*; 9 4, 16 15.—personal constr. *εὔδηλος ἦν ὅτι οὐκ ἀμελήσει* 7 8

εὐ-δοκιμεῖν: *ἐφ' οἷς εὐδοκιμεῖς* 11 1

εὐ-δόκιμος: *εὐδοκιμώτατος βασιλεύς* 4 16

εὔ-δοξος: *εὐδοξοτάτη πρὸς τῶν πόλεων* 6 10

εὐ-εξία, *bonus corporis habitus*: *τὴν εὐ. καὶ ῥώμην* 11 13

εὐ-εργετεῖν: *εὐεργετῶν* 12 6

εὐ-εύρετος[23]: *εὐ. χώραν* 8 17

εὐ-ήλιος[1], *apricus*: *οἰκία χειμῶνος εὐ.* 9 4

εὐθύς, *illico* 15 10, 18 7 8, 19 17, 20 26.—*statim ab initio* 3 10, 7 22

εὐ-κρινῶς[3], *distincte* 8 19

εὐ-μαθής: *εὔγνωστα καὶ εὐ.* 20 14; *τὴν γεωργικὴν τέχνην πασῶν εὐμαθεστάτην* 21 1

εὐ-μάρεια[2], *commoditas* 5 9

εὐνή, *lectus*: *ἐξ εὐ. ἀνίστασθαι* 11 14, 10 8

εὐ-νοεῖν[6]: *τὸ εὐ. . ἐμοί* 12 5

εὔ-νοια: *εὐνοίας ἐν φίλοις* 11 8; *εὔνοιαν δεήσει ἔχειν σοί* (*τὸν ἐπίτροπον*). *ἄνευ γὰρ εὐ. τί ὄφελος ἐπιστήμης γίγνεται*; 12 5; *ὄργανον εὐνοίας ἄριστον* 7

εὐ-νοϊκῶς *ἔχειν πρὸς ἡμᾶς* 9 12

εὐ-νομεῖσθαι: *ἐν ταῖς εὐνομουμέναις πόλεσιν* 9 14

εὔ-νους: *εὔνουν σοι* 15 5, 12 8; *ἑαυτοῖς εὖνοι ibid.*; *εὖνοί σοι γίγνονται* 7; *εὐνοίστεροι ἔσονται* servi dominis 7 37, 9 5; *εὐνουστάτους τῷ κοινῷ* 6 10

εὐ-πατρίδης *i.q.* *εὐγενής*: *εὐπατριδῶν* 1 17

εὐ-πέτεια[26]: *εὐπέτειαν τροφῆς παρέχουσα ἡ γῆ* 5 5

εὐ-πετής[6]: *εὐπετές ἐστι μαθεῖν* 15 13, 12 14

εὐ-πόλεμος, *bellicosus*: *ταῖς εὐ.* (*πόλεσι*) 4 3

εὐ-πορεῖν)(*ἀπόρους εἶναι* 20 2

εὐ-πορία: *εὐπορίαν* 9 1

εὔ-πορος: *εὐπόρους* 8 8.—servi coniugio et familia aucti *εὐπορώτεροι πρὸς τὸ κακουργεῖν γίγνονται* 9 5

εὐ-πόρως, *facile* 8 10

εὐ-πραγία[2]: *τῆς εὐ.* 9 12

εὑρίσκειν c. acc., *invenire*: *χώρας εὑρίσκουσι . . εὑρήσομεν* 8 17; *ὕδωρ ἂν εὑρίσκοις* 19 7; *εὑρεῖν* 8 18 21 23, 20 9.—*excogitare*: *ἐπιμέλειαν ἡδίω ταύτης ηὕρηκεν* 5 11, 12 14; *σοφόν τι εὑρηκέναι* 20 5; *ἐξ ἀμηχανίας εὐπορίαν τινα εὑρηκυῖα* 9 1; *εὑρίσκοντες προφάσεις* 20 19.—c. particip. *intellegere* 2 1; *εὗρον οἰκείως ταῦτα γιγνόμενα* 17, 8 14; *εὕρῃ* 4 7. PASS. *ὠφέλιμα ὄντα ηὑρίσκετο* disputando 6 4.—*quaestum afferre*, 'to fetch a price,' 'bring in money': *εἰ*

τις πολὺ ἀργύριον εὑρίσκοι 20 26; πόσον ἂν οἴει εὑρεῖν τὰ σὰ κτήματα πωλούμενα; . . πλέον ἂν εὕροι (τὰ σὰ) ἢ ἑκατονταπλασίονα τούτου 2 3; εὑρεῖν ἄν μοι πάντα πέντε μνᾶς *ibid.*

εὔ-ρυθμος, *concinnus*: καὶ χύτρας φημὶ εὔρυθμον φαίνεσθαι εὐκρινῶς κειμένας 8 19

εὔ-ρωστος, *robustus*: τὰ σώματα εὐρωστότατα παρέχεσθαι 6 9

εὔ-σκιος [6]: οἰκία τοῦ θέρους εὔ. [ ] εὐήλιος 9 4

εὐ-φημεῖν: εὐφήμει 10 4

εὐ-φραίνειν 20 23; τῶν κτημάτων ὅσα εὐφραίνει 9 19. PASS. ὅτ' εὐφραινοίμεθα 12

εὐ-φροσύνη: τῶν εὐ. 9 12

εὐ-χάριστος, *iucundus*: τίς (τέχνη) φίλοις εὐχαριστοτέρα; 5 10

εὐ-χείρωτος, *qui facile capi potest*: εὐχειρωτότατον 8 4

εὔχεσθαι: εὐχομένῳ 11 8.—c. inf. εὐχόμενοι εὐδαιμονεῖν 1 18; ηὐξάμην ἐμὲ τυγχάνειν διδάσκοντα 7 7. Comp. συν-

εὔ-χρηστος, *utilis*: τάξις . . εὔχρηστον 8 3

εὔ-χρως 10 5; εὐχρωτέραν 11

εὐ-ώνυμος: τῷ εὐ. κέρατι 4 19

ἐφ-εξῆς: ἐπειδὰν ὑποδήματα ἐ. κέηται 8 19; ἐ. πάντας 12 10

ἐφ-ιστάναι, *praeficere*: perf. **ἐφεστηκέναι**, *praeesse*: rex apium ἐπ' ἔργοις ἐφέστηκεν 7 17; ἐπὶ τοῖς ἔξω φαινομένοις κηρίοις ἐφέστηκεν 34; ὁ ἐφεστηκώς, *praefectus* 21 9

ἐφ-ορᾶν: ἐφορᾷ 4 6 8

ἐφ-ορατικός [27]: τὸν δεσπότην ἐ. δεῖ εἶναι τῶν ἔργων 12 19

ἔχειν: A Trans. I 1 *habere*: πλέον ἔ. 14 9; ἀφθόνως ἔ. ὧν δέονται 6 11; ἔχω ἐπιτρόπους 12 2; ἐσθίειν τὰ ἱκανὰ ἔχει 11 12; ἔχει τροφὴν 17 10; περιττὰ ἔχουσιν 20 1; δεσπότας οὐκ ἔχουσιν 1 17; ἕξειν ὅ τι εἰσφέρωσιν 7 20; ἔχοι ἂν τὰ ἐπιτήδεια 16 3; ποιεῖν ἀφ' ὧν ἔχοιεν ἀγαθά 1 18; ὕδωρ μὴ ἔχων 2 15; τὸν τὰ ἔξω ἔργα ἔχοντα 7 25; ἔχῃ 19 18, 20 4; ἵππον ἔχοντες 21 7; τῶν ἐχόντων αὐτὴν (τὴν γῆν) 16 4; ἐπιστήμας ἔχοντας 1 16; οἰκίας πάντα ἐχούσας ὅσα δεῖ 3 1.—with predicate adj.: εἰ τὴν ψυχὴν φύσει ἀγαθὴν ἔχοι 11 5. 2 of mental or bodily habits: τὸ μνημονικὸν ἔ. 9 11; ἔ. τι ἦθους βασιλικοῦ 21 10; εὔνοιαν ἔ. 12 5, 14 1; πολλὰ ἔχῃς πράγματα 11 9; ἔχῃ ἐπιμέλειαν 20 16.—ἔ. (τὴν) αἰτίαν = αἰτιᾶσθαι 3 11, 11 24. 3 'to have in itself' or 'as a consequence,' 'admit of': ἀσχολίας ἔχουσι 4 3; τοὺς μὴ ἔχοντας ἐπίδοσιν 20 23. 4 *habere, scire*, 'to have mentally,' 'to know,' 'understand': συμβούλευε ὅ τι ἔχεις ἀγαθὸν 2 1; ὅσα ἔχω ἐξηγήσομαι 14; ἧς ἕκαστος ἔχει τέχνης 15 11; ἐὰν ἔχω τι βέλτιον 11 16; πολὺν λόγον ἐχόντων 4.—with predic. acc. 'to keep so and so': τούτους αἰσχυνομένους ἔχουσιν 21 5. II *gestare*, 'to wear': τῶν ἱματίων ὧν εἶχε . . τοῦ κόσμου οὗ εἶχεν 4 23. III w. inf. *posse*: ἔχω ἐπιδεῖξαι 3 10 16; οὐκ ἔχω ἀντιλέγειν 2 9 15; οὐκ ἔχεις δοῦναι 8 2; οὐδ' εἰς τἀναγκαῖα ἔχουσι δαπανᾶν 3 6; οὐκ εἶχέ μοι δοῦναι 8 1; μὴ ἔχῃ τὴν ἑαυτῆς δύναμιν ἐπιδεικνύναι 16 4, 18 1; εἴ τι ἔχοιμι συμβουλεῦσαι 10 9; οὐκ ἂν ἔχοις διελεῖν 7 26; μὴ ἰδεῖν ἔχοι 20

13; ἔχοιμεν ἂν εἰπεῖν 1 2, 19 14; τούτοις (τοῖς ἐπίπλοις) μὴ ἔχοντας χρῆσθαι 3 2; μὴ ἔχειν χρῆσθαι 8 2

B Intrans. *se habere:* **1** τοὺς ἀμφὶ γῆν ἔχοντας 6 7; κατὰ χώραν ἔχει 10 10. **2** w. modal adverbs: δυσλύτως ἔχει 8 13; καλῶς ἔχει 9 15; ὀρθῶς ἔχει 3 9; οὕτως ἔ. 16 13, 6 16, 2 12, 8 4 5, 20 8, 21 1; ἐρωτικῶς ἔχουσι τοῦ κερδαίνειν 12 15; ἄριστα τὸ σῶμα ἔχωσι 21 7; ὡς βέλτιστα ἕξει 7 15; κάκιον ἔχοι 1 13; κακῶς ἔχῃ 3 11; πρεπόντως ἔχουσαν 10 9; δυστραπέλως ἔχον 8 16.—w. πρός and acc.: εὐνοϊκῶς ἔ. πρὸς ἡμᾶς 9 12; σφοδρῶς πρὸς τὸ ἐργάζεσθαι ἔχουσι 1 21; πρὸς τὸ φιλοκερδεῖς εἶναι μετρίως ἔχουσι 12 16; ἀμελῶς ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα 2 7. MED. 'to pertain to': τὰ τούτων ἐχόμενα 6 1. Comp. ἀν-, ἀπ-, μετ-, παρ-, συν-

ἐχθρός: ἐχθροὺς κέκτηνται 1 5

ἑώρας 8 1; *v.s.* ὁρᾶν

ἕως, *quamdiu:* ἕως μὲν ἂν . . ἐπειδὰν δέ 1 22

Ζεῦγος, τό, **1** *boves* (*equi*) *iugales:* τὴν γῆν κινεῖν τῷ ζ. 16 11 14. **2** *par maritale, coniugium:* τὸ ζ. τοῦτο ὃ καλεῖται θῆλυ καὶ ἄρρεν 7 18 19 28

Ζεῦξις 10 9

Ζεύς: ἐν τῇ τοῦ Διὸς τοῦ Ἐλευθερίου στοᾷ 7 1

ζημία, *damnum:* τὰ βλάπτοντα ζ. νομίζω μᾶλλον ἢ χρήματα 1 7; πολλαῖς ζ. παλαίσαντες 17 2.—*poena:* ἐκεῖνοι οἱ νόμοι ζημίαι μόνον εἰσὶ τοῖς ἁμαρτάνουσιν 14 7

ζημιοῦν: **1** *damno afficere:* PASS. 1 8; εἴ τις διὰ τὸ μὴ ἐπίστασθαι προβάτοις χρῆσθαι ζημιοῖτο 9; ζημιουμένους ἑώρων 2 18; οὔτε τι ζημιωθέντας 8 21. **2** *punire:* οἱ νόμοι ζημιοῦσι τοὺς ἀδικοῦντας 14 7, 9 14. PASS. ζ. ἐπὶ τοῖς κλέμμασιν 14 5

ζῆν: 4 15; ζ. ἄνευ τῶν ἐπιτηδείων 20 15; ζ. ἄνευ τοῦ ἄλλων δεῖσθαι 11 9; ἀφ' ὧν ζῶσιν 5 1; ἀφθόνως ζῶσι 19 1; ζώσης γυναικός 10 1 (vivae non pictae); ἔζη ὑπὸ πολλῆς ἐπιμελείας 7 5

ζητεῖν: ζητεῖ τὸν καλόν τε κἀγαθόν 7 3; ἄνθρωπον ζητῶν πρὶν εὑρεῖν 8 23; ζητοῦντα μὴ δύνασθαι λαβεῖν 2. Comp. ἀντι-

ζωγραφεῖν[2] 18 9

ζωγράφος: ζωγράφων 19 16; ζ. ἀγαθούς 6 13

ζῷον: ζῴων γένη 7 19; τῶν ζ. τὰ πραέα 15 4; τὰ μὲν ἄλλα ζ. ἀνθρώπους δέ 13 6

Ἤ comparativum, *quam:* οὐδὲν ἧττον . . ἢ 4 12 17, 5 16 19, 6 1 13; εὐνούστεροι ἢ πρόσθεν 7 37, 8 13, 10 6, 16 3; πλεῖον ἢ ἐν διπλασίῳ χρόνῳ 21 3; ἄλλο τί ἢ 1 10.—disiunctivum, *vel, aut* 3 9 11 13, 19 14; ἢ—ἢ 4 7 8, 7 1, 8 15, 11 23, 17 4.—*aut, alioquin* 2 5

ἦ, *sane, profecto* in iure iurando: ἐπομόσας ἦ μὴν πιστεύειν σοι 20 29. **ἦ** interrogativum, *ne:* 1 2 3, 3 14, 4 23, 7 35, 8 1, 12 8 16, 13 4, 14 3; ἦ οἶσθα; 18 6; ἦ—ἦ 13 1; ἦ οὖν 4. **ἦ γάρ**; *itane vero?* 4 23

ᾗ *ea ratione qua, quemadmodum* 3 10; ᾗ εἶπας 15 5; ᾗ ἔφησθα *ibid.*, 9 1; ᾗ δεῖ φυτεύειν 19 14; ᾗ με ἐπηρώτησας 15

ἡβᾶν : ἡβῶντας 1 22

ἡγεῖσθαι, *ducere* : εἰ ἄλλοσε ἡγησάμην 2 15.—c. inf. *opinari* : ἡγοῦμαι 4 19, 16 13, 18 2, 19 10 : ἡγεῖ 2 4, 17 5, 18 4, 19 9 ; ἡγῶνται 21 12 ; ἡγούμενον 4 4.—om. inf. ἢ ἀποτετελεσμένον τοῦτον ἡγεῖ ἐπίτροπον ; 14 1. Comp. δι-, ἐξ-

ἡγεμών, *dux* : ἡ τῶν μελιττῶν ἡ. 7 32 ; ἡ ἐν τῷ σμήνει ἡ. μέλιττα 17 ; τῆς ἐν τῷ σμήνει ἡ. 38 ; τὰ τοῦ ἡ. ἔργα 39 ; σὺν τῶν ἐπιγόνων τινι ἡ. 34

ἤγουν 19 1 dub.

ἥδεσθαι : ὅπου ὠφελούμενος ἥδοιτο 20 25 ; μάλιστ' ἂν ἥδοιτο 15 11, 16 3 : ἡδομένη ἰσχυρῶς 9 1 : ἀκούσαντα ἡσθῆναι 4 22 : ἡσθείς 7 3.—w. partcp. ἥδηται ἀποδεικνύων 15 1 ; ὅτι ἡ γῆ ἥδοιτο φύουσα 16 3 ; ὅπως ἡσθῇς ἰδών τι 3 9 ; ἵνα διηγησάμενος ἡσθῇς 11 1.—c. dat. ψιμυθίου χρώματι ἥ. 10 7 ; οἷς ἡ γῆ ἥδεται 20 11

ἡδέως, *libenter* : ἡ. ἀκούειν 6 11, 7 9, 8 6 ; ἡ. διηγήσομαι 11 2 : ἡ. θεάσαιτο 8 6 : ἂν ἡ. μανθάνειν 16 9 : ἂν ἡ. πυθοίμην 7 4, 11 13. **ἥδιον** 5 8, 10 6 11

ἤδη, as a purely temporal particle, refers to some new or critical event just occurring, an emphatic 'now,' 'now at last' : ἐπεὶ ἤ. χειροήθης ἦν 7 10 : ἢ ἱκανὸς ἤ. ἔσται ἐπιτροπεύειν ; 13 1 ; ἀποτετελεσμένος ἤ. ἔσται 3 ; ὅταν ἄρχειν ἤ. ἱκανὸς γένηται 14 1 ; μᾶλλόν τι ἤ. ἢ πρόσθεν 6 1 ; ἀπιέναι ἤ. βουλόμενον 12 1 ; ἐνταῦθα ἤ. 17 13.—'now,' 'at once' : τούτους ἤ. τῆς χρήσεως ἀποπαύω 14 8 9 ; τὴν τέχνην με ἤ. κελεύεις αὐτὴν διδάσκειν τῆς γεωργίας 15 3 where see n. ; ἤ. μοι λέγε 11 1, 16 12 ; ἐν τῷδε πολλοὶ ἤ. διαφέρονται 17 4 ; τοῦτο ἤ. μελετῆς δεῖται 7 ; ἤ. ἀπὸ τούτου 8 20 ; δοκεῖ ἤ. πολλοῦ ἂν ἄξιος εἶναι ἐπίτροπος 15 1, 16 12, 20 11.—*etiam*, to mark the point reached 'ere now' : ἆρα ἤ. κατενόησας ; 7 10 ; ἤ. πολλάκις ἐκρίθην 11 25 : χρηστοῦ (δεσπότου) πονηροὺς (οἰκέτας) ἤ. εἶδον 12 19 ; ἤ. τινὰ εἶδες ; 19 3 7

ἡδονή : ἡδοναὶ . . λῦπαι ἡδοναῖς περιπεμμέναι 1 20 ; ἡδονὰς ὁμοίας παρέχειν 20 23

ἡδυ-πάθεια, *voluptas honesta* 5 1

ἡδυ-παθεῖν : ἡδυπαθοῦσι 5 2

ἡδύς : ὀσμαὶ ἡ. 4 21 ; ἐπιμέλειαι ἡ. 7 41 ; τῶν ἡδέων τι 13 7 ; τίς γυναικὶ ἡδίων τέχνη ; 5 10 ; ἐπιμέλειαν ἡδίω 11 ; ἐπιμέλειαν ἡδίονα 12 14 ; κτῆμα τούτου ἥδιον 11 ; ἡδίστων ὀσμῶν καὶ θεαμάτων 5 3.—c. inf. ἐργασία ἡδίστη ἐργάζεσθαι 6 9, 15 4 ; τὸ πάντων ἥδιστον 7 42.—ἡδύ ἐστι c. inf. 6 3, 11 9.—ἥδιον (sc. ἐστί) 5 9, 9 19, 10 1 ; ἥδιστον (sc. ἐστί) 6 11

ἦθος : ἤ. βασιλικοῦ 21 10 ; τὰ ἤ. γενναιοτάτους 15 12

ἥκειν, *venisse* : ἀνιδρωτὶ ἥκουσι 21 3.—of Things : ἐπειδὰν ἡ ὥρα ἥκῃ 7 33. Comp. προσ-

ἥκιστα, *minime* : ἥ. ἐργαζόμενοι 16 1. See ἧττον

ἡλικία, *aetas* : εἰσί τινες ἡλικίαι ἵππων καὶ ἀνθρώπων 3 10 ; προϊούσης τῆς ἡ. 7 42

ἥλιος : (νεὸν) ὀπτὴν πρὸς τὸν ἥ. 16 13 ; ὑπὸ τοῦ ἡ. γλυκαίνεσθαι 19 19 ; ἡ γῆ ὀπτῷτο ὑπὸ τοῦ ἡ. 16 14

ἡλιοῦσθαι [2], *sole aduri* : σκιάζειν τὰ ἡλιούμενα (οἴναρα) 19 18

ἡμεῖς: *ἡμῖν ἐδόκει* 4 6, 6 5; *ἐδόκει ἡμῖν* 10; *ἔδοξεν ἡμῖν* 4; *σὺ δ' ἡμῖν πειρῶ διαπεραίνειν* 1, 7 12; *ἀπαληθεῦσαι δεῖ πρὸς ἡμᾶς* 3 12

ἡμέρα: *ἀγαθή ἐστι πᾶσα ἡ. ὡς ἀρετῆς ἄρχεσθαι* 11 6; *ἀπὸ τῆς αὔριον ἡ.* *ibid.*; *δι' ὅλης τῆς ἡ.* 20 17; *ἐν μέσῃ τῇ ἡ.* 16 14; *καθ' ἡμέραν* 9 9

ἡμερεύειν 4 2. Comp. *δι-*

ἡμερινός: *ἡ. πλοῦς* 21 3 dub.

ἥμερος: *τὰ ἥ.*)(*ἄγρια* 16 5

ἡμί-ονος: *βοῦς ἡ. ἵππους* inter *ὑποζύγια* 18 4

ἥμισυς: *τὸ ἥ. διαφέρει τοῦ ἔργου παντός* 20 17; *μέχρι τοῦ ἥ.* 18 8

ἠμφι-εσμένη (*ἀμφιέννυσθαι*) 10 12

ἤν contr. from *ἐάν*, *si*: *ἢν δύνωμαι* 12 3; *τί οὖν ἢν* 3 4, 6 12; *ἢν πως δυνώμεθα* 2, 1 14; *ἢν δύνωνται . . ἢν ἔχωσιν* 17 3; *τέκνα ἢν θεὸς διδῷ* 7 12; *ἢν γε* 1 12, 7 37; *ἢν πολέμιοι ἐπίωσι* 4 5; *ἢν δέῃ* 11 22; *ἢν τις ἁλῷ ποιῶν* 14 5; *ἢν τι . . συμβαίνῃ* 21 5; *ἢν . . ἀρχῇ* 18 6; *ἢν που ἴδῃς* 12 3; *ἢν δὲ δή* 2 6, 12 8; *ἢν δέ γε ᾖ* 17 8; *κἂν μέν —ἢν δέ* 11 14; *ἢν—ἢν δέ* 18 7; *ἢν μέν—ἐὰν δέ* 18 2; *ὅταν μέν —ἢν δέ* 13 12; *ἢν μέν—ἢν μέντοι* 17 10; *ἢν μὴ φανῇς* 18 1; *ἤν τε —ἤν τε*, *sive—sive* 5 5, 11 16; *ἢν δ' ἄρα μὴ ἔχῃ* 16 4; *ἢν μὴ θεὸς ἀποκωλύῃ* 5 13

ἡνίκα 11 14

ᾗπερ: *θεᾷ αὐτοὺς ᾗ. τοὺς τραγῳδούς* 3 9; *ᾗ ἔλεγον* 9 1

Ἥρα: *νὴ τὴν Ἥραν* 10 1, 11 19

ἡσυχία: *καθ' ἡσυχίαν* 7 7

ἥσυχος: *ἥσυχοι* (adverbii loco) *βαδίζοντες* 16 7

ἧττον, *minus* 4 9; *ἧ. δυνατόν* 7 23; *ἧ. λανθάνει* 9 8; *οὐχ ἧ. ἢ* 4 12, 13 9; *οὐδὲν ἧ.* 4 17, 5 19, 20 29; *οὐδὲν ἧ. ἢ* 2 6, 4 12 17, 5 16 19, 6 1, 8 14, 20 27.—c. gen. *οὐδὲν ἧ. οἱ δοῦλοι τῶν ἐλευθέρων* 5 16

ἥττων: *τὸν ἥττω λόγον* 11 25; *τῷ χείρονι τὰ ἥττω διδόναι* 13 10

Θάλαμος, *cella* 9 3

θάλαττα: *διὰ τῆς θ.* 20 28; *ἐν τῇ θ.* 8 16; *καὶ κατὰ γῆν καὶ κατὰ θ.* 5 17

θαλαττουργός[2], *qui victum quaerit in mari*: *θ. ὄντες* 16 7

θάλπος: *θάλπῃ θέρους* 5 4

θαμινά, *crebro* 3 4

θανατοῦσθαι 14 5

θαρρεῖν: *θαρρῶν* (*sine metu*) *συμβούλευε* 2 1. Comp. *ἀπο-*

θᾶττον, *celerius* 2 18, 19 8

θαυμάζειν: *θαυμάζοιμ' ἂν εἰ μὴ τείνοι* 7 39.—c. acc. *πάντα ταῦτα θαυμάζω* 4 21; *θαυμάζων* *ibid.*; *θαυμάζεις τοῦτο;* 4 23; *θαυμάσας τὴν ἐπίσκεψιν* 8 15.—followed by relat. adv. *ἐθαύμαζεν αὐτὸν* (*τὸν παράδεισον*) *ὡς καλὰ τὰ δένδρα εἴη* 4 21.—w. obj. acc. and partcp. *τίς οὐκ ἂν θαυμάσειεν ἱππέας κατὰ τάξεις ἐλαύνοντας;* 8 6. Comp. *ἀπο-*

θαυμαστός, *ἐμοὶ θαυμαστὸν . . δοκεῖ εἶναι εἴ τις* 5 11; *θαυμαστὸν δοκεῖς τοῦτο ποιεῖν ὅτι* 2 9; *θαυμαστότερον* (sc. *ἂν εἴη*) *εἴ τι ἐπίσταιτο* 3 13

θέα: *ἐπὶ κωμῳδῶν θέαν* 3 7, 8 11, 16 7

θέαμα: *καλὸν θ.* 8 20; *ἥδιστων θ.* 5 3

θεᾶσθαι, *spectare*: *θεᾷ αὐτούς* 3 9; *εἴ τις αὐτὸν θεῷτο* (*σπείροντα*) 15 11; *θεᾶσθαι ἀτερπές* 8

3; *θεώμενος* 3 6 7, 20 18; *πλεῖστα σκεύη ἐθεασάμην* 8 11; *τίς οὐκ ἂν ἡδέως θεάσαιτο ἐν τάξει πορευομένους;* 8 6; *θεάσασθαι* 6 13. Comp. *συν-*

θεατής: *πολλοὺς θ.* 11 4

θεῖος: *οἱ θ. ἄρχοντες* 21 5; *θεῖον)(ἀνθρώπινον* 12

θέλειν: *θέλω* 10 1

θέμις, *fas*, 'possible' 11 8 11

θεμιτόν, *fas, licitum* 11 5 6 8

θεο-μαχεῖν[2], *invitis dis aliquid facere velle* 16 3

θεός, *deus* 7 12; *ὁ θ.* 23 30 31, 18 31; *τοῦ θ.* 7 29 32; *ἡ γῆ θεὸς οὖσα* (*θέλουσα* vulgo) 5 12; *οἱ θ.)(οἱ ἄνθρωποι* 5 19 20, 6 1, 7 16 18 31, 10 7, 11 8, 12 6; *θ. τε καὶ ἀνθρώποις* 15 4; *οὔτε θ. οὔτε ἀνθρώπους* 2 5; *πρὸς τῶν θ.* 7 2, 12 6 10; *πρὸς θ.* 7 9, 10 9, 11 9; *σὺν τοῖς θ. ope deorum* 6 1, 10 10, 11 20.—of special gods: 5 13, 7 2; *ὅταν χειμάζῃ ὁ θ.* (*i.e.* *Ζεύς*) 8 16, 17 2 3 4; *ὁ ἄνωθεν θ.* 20 11

θεράπαινα: *θεραπαίναις* 7 6

θεραπεία, *curatio*; de supellectile resarcienda 8 10; de terra colenda 20 11

θεραπεύειν, 1 *colere* (*deos*) 5 20, 11 8. 2 *colere* (*terram*) 5 12 (with a twofold meaning). PASS. *θεραπευομένη* (*γῆ*) 16 5. 3 *curare*: *θ.* (*τὰ δεσπόσυνα χρήματα*) 9 16. PASS. *ὅπως θεραπεύηται* aegrotus 7 37; *οἱ καλῶς θεραπευθέντες* *ibid.*

θεράπων: *ἐπιμελῆ θ. γενέσθαι* 12 18: Ischomachus ad uxorem *ἐὰν ἐμὲ σὸν θ. ποιήσῃ* 7 42

θερίζειν, *metere* 18 1.—*aestatem traducere*: *θερίσαι* 5 9

θερισμός[37] = *θέρισις*: *περὶ θερισμοῦ* 18 3

θερμαίνεσθαι: *θερμαινομένων τῶν ῥιζῶν* 19 11

θερμός: *λουτροῖς θ.* 5 9

θέρος: *τοῦ θ.* 9 4; *ἐν* (*μέσῳ*) *τῷ θ.* 16 14; *θάλπη θέρους* 5 4

θήκη: *θ. μεγάλων* 8 17

θηλύνεσθαι[26], *effeminari*: *τῶν σωμάτων θηλυνομένων* 4 2

θῆλυς: *θῆλυ καὶ ἄρρεν* 7 18; *τὸ ἔθνος τὸ θ.* 26

θήρα: *θήραις* 5 5

θηρεύειν, *captare*: *αὔρας θηρεύων μαλακάς* 20 18

θηρίον: *τὰ θηρία*, 'beasts of the chase' 5 5 6

θηριώδης *παιδεία* 13 9

θοινητικός[1]: *τὰ θ.* (*ὄργανα*) 9 7

θράσος: *τοῦ θ.)(τοῦ φόβου* 7 25

θρέμμα: *πᾶν θ.* 20 23

θύειν *πολλά τε καὶ μεγάλα* 2 5; *θύοντας* 5 3; *ἔθυσα* 7 7. Comp. *συν-*

θύρα: *θ. βαλανωτῇ* 9 5

θυρ-αυλεῖν[2])(*ἔνδον μένειν* 7 30

θυσία: *τοὺς θεοὺς ἐπερωτῶντας θ. καὶ οἰωνοῖς* 5 19; -(*ἔπιπλα*) *οἷς ἀμφὶ θυσίας χρώμεθα* 9 6

Ἰατρική, *ars medica* 1 1

ἰατρός: *τί ὄφελος ἰατροῦ;* 13 2; *τῷ περιόντι ἰ.* 15 9

ἰδεῖν: *εἶδον ἐξετάζοντα αὐτόν* 8 15, 11 4, 12 19; *εἶδες* 19 3; *ὅταν ἐπιμελομένους ἴδω* 12 16, 13 12; *ὅντινα ἴδοιμι καλόν, τούτῳ προσῄειν* 6 15; *ἰδών τι ἢ ἀκούσας* 3 9, 7 1, 10 2; *ἰδόντα μαθεῖν* 21 11.—*visere* 11 14. Comp. *κατ-*

ἰδίᾳ (*singulos*) *ἀδικοῦντας* 11 22

ἴδιος: *ἰ. ἐπιμέλειαι* 7 41; *ἰ. κτήματα* 9 19; *ἐν τοῖς ἰ. ἔργοις* 21 9

ἰδιώτης, *homo privatus* 21 6; ἰδιωτῶν)(τυράννων 1 15 (cp. Lucian *Char.* c. 18, *de Salt.* c. 14 where it is opposed to βασιλεύς); *miles gregarius*)(στρατηγός 20 6.—c. gen. rei, *imperitus*: ἰ. τούτου τοῦ ἔργου 3 9

ἰδροῦν, *sudare*: ἰδροῦντες 21 3; πρὶν ἰδρῶσαι 4 24

ἰδρώς: ὑπὸ ἰδρῶτος ἐλέγχονται 10 8

ἰέναι, *ire* 5 14; ἰών 13 2; τὸ ἐπὶ τὸ βέλτιον ἰόν 20 23; ἰόντες εἰς τὰς (χώρας) hostiliter 5 13; πολεμίων εἰς τὴν χώραν ἰόντων 6 6; ὅταν διὰ στενοπόρων ἴωσι 20 9. **ἴθι**, *agedum*, a form of transition before an imperative: ἴθι δή 19 3 4, 12 17. Comp. ἀπ-, δι-, ἐξ-, ἐπ-, ἐπ-αν-, προ-, προσ-

ἱκανός: 1 of Persons, 'competent': c. inf. 12 4 8, 4 5, 7 3 7, 8 5, 13 1 4, 14 1, 15 1; ἱκανωτέρους 5 8. 2 of Things, 'sufficient': σῖτον ἱ. 17 6; ἱκανά 2 4; τὰ ἱ. 11 12.—w. inf. τὸν ἵππον ἱκανωτάτη ἡ γεωργία συντρέφειν 5 5.—*idoneus*: χρόνος ἱ. θεάσασθαι 6 13; ἱ. τεκμήρια 11 20; ἵνα ἱ. τὰ ἄχυρα μᾶλλον γίγνηται (*i.e.* ἱκανώτερα, *plures paleae*) 18 2

ἱκανῶς: ἱ. πλουτεῖν 2 1 2; μὴ ἱ. ἀρήγῃ 4 10; πεπεῖσθαι ἱ. 6 11; ἱ. ἀκηκοέναι 11 1; ἱ. καταμεμαθηκέναι 15 5; ἱ. ἀποτεθαρρηκέναι 16 6; ἱ. οἶσθα 19 5

ἱλάσκεσθαι[6]: τοὺς θεοὺς ἱ. 5 20

ἰλύς[2], *limus*: ἰλύος ἐπιχυθείσης 17 12

ἱμάτιον: ἔρια παραλαβοῦσα ἱ. ἀποδεῖξαι 7 6. PL. = ἐσθής, *vestes*: τῶν ἱ. τὸ κάλλος 4 23, 7 36; ἱμάτια ἀνασεῖσαι καὶ συνθεῖναι 10 11, 8 19; ἱ. οὐχ ὁμοῖα 13 10; παχέα ἱ. φορεῖν 17 3. This is its only meaning in Herodotus. The word does not occur in Tragedy

ἵνα 18 2 8, 20 20; ἱ. μή 12 2, 15 9

ἱππάζεσθαι: ἱππασάμην ἱππασίαν ὁμοιοτάτην ταῖς ἐν τῷ πολέμῳ ἀναγκαίαις ἱππασίαις 11 17

ἱππασία 11 17

ἱππεύς 8 4; τὸν ἱ. 8 11; ἱππέας 4 5, 9 15

ἱππική: ἀφ' ἱ. εἰς ἀπορίαν ἐληλυθότας 3 8; διὰ τὴν ἱ. εὐπόρους ὄντας *ibid.*; ἱππικῇ χρῆσθαι 9

ἱππικός, 1 *equester*: ἱ. ἀγῶνα 7 9.—2 *rei equestris peritus*: ἐν τοῖς ἱππικωτάτοις 11 20

ἱππικῶς: ἱππικώτατα 21 7

ἱππο-κόμος, *equiso*: τὸν ἱ. 11 5

ἵππος 1 8, 2 11, 3 10, 9 15, 11 4 5 15; ἀγαθὸς ἵ. 3 9, 12 20; σὺν ἵππῳ ἀρήγειν τῇ πόλει 5 5; ἀναβὰς ἐπὶ τὸν ἵππον 11 17. **οἱ ἵπποι**, *equorum genus*: ἵπποις χρῆσθαι 2 11, 5 6 20, 10 7, 12 20, 18 4 ubi inter ὑποζύγια referuntur

ἱππο-τροφία[2]: ἱπποτροφίας 2 6

ἴσασι 20 1 8 14: *v.s.* εἰδέναι

ἴσος: δι' ἴσου 4 21; τῶν ἴ. τυγχάνειν τοῖς κακίοσι 13 12

ἱστάναι, *erigere*: ἄμπελος ἀναβαίνουσα . . διδάσκει ἱστάναι αὑτήν 19 18. PASS. *stare*: τὸν ἑστηκότα 8 4; στὰς ἔνθα πνεῖ ἄνεμος 18 1. Comp. ἀν-, ἐξ-αν-, ἐπ-, κατ-, παρ-, προσ-, συν-

ἱστός[2], *tela*: πρὸς τὸν ἱ. 10 10

ἰσχυρός)(ἀσθενής: ἀνθρώπῳ τῷ ἰσχυροτέρῳ πλεῖον βάρος ἐπιτιθέναι 17 9.—of a Plant: ταχὺ ἂν καὶ ἰ. τὸ φυτὸν ἡγοῦμαι βλα-

στάνειν 19 10.—of Wine: τῷ οἴνῳ τῷ ἰσχυροτέρῳ πλεῖον ἐπιχεῖν ὕδωρ 17 9.—of Soil: ἡ ἀσθενὴς γῆ ἰσχυροτέρα γίγνεται 17 9

ἰσχυρῶς, *vehementer*, *valde*: c. verb. ἰ. ἐπιμελεῖσθαι 4 4 5; ἰ. τινὶ παραστήσῃς 13 1; φυλάττει ἰ. 12 2; σαλεύοντες ἰ. 8 17; ἡδομένῃ ἰ. 9 1.—c. adj. δυνατοῦ ἰ. ἀνδρός 11 10.—ἰσχυρότατά γε affirmantis 1 15

ἰσχύς: ἰ. αὐτῇ (*sc.* τῇ γῇ) ἐγγίγνεται 17 10; ἰσχὺν αὐτοῖς προστιθῆσι 5 4

ἴσως, with ἄν and opt., *fortassis* 2 13, 13 4, 4 5.—with verb not expressed 19 16.—*profecto*, used to soften a positive assertion: 3 5 6 9 11, 7 31 37, 11 21 25, 15 3

Κάειν: πῦρ κ. 17 3

καθά (καθ' ἅ), *quomodo* 15 5

καθαίρειν, *purgare* (*a*) terram a materia: κ. τὴν γῆν 20 11.—(*b*) ventilando: καθαροῦμεν τὸν σῖτον λικμῶντες 18 6; ἐπειδὰν καθήρῃς τὸν σῖτον 8

καθαρός, of Space, *purus*, 'open' 8 20.—of Corn: τὸν κ. (σῖτον) *ventilatione purgatum* 18 8.—c. gen. ὕλης κ. γῆν 16 13, 20 20.—*non fucatus*: σῶμα κ. 10 7; κ. καὶ πρεπόντως ἔχουσαν 9; ὄψις καθαρωτέρα οὖσα 12

καθ-εύδειν: ὁ καθεύδων 12 12; μεθ' ὅτου ἄλλου ἐκαθεύδομεν ἄν 7 11

καθ-ῆσθαι, *sedere*, *residere* 4 2, 6 7, 10 10; κάθηνται 8 8; καθήμενον 7 1; καθήμεναι 10 13

καθ-ιστάναι, *collocare*: φυλακὰς κ. 20 8. PASS. *constitui*, *creari*: ὅπου ἂν σατράπης καθιστῆται 4 11.—with two acc., predicate and obj. 4 7 8, 7 30, 12 9 14; καταστῆσαι 13 10.—Intrans. καταστήσαντες ἐπὶ θέαν 16 7. PASS. *redigi*: μὴ εἰς ἀπορίαν καταστῇς 2 7

καί:—**A I** as a copulative, *et* 'and,' joining single words and sentences to others preceding: ἐμοὶ κ. τοῖς ἐμοῖς 12 5, 1 1; αὐτῷ κ. τῷ οἴκῳ 3 5; τὰ καλὰ κἀγαθά 11, 4 5; μώρων κ. δαπανηρῶν 1 22; τὰ σώματα κ. τὰς ψυχὰς κ. τοὺς οἴκους 23; τὸ σὸν σχῆμα κ. τὴν σὴν δόξαν 2 4; τὸ ἐργάζεσθαι καὶ μηχανᾶσθαι 1 21 *passim*.—'and yet': 3 2 8.—w. epithets after πολύς: πολλὰ κ. παντοῖα 3 2; ὀσμαὶ π. κ. ἡδεῖαι 4 21; π. κ. φιλοκερδεῖς ὄντες 14 7. **καὶ οὗτος**, *et hic quidem*, 'and this too,' used to emphasise some quality or fact in reference to what precedes 2 5, 3 4 dub. **καὶ ταῦτα**, *idque*, 'and that too,' 'withal,' with participle: 8 23, 11 3, 17 6, 20 28

II καί—καί, *cum—tum*, *qua—qua* (cum de duabus rebus unum aut duo de una praedicantur communiter): 2 6, 4 1 2 7, 5 15 17 *passim*. **τε καί**, where two notions are in close connexion: 1 20, 2 5, 4 2 4 9 13 22 *passim*. **τε—καί—καί** 1 19, 4 23, 5 9, 7 33. **τε—καί—καί—καί**: 2 6. **ἄλλως τε καί**, *cum alias*, *tum praesertim*, 'especially': 10 12, 15 13. **ἅμα—κ.** 10 10. **ἅμα τε—κ.** 5 1. **ἅμα—κ.—κ.** 8 3. **καί—γε**, 'and what's more,' in replies 'yes and': 1 3 4 6 8 11 14 15 22, 8 3 4, 4 18 interpositis septem vocabulis), 7 36, 8 1 4, 11 1 10, 12 12 18, 16 12 15, 17 8, 18 6 etc.

καί—δέ, 'and further,' 'and indeed': 1 13 20, 4 1 9, 5 8 16, 7 21 27 30 34, 8 20, 9 4 13 15, 10 12, 13 8, 17 10 12, 18 2, 20 10 12 25 28, 21 11. **καί—δέ τοι** 8 8. **καί—μέντοι**, a stronger form of *καί—δέ*: 4 2 25, 8 2, 10 9 10, 20 26; *καὶ μεντἂν* 11 4

III **καί** prefixed to interrogatives like the English 'and,' which we use when stopping a speaker with an abrupt urgent question: *καὶ τί δή* 7 16 17, 9 1; *κ. τίνες δή* 1 18, 3 6, 4 5, 7 5; *κ. ποῖα* 32; *καὶ πόσον* 2 3; *καὶ πῶς* 1 18, 9 1, 11 25, 12 6, 13 4. In affirmative replies: *καὶ πάνυ* 14 3; *κ. πάνυ γε* 3 2, 11 9; *καὶ μάλα γε* 7 8; *καὶ σφόδρα γε* 3 4, 19 3. **καί—δή**, where something, on which special emphasis is laid, is subjoined, 'and in particular': 2 13, 5 20, 11 3, 19 14. **καὶ δῆτα** 11 4. **καὶ τοίνυν**, *atque adeo*, 'and withal': 5 2, 10 1

B emphatic as an adverb, *etiam*, *adeo*, 'also,' 'even' (neg. *οὐδέ*, *μηδέ*, 'not either,' 'not even'): 1 3 4 5 6 9, 8 14 etc. **ἀλλὰ καί** 20 8 10, 21 11 etc.; *ἀλλὰ καὶ—δέ* 11 22; *οὕτω καί* 15 12; *καὶ πάλαι* 19 17. **εἰ καί** 11 23. **καὶ εἰ** 1 4 5, 2 12. **καὶ εἰ—καὶ εἰ**, *sive—sive* 2 15. **καὶ εἰ μή** 1 4, 2 12; *καὶ εἰ μηδέ* 1 5; *οἷον καί* 21 2; *ὅμως καὶ εὖ πάσχοντες ἔτι ἀδικεῖν πειρωμένους* 14 8; *ἔτι πρὸς τούτοις καί* 15 4. **καὶ νῦν**, *nunc quoque*, 'even as it is' 6 1. *καί* for *οὕτω καί* 18 9 *v.s.* *οὕτω*. **δὲ καί**, 'and also': 4 16, 5 7 14 17, 6 10, 7 19 21, 8 5 *passim*. **οὕτω δὲ καί** 15 8, 20 19, 21 9. **ὡσαύτως δὲ καί** 7 21. **καί**, 'at all,' expletive after interrogatives: *τί αὐτὸν καὶ δεῖ ἄλλο ἐπίστασθαι;* 12 4. **καί**, cumulative in each bi-membral or correlative clause, antecedent or consequent: *οἱ μὲν καὶ . . οἱ δὲ καί* 1 17, 14 4, 18 10, 19 10; *ὥσπερ καὶ . . οὕτω καί* 6 3, 9 19; in antecedent and relative clause 1 3. **καί** emphasises adverbs of intensity: **καὶ πάνυ** 1 17 19 21; *κ. π. σφοδρῶς ibid.*; *καὶ πάνυ οἰκτίρω* 2 2 14, 3 7 8, 8 16, 11 2, 12 15, 13 1, 16 7

καίπερ *εἰδότα* 19 16

καιρός 19 19

καίτοι, *atqui* 14 4, 20 11

κακίζειν[2]: *τὸν ἱππέα κακίζομεν* 3 11

κακο-ποιεῖν: *κακοποιεῖ* 3 11

κακός: of Persons: *ψυχῆς κατήγορος κ.* 20 15; *τὸν κακὸν τῶν ἐργατῶν* 21 10; *κακοὶ φίλοις χρῆσθαι καὶ ταῖς πατρίσιν ἀλεξητῆρες εἶναι* 4 3; *ἀμείνους*)(*τοῖς κακίοσι* 13 12.—of Soil 16 7.—of Things: *ἣν καταπίπτων ἀφ' ἵππου κακὸν λαμβάνῃ* 1 8; *μή τι κακὸν πάθῃς* 2 7.—c. inf. *πρὸς τὸ φυλάττειν οὐ κάκιόν ἐστι φοβερὰν εἶναι τὴν ψυχήν* 7 25

κακουργεῖν, de servis 9 5; de equis 3 11

κακῶς: *κ. γηράσκειν* 1 22; *ἣν κ. ἔχῃ πρόβατον* 8 11; *εἰ κάκιον τὸ σῶμα ἔχοι . . τὴν ψυχήν* 1 13; *πρόβατα νόσος κάκιστα ἀπώλεσεν* 5 18

κάλαμος *i.q.* *καλάμη*, *stipula*, *culmus*: *ὁ κ. τοῦ σίτου* 18 2

καλεῖν, 1 *invitare*: *τὰ οἰκήματα αὐτὰ ἐκάλει τὰ πρέποντα ἑνὶ ἑκάστῳ* 9 2. PASS. *evocari*:

τοῖς ἐπὶ τὰ δῶρα κεκλημένοις 4 16. MED. *provocare*: ὅταν με εἰς ἀντίδοσιν καλῶνται τριηραρχίας 7 3. 2 *nominare*: τὰ ἑκάστῳ ὠφέλιμα κτήματα κ. 1 7; γενναῖα καλοῦμεν τὰ ζῷα 15 4; καλοῦσί με τοῦτο τὸ ὄνομα 7 3; τούτους δικαίως ἄν τις καλοίη μεγαλογνώμονας 21 8. PASS. πένης καλοῦμαι 11 3; τὸ ζεῦγος ὃ καλεῖται θῆλυ καὶ ἄρρεν 7 18; ὃς πρῳρεὺς τῆς νεὼς καλεῖται 8 14; ἔνθα ὁ σύλλογος καλεῖται for ὁ καλούμενός ἐστι 4 6; τοῦτο καλεῖσθαι 6 14; τὸν ὑοσκύαμον καλούμενον 1 13; κῆποι οἱ παράδεισοι καλούμενοι 4 13; αἱ βαναυσικαὶ καλούμεναι (τέχναι) 4 2 3; τῶν κρεμαστῶν καλουμένων 8 12; **τῶν καλουμένων καλῶν τε κἀγαθῶν** 6 16; ὑπὸ πολλῶν καλὸς κἀγαθὸς κέκλημαι 11 21; καλὸς κἀγαθὸς κέκλησαι 7 2 3; τὸ ἀνὴρ καλὸς κἀγαθὸς κεκλῆσθαι 12 2. Comp. εἰσ-, προσ-

κάλλος: τῷ κάλλει 4 21; τῶν ἱματίων καὶ τῶν ψελίων τὸ κ. 23

καλλωπίζεσθαι: διαιτητήρια **κεκαλλωπισμένα** 9 4

καλός, **I 1 of objects perceived by the senses**: **ὡς ἂν τῷ ὄντι καλὴ φαίνοιτο** 10 9; **κ.** θέαμα 8 20; τῆς κ. ὄψεως 6 16; εἴ που ἴδοιμι προσηρτημένον τῷ κ. τὸ ἀγαθόν 15; ὅντινα κ. ἴδοιμι *ibid.*; ὡς καλὸν φαίνεται 8 19 20; κ. γυναῖκα 10 1; τῶν ζῴων ὁπόσα καλά 15 4; τῶν κ. τὰς μορφάς 6 16; δένδρεσι καὶ τοῖς ἄλλοις ἅπασι κ. ὅσα ἡ γῆ φύει 4 14; γῆ ἡ τὰ ἄγρια καλὰ φύουσα 16 5; **κ. ἔργα** 6 13; **τὰ κ.**)(τὰ κίβδηλα **ἀργύρια** 19 16; **ἅπαντα** κάλλιω φαίνεται 8 20; τεταγμένη στρατιὰ κάλλιστον ἰδεῖν τοῖς φίλοις 6; ἀγῶνα τὸν κάλλιστον 7 9; κάλ**λιστην σκευῶν τάξιν** 8 11; **τέχνην καλλίστην** 15 4; **τὰ σώματα κάλλιστα παρέχεσθαι** 6 9.—**in re mala**: **ὕλην πλείω καὶ καλλίω** 20 20. **2** ***utilis, aptus***: **κ. καὶ εὐεύρετον χώραν** 8 17

II As an aesthetic designation of what is morally beautiful and good, but in this sense applied to things only: προσέκειτο τὸ καλὸς τῷ ἀγαθῷ 6 15; **τὸ προοίμιον κ.** 15 13; **ἐκ τοῦ κ. τε καὶ δικαίου** 7 15; **ἐν πολέμῳ κ. σωτηρίας** 11 8; **κ. τι ποιοῦντας** 21 6; **καλά ἐστιν ἃ σὺ λέγεις** 11 10, 7 30; **καλλίστην τέχνην** 15 4; **κάλλισται τῶν ἐπιστημῶν** 4 1; **τοῖς καλλίστοις ἐπιμελήμασιν** 4.—**καλόν ἐστι** c. inf. = **πρέπει**: **τῇ γυναικὶ κάλλιον ἔνδον μένειν** 7 30; **κάλλιστόν τε** καὶ ἥδιστον ἀπὸ γεωργίας τὸν βίον **ποιεῖσθαι** 6 11. Of persons in the phrase καλὸς κἀγαθός, *homo honestus ac nobilis*, 'a man who combines good manners with good moral qualities.' The καλοὶ κἀγαθοί originally were the *optimates*, the men of good family, education and manners, 'the cultured')(the mass of the people: **τί ποτε πράττων κ. κά. κέκλησαι** 7 2 3; **κ. κά. κεκλῆσθαι** 12 2; **τοῦτο τὸ ὄνομα ὃ καλεῖται κ. τε κά. ἀνήρ** 6 12; **τὸ σεμνὸν ὄνομα τοῦτο τὸ κ. τε κά.** 14; **τὰ τοῦ καλοῦ κά. ἀνδρὸς ἔργα** 11 1; **ἀνδρὶ καλῷ τε κ.** 6 8; προσηρτημένον τῷ καλῷ τὸ **ἀγαθόν** 7 15; **κ. τε κά.** ἐπονομαζόμενον 6 17; ἄνδρα ἀπειργασ**μένον κ. τε κά.** 11 3; **πολέμιοι καλοὶ κά. ὄντες** 1 23; **τῶν καλουμένων κ. τε κά.** 6 16; **τιμῶν ὡς κ. τε κά.** 14 9—**of Things**: **τὰ κ. τε κά. διὰ τὰς ἀρετὰς ἐπαύ-**

ξεται 7 43; παράδεισοι πάντων κ. τε κά. μεστοί 4 13; δεσπότου ὀφθαλμὸς τὰ κ. τε κά. μάλιστα ἐργάζεται 12 20; διδάσκων τὰ κ. κά. 3 11

καλῶς: παράδεισοι κάλλιστα κατεσκευασμένοι 4 14 21, 5 17; πρόβατα κάλλιστα τεθραμμένα 18.—*bene, recte*: κ. λέγειν 4 2, 5 18, 6 1, 19 12; κ. εἶπεν 5 17; τῶν κ. τελουμένων 12 19; τῶν ἐν τῇ τῆς ἀμπέλου φυτείᾳ κ. ἐχόντων 9 15; κ. μοι δοκεῖ ἔχειν ἡ ἀπόκρισις 12 20; τὰ κ. ἐγνωσμένα καὶ πεποιημένα 5 18, 15 11; κ. καὶ ταχέως ὑφαίνηται 7 34; κ. ἐδώδιμος 36; οἱ κ. θεραπευθέντες 37; κ. πεπαιδευμένη 6; μὴ κ. ποιεῖν τι 11 2;)(πονηρῶς 12 18; τοὺς ἀφθόνως καὶ καλῶς πάντα ἔχοντας 3 5; ἡ ῥώμη δοκεῖ κάλλιον σῴζεσθαι 11 12; ὁ κάλλιστα φυτεύων . . σπείρων 15 11, 17 4, 19 18.—*honeste*: πλούτου κ. αὐξομένου 11 8; ἐκ πολέμου κ. σῴζεσθαι 11

κάμνειν, *aegrotare*: ὃς ἂν κάμνῃ 7 37; κάμνοντος 13 2; τοῖς κ. 15 9; τοὺς κ. *ibid.*

κἄν crasis of καὶ ἐάν 11 14.—of καὶ ἄν 12 4, 18 9

κἄπειτα[2] crasis of καὶ ἔπειτα 8 9

καρπός, *fruges*, 'grain,' 'corn': αἱ ἐκ τοῦ κ. σιτοποιίαι 7 21; κ. μηδὲ φυτόν 20 13; πολὺν κ. ἐκφέρειν 17 10; κ. προσκομίζοντες 11 16; δένδρων τε καὶ κ. 4 8, 5 6; ἐν τῷ μέσῳ τοὺς κ. τρέφουσα 7; τοὺς κ. καὶ τὰ δένδρα 16 3; τοὺς κ. ἀφανίζειν 14 1.—'produce' generally: κ. ὑγρῶν καὶ ξηρῶν 5 20.—*semen*: ἣν τις πλείονα καρπὸν (τῇ γῇ) ἐμβάλῃ 17 9; καρπὸν καταβαλεῖν ὥστε φύεσθαι 16 12

καρτερεῖν, *tolerare*: ψύχη καὶ θάλπη κ. 5 4; ῥίγη καὶ ὁδοιπορίας καὶ στρατείας κ. 7 23

κατά:—**A** c. gen. sensu locali κ. τῆς γῆς 19 10.—**B 1** c. acc. sensu locali et temporali: κ. γῆν καὶ θάλατταν 5 17; κατ' ἀγρόν 9, 12 15; κ. χώραν ἣν δεῖ 10 10; κ. πόλιν 11 14 15.—distributive: κ. τάξεις 8 6; κ. φυλάς 9 8; καθ' ἓν ἕκαστον used as case of substantive after ἐρωτᾶν 19 14; κ. μῆνα 9 8; κατ' ἐνιαυτὸν . . καθ' ἡμέραν 4 6. **2** *pro, secundum*: κ. γε τὸν σὸν λόγον 1 12 15; κ. γνώμην 13 7; κ. ταὐτὰ ἀποφαινομένους 16 7; κατὰ ταὐτὰ περὶ τούτων γιγνώσκων ἐμοί 19 11.—<τὸ> κατ' ἐμέ 11 9, 'as far as I am concerned.' **3** with abstr. substantive as a periphrasis for adverb: καθ' ἡσυχίαν = ἡσύχως 8 7; κ. κόσμον 20. Special meaning of in composition 4 7 *n*

κᾆτα crasis of καὶ εἶτα 2 4

κατα-βάλλειν, 'to pitch down.' PASS. ὅποι ἔτυχεν ἕκαστον καταβέβληται)(ἐν χώρᾳ τεταγμένα κεῖται 3 3; τὴν ὕλην κ. ἐπιπολῆς 16 15.—'to shed': καρπὸν οὔπω καταβαλεῖν 12

κατα-γελᾶν: ὃ καταγελάσειεν ἂν ὁ κομψός 8 19.—abs. ἴσως ἂν καὶ καταγελάσαις ἀκούων 13 4

κατά-γελως[2 6]: οὐκ ἄξιος (ἄξιον τὸ πρᾶγμα) καταγέλωτος 13 5

κατα-γιγνώσκειν c. particip.: θᾶττον κατέγνων πράττοντας 2 18.—c. gen. et inf. ἦ καταγέγνωκας ἡμῶν ἱκανῶς πλουτεῖν; 2 1

κατ-αγνύναι τὰς ψυχάς 6 5

κατα-δουλοῦσθαι 1 23; ὅταν καταδουλῶσωνταί τινας *ibid.*

κατα-κάεσθαι, *comburi*: κατακαυθέν 18 2

κατα-κερδαίνειν[23]: κατακερδαίνοντας 4 7

κατα-κλύζειν, *abunde suppeditare*: κατακλύσειαν ἂν ἀφθονίᾳ τὴν ἐμὴν δίαιταν 2 8

κατα-κρύπτεσθαι, *obtegi*: θῶμεν τοῦ σιτου κατακρυφθῆναί τινα ὑπὸ τῶν ὑδάτων 17 12

κατα-κωλύειν, *detinere* 12 1

κατα-λαμβάνειν: ἔνδον καταλαμβάνοιμι 11 14

κατα-λυμαίνεσθαι[3] 6 5; αἱ βαναυσικαὶ τέχναι καταλυμαίνονται τὰ σώματα 4 2; καταλυμηναίμην ἂν σου τὸν οἶκον 2 13

κατα-μαλακίζεσθαι[27]: καταμαλακιζομένῳ 11 12

κατα-μανθάνειν 5 12; ζώσης ἀρετὴν γυναικὸς κ. 10 1; ἄρτι καταμανθάνω ᾗ με ἐπηρώτησας ἕκαστα 19 15; θεώμενος καταμαθήσει an tales sint 3 6; ἱκανῶς δοκῶ καταμεμαθηκέναι ἢ εἶπας 15 5; πονηροῦ δεσπότου οἰκέτας οὐ δοκῶ χρηστοὺς καταμεμαθηκέναι 2 19; καταμάθοιμεν ἂν 4 5; ὅ τι ἂν δύνωμαι ἀκούων καταμαθεῖν 11 6; καταμαθεῖν τὰ αἴτια 6 11; τὰ τοῦ καλοῦ κἀγαθοῦ ἀνδρὸς ἔργα καταμαθὼν ἣν δύνωμαι 11 1; καταμαθὼν ἥν που ᾖ (ἴδῃς) 12 3.—w. ὅτι 11 3.—w. εἰ 4 5, 6 15.—w. acc. and particip. 6 16; ἀδικοῦντας τὴν πόλιν καταμανθάνων τινάς 11 22; οὓς ἂν καταμάθω ἐπαιρομένους 14 9; καταμαθὼν τοὺς μὲν ἀπόρους ὄντας 2 17

κατ-α-μελεῖν, *neglegere*: καταμελοῦντας τῶν φρουρούντων 4 7

κατα-μετρεῖν[2], *dimetiri*: τοῦ καταμετρήσαντός σοι ταῦτα 4 21

κατα-νοεῖν: οὕτω κείμενα ἕκαστα κατενόησα 8 13; ἆρα κατενόησας τίνος ἕνεκα; 7 10

κατ-άντης, *declivis*: οὔτε καταντους ἀπεχόμενος 11 17

κατα-πατεῖν, *conculcare*: καταπατῆσαι 8 5

κατα-πίπτειν: καταπίπτων 1 8

κατα-πλουτίζειν[4]: τούτους δώροις μεγάλοις καταπλουτίζει 4 7

κατα-πράττεσθαι, *perfici*: ὅταν δρῶσι servi τὰ ἔργα δι' αὐτῶν καταπραττόμενα 13 11

κατα-σκευάζειν, *instruere*, 'to equip,' 'trim with gear of any kind,' 'to improve the face of': κ. χώραν καὶ ἀργεῖν τοῖς κατεσκευασμένοις 4 16; χώρας κ. 17; τοὺς κατασκευάζοντας τὰς χώρας ἄριστα 15. PASS. οὕτως ἡ γυνή μου κατεσκευασμένη 10 13; ὡς κάλλιστα κατεσκευασμένοι παράδεισοι 4 14; δοκίμοις ἵπποις τε καὶ ὅπλοις κατεσκευασμένους 7.—*instituere*, 'to train': γεωργοὺς ἐκ παιδίων κ. 8 10.—w. inf. τὸ σῶμα δύνασθαι καρτερεῖν κατεσκεύασεν 7 23

κατα-σκευή, 1 *apparatus*: ἀκρίβειαν τῆς κ. in navi 8 17. *supellex*: σκευῶν κατασκευήν 18. 2 *status, vitae conditio*: ἀρκοῦντα τῇ ἑαυτῶν κ. 2 8

κατα-στρέφειν, *inarare*, 'to plough in' (*not*, as L.-S., 'to turn the soil over'): ἢν καταστρέψῃς αὐτὸ (sc. τὸ σπέρμα) πάλιν 17 10

κατα-τάττειν: αὐτὴν ἐν ταύτῃ τῇ χώρᾳ κατετάττομεν 9 13

κατα-τιθέναι, *imponere*: πῶς ἂν τὸ ὄστρακον ἐπὶ τοῦ πηλοῦ ἄνω καταθείης 19 14.—*suo loco*

reponere: λαμβάνειν τε ἐντεῦθεν καὶ κατατιθέναι πάλιν εἰς ταύτην (τὴν χώραν) 8 10; ἀπολαμβάνουσαν κ. πάλιν 9 10; δίχα τὰ εἰς ἐνιαυτὸν ἀπολελογισμένα κατέθεμεν 8.—*dare, tradere*: ὅσα <ἐπ>ηνέγκω πάντα εἰς τὸ κοινὸν κατέθηκας 7 13; τὴν μνήμην (τὸ ἐγκρατεῖς εἶναι) εἰς τὸ μέσον ἀμφοτέροις κατέθηκε 26 27. MED. *reponere*: ἃ ἂν apes ἐργασάμεναι τροφὴν καταθῶνται 17 14

κατα-τρίβειν: τοὺς οἴκους κατατρίβουσι 1 21. PASS. κατατριβῆναι μανθάνοντας 15 10

κατα-φαίνεσθαι: καταφαίνεται 7 2

κατα-φανής: ὅτι οὐκ ἀπορία ἦν, καὶ σοὶ καταφανές ἐστι 7 11; οὕτω καταφανὲς ὂν 19 5; καταφανεῖς γίγνονται ὅτι λῦπαι ἦσαν 1 20

κατα-χωρίζειν ἕκαστα 8 21

κατ-ηγορεῖν: κ. μελετᾶν ἀνθρώπων 11 22; κατηγορεῖ τοῦ φρουράρχου 4 10; κατηγοροῦμεν πρὸς ἀλλήλους 11 24; κατηγοροῦντός τινος τῶν οἰκετῶν 23

κατ-ήγορος 20 15

κατ-ιδεῖν: κατιδὼν 8 17

κατ-ιλύεσθαι[2 3]: τῷ κατιλυθέντι (σίτῳ) ἐπικουρῆσαι 17 13

κατ-οικεῖν: τῶν κατοικούντων 4 9

κατ-οπτεύεσθαι: ὑπὸ λουτροῦ ἀληθινῶς κατωπτεύθησαν qui cerussa et minio faciem ornarunt 10 8

κάτωθεν 18 2

καῦμα, *solis aestus*: αὐαίνοιτο (ἡ ὕλη) ὑπὸ τοῦ κ. 16 14

κεῖσθαι, *iacere*: τοῦτο τὸ ζεῦγος κεῖται μετ' ἀλλήλων 7 19.—used for perf. pass. of τιθέναι 8 2, 19 9; κεῖται 3 3, 8 14 15 22; ἔκειτο 8 13; ἡ εἰς ἐνιαυτὸν κειμένη δαπανὴ 7 36. (cp. Luc. *Ev.* c. 12, 19); ἐν τῇ γῇ κείμενον 19 2; ἐκποδὼν ἑκάστου κειμένου 8 20; κατὰ κόσμον κείμενα *ibid.* 13; ἐπειδὰν ὑποδήματα ἐφεξῆς κέηται . . χύτρας εὐκρινῶς κειμένας 19. Comp. προσ-, συγ-

κελεύειν, *iubere*: κελεύσῃς 8 22. PASS. πρὶν κελευσθῆναι ὑπὸ τοῦ θεοῦ σπείροντες 17 2.—*suadere*: κελεύεις 2 9, 3 10, 12 16, 15 3; ἐκέλευον 9 15; κελεύων 6 1; ὁ κελεύων (*i.q.* ὁ κελευστής) in navi hortator remigum 21 3. Comp. παρα-

κελευστής, *pausarius* 21 3

κενός, **1** of Things: τὸ κ. τῆς ἅλω 18 7 8. **2** of Persons: μήτε κ. μήτε ἄγαν πλήρης 11 19

κενοῦσθαι[2]: εἰς τὸ κενούμενον ἀεὶ ἐπέρχονται milites 8 7

κέρας: τῷ εὐωνύμῳ κ. 4 19

κερδαίνειν, *quaestum facere*: ἐρωτικῶς ἔχουσι τοῦ κ. 12 15; τῶν κερδαινόντων γίγνομαι 3 8

κερδαλέος: κερδαλέον ἐστιν ἡ ἐπιμέλεια 12 15; (ἵππων) κερδαλέων εἰς πώλησιν 3 9. **κερδαλεώτερον**, adv. *maiore cum lucro* 2 18

κέρδος: κέρδους ἕνεκα 8 12; ἀγαλλομένους ἐπὶ τῷ κ. 3 8; αἰσχρῶν κ. ἀπέχεσθαι 14 10

κεφαλή: τῶν φυτῶν ταῖς κ. 19 13

κεχυμένου 18 8 *v.s.* χεῖσθαι

κήδεσθαι: τὸν κηδόμενον 5 6

κῆπος[2]: κῆποι οἱ παράδεισοι καλούμενοι 4 13

κηρίον: τοῖς ἔνδον ἐξυφαινομένοις κ. 7 34

κηφήν, *fucus*: οἱ κ. 17 14; τοὺς κ. ἐκ τῶν σμηνῶν ἀφαιρεῖν *ibid.* 15

κίβδηλος, *adulterinus*: ἀργύριον κ. 10 3; τὰ καλὰ καὶ τὰ κ. ἀργύρια 19 16

κιθαρίζειν 2 13

κιθαριστής: τοῖς κ. 17 7

κινδυνεύειν, 'to be in a critical position' 21 4: μήτε πονοῦντας μήτε κινδυνεύοντας 6 7: μήτε πονεῖν μήτε κ. ἐθέλοντας 13 11, 14 10.—in eo quod fieri potest, verisimile videtur: κινδυνεύω (εἰδέναι) 18 3; κινδυνεύει ἴσως εἶναι τούτου ἀρκτέον 16 12. Comp. προ-

κίνδυνος sc. ἐστί c. inf. 19 11; διὰ παντὸς κ. 21 7

κινεῖν, subigere aratro: γῆ σκληρὰ κ. τῷ ζεύγει 16 11; κινοίη 14. PASS. τὴν γῆν κινουμένην 16 12.—incitari: ἐκ τούτων κεκινημένην πρὸς τὴν ἐπιμέλειαν 8 1; κινηθῶσι 21 10

κινητικός[2]: ὄψις κινητικὸν γίγνεται 10 12

κλέμμα[2]: ζημιοῦσθαι ἐπὶ τοῖς κ. 14 5

κλέπτειν: τοῦ μὴ κ. 14 2; κλέπτων ἢ ἁρπάζων 20 15; κλέπτοντα 2 6

κλῆμα[2], palmes: τὸν βλαστὸν τοῦ κ. 19 8; ὅλον τὸ κ. 9

κλίνη: a unit of superficial measurement 8 13 *n*

κοῖλος: τὰ κ. πάντα 20 11

κοινός: κ. ὁ οἶκος 7 12; κ. ἡμῖν ἀγαθόν *ibid.*; ἅπαντα ἐς τὸ κ. ἀποφαίνω 13; εἰς τὸ κ. κατέθηκας *ibid.*; τὸ πάσαις κ. ταῖς πράξεσι 21 2. **τὸ κοινόν**, *commune*: τῷ κ. 6 10

κοινωνεῖν: λόγων κοινωνοῦντας 6 3; χρημάτων κοινωνήσαντας *ibid.* —c. gen. rei et dat. pers. τῶν σωμάτων κοινωνήσοντες ἀλλήλοις 10 4

κοινωνία: ὠφελιμώτατον εἰς τὴν κ. 7 18

κοινωνός 7 13 42.—c. gen. τοῦ σώματος κ. de marito 10 5; χρημάτων κ. 3; κοινωνὸν ἀγαθὴν οἴκου τε καὶ τέκνων 3 15, 7 11; κοινωνοὺς τῶν τέκνων 30

κολάζειν, *castigare* 9 15; rex τούτους χαλεπῶς κολάζει 4 7; ὁ θεὸς κολάζει τοὺς βλᾶκας tempestate 8 16; κολάζων 4 8; κολάζοντα 5 15; κολάσαι 7 42. PASS. 13 6; τὰ κυνίδια κολάζεται 8.—*temperari*: ἡ ἅλμη κολάζεται μιγνυμένη τοῖς ἀνάλμοις 20 12

κολάκευμα[27]: κολακεύμασι vilici προτιμώμενον 13 12

κομίζειν, *vehere*: κομίζων de equo 5 6; πάντα σκεύη κομίζει navis 8 12. Comp. προσ-

κομπάζειν: κομπάζοιμι 10 3

κομψός[2], *facetus*, (σεμνός 8 19

κόπρος, *fimus, stercus*: ὡς κ. γίγνηται 20 4; κ. ἄριστον εἰς γεωργίαν ἐστί 10; γῆ ἐν ὕδατι στασίμῳ κ. γίγνεται 11; ὑπὸ κόπρου ἰσχὺς τῇ γῇ ἐγγίγνεται 17 10; τὴν πόαν ἀναστρεφομένην κόπρον τῇ γῇ παρέχειν 16 12; stipula in agro relicta eis κ. ἐμβληθὲν τὴν κ. συμπληθύνει 18 2; τῇ γῇ κ. μιγνύναι 20 3

κόπτειν: ὅπως τὸ δεόμενον κόψουσι iumenta triturantia 18 5

κοσμεῖν: τὴν πόλιν κ. 11 10; ὅσοις κοσμοῦσι βωμούς 5 3; δώροις κοσμεῖ (τούτους) 4 8. PASS. οἷς αὐτοὶ κοσμοῦνται 5 3; οὐ ποικίλμασι κεκόσμηται (ἡ οἰκία) 9 2; τὰς κεκοσμημένας pigmentis 10 13

κόσμος, *ordo*: κατὰ κόσμον κείμενα 8 20.—*ornatus*: τοῦ ἄλλου κ. οὗ εἶχεν 4 23.—*mundus muliebris*: κ. γυναικὸς τὸν εἰς ἑορτάς 9 6

κρατεῖν, c. gen. τῶν ὑπ' αὐτοῦ ἀρχομένων κ. 4 5.—abs. κρατοῦσαι 1 20 (de voluptatum

imperio). **τῷ κρατοῦντι**, *victori* 5 7. Comp. ἐπι-

κρατιστεύειν: φιλοτιμίᾳ κρατιστεῦσαι 21 10

κράτιστος: κ. σπόρος 17 4; ἐπιστήμην κ. 6 8; κ. ὥραν 17 1; τὰ κ. 13 12.—κράτιστόν ἐστιν c. inf. 17 6

κρείττων: τὸν ἥττω λόγον κρείττω ποιεῖν 11 25; τὸν κρείττω (ἐργαστῆρα))(τῷ χείρονι 13 10.—**κρεῖττον** (ἐστί) c. inf., *praestat* 17 5 6, 20 9

κρεμαστός[27], *pensilis*: (σκευῶν) τῶν κ.)(ξυλίνων 8 12

κριθαί, *hordeum*: κριθὰς καὶ πυρούς 8 9, 16 9

κρίνειν[3], *iudicare*: PASS. 'to be brought to trial': ἐκρίθην ὅ τι χρὴ παθεῖν ἢ ἀποτῖσαι 11 25.—*aestimare*: ποτέρως ἄν με κρίναις 10 3. PASS. πρὸς τὰς ἐξαπατώσας κρίνεσθαι παρέχουσιν ἑαυτάς 10 13. Comp. δια-

κτᾶσθαι, *parare*: πειρᾷ κ. τεκτονικόν 12 3; ἐπειδὰν ἐπιστήμην κτήσῃ αὐτῷ 15 1; εἰ μὴ κτήσαιτο αὐλούς 2 12; κτήσασθαι πασῶν τῶν τεχνῶν ἐργάτας 4 1. **κεκτῆσθαι**: *possidere* 2 9; τρὶς ὅσα νῦν κέκτησαι 4; ὅ τι τις ἀγαθὸν κέκτηται 1 6; κτῆμά τι κέκτηται 5 11; ὅσα τις κέκτηται 1 5; ὅ τι τις ἀγαθὸν κέκτηται 7; ἐχθροὺς κέκτηνται 6; χρήματα ἐκεκτήμην 2 13; χώρους ἐκέκτητο 20 26; τὸ γηροβοσκοὺς κ. ἑαυτοῖς 7 19; κεκτημένοις 1 11; τοὺς παντοῖα κεκτημένους ἔπιπλα . . τοὺς μείονα τούτων κ. 3 2.—ὁ κεκτημένος, *dominus*: τῷ κ. 1 5; τῶν κ. 20 22

κτῆμα, *quod quis possidet*, 'a commodity,' some material object, external to man and capable of serving some useful purpose: ὅ τι τις ἀγαθὸν κέκτηται . . τοῦτο κτῆμα καλῶ 1 7; κ. τι τούτου ἥδιον 5 11; πᾶν κ. καὶ θρέμμα 20 23.—τὰ κτήματα, 'property' 1 7 16, 2 3, 3 15; πάντων τῶν κ. 5 20, 9 16; τῶν κ. ὅσα ἴδια ὄντα εὐφραίνει 9 19

κτήνη, τά, *pecus*: δίαιτα τοῖς κ. ἐστιν ἐν ὑπαίθρῳ 7 19

κτῆσις *i.q.* οἶκος 1 7, 6 4; κτῆσιν ἔφαμεν εἶναι ὅ τι ἑκάστῳ εἴη ὠφέλιμον εἰς τὸν βίον *ibid.*

κυβεία: αἱ κυβεῖαι referuntur inter ἀπατηλὰς δεσποίνας 1 20

κυβερνήτης: τοῦ κ. 8 14

κυβιστᾶν (κύβη, *caput*) 13 8

κύκλιος,[2] *orbicularis*: κ. χορὸς καλὸν θέαμά ἐστι 8 20

κυνίδιον[2]: τὰ κ. 13 8

κύριος, *dominus*, *auctor*, 'one who has the natural authority over or right to': ὁ κ. 9 16; οἱ θεοὶ κ. εἰσι τῶν ἐν τῇ γεωργίᾳ ἔργων 5 19; τῶν θεῶν κ. ὄντων τῶν εἰρηνικῶν, τῶν πολεμικῶν, ἔργων 6 1

κύων: αἱ κ. 5 6; κυσίν 5. Spanhemius ad Callim. *hymn. in Dian.* 102 recte statuisse videtur et Atticos et Iones genus femininum adhibere, ubi de animalibus in universum loquuntur (*Sturz*)

κωλύειν: τί κωλύει σὲ ἐπίστασθαι; *quidni scias?* 2 12; ὅπερ αὐλεῖν ἂν κωλύσειεν ἄνθρωπον ἐπίστασθαι *ibid.* PASS. *arceri*: ἀπὸ τῶν ἐρωμένων κ. 12 14.—c. inf. 2 1; κωλύονται ποιεῖν ταῦτα ὑπὸ τῶν ἀρχόντων 1 18; ἐργάζεσθαι οὐ κωλύονται 21. Comp. ἀπο-, δια-, ἐπι-, κατα-

κωμῳδός: ἐπὶ κωμῳδῶν θέαν 3 7; θεᾷ αὐτοὺς ὥσπερ τοὺς κ. 9

λαγνεία: δοῦλοι λαγνειῶν 1 22

λαμβάνειν, *capere*: λ. ἀφ' ὧν θρέψονται 5 13; ὅπου δεῖ τιθέναι καὶ ὁπόθεν λ. (*depromere*) 8 2, 9 10; δικαίως ἂν τὰ δῶρα λαμβάνοι 4 16: τὰ μὲν ἐκ τῶν Σόλωνος νόμων λαμβάνων 14 4; τῶν ὄντων εὐπόρως λαμβάνουσα 8 10: λ. (ἕκαστα) ἐντεῦθεν *ibid.*; ὁπόθεν εἴη λαβεῖν 2 15; ὅποι χρὴ ἐλθόντα λαβεῖν ἕκαστα 8 22; λαβεῖν ὅ τι χρῄζει 5 8; λαβόντα διακεκριμένοις χρῆσθαι 8 9; λαβόντες ὁπόσον δύνανται πλεῖστον (σῖτον) 20 28.—*nancisci*: ἀνεπιστήμονα ταλασίας λαβοῦσα 7 41.—*invenire*: ζητοῦντά τι λαβεῖν 8 2.—*in facinore deprehendere*: εἰ λάβοιέν (σε) κλέπτοντα 2 6.—*percipere*: ἐξ ὁπόσωνπερ ἐθνῶν <δασμοὺς> λαμβάνει 4 5 16; λαμβάνει (τὰ κυνίδια) τι ὧν δεῖται 13 8; διδόναι καὶ λ. 7 26.—*percipere fruges*: τἀγαθὰ μετὰ μαλακίας λ. 5 4 7; ἀεὶ ἀρκοῦντα σῖτον λ. 17 6; οὐ λαμβάνει σῖτον ἐκ τοῦ ἀγροῦ 20 4: ὅπως ἂν πλείστας κριθὰς καὶ πλείστους πυροὺς λαμβάνοιμι 16 9.—*poscere*: λόγον διδόναι καὶ λ. 11 22.—*damno affici*, 'take harm': κἂν κακὸν λαμβάνῃ 1 8; μή τι κακὸν λάβῃ (*puniatur*) 9 11.—*in matrimonium accipere*: ἐγὼ σὲ ἔλαβον 7 10; τὴν γυναῖκα ἔλαβες παρὰ τοῦ πατρός 4.—λ. πεῖραν, *periculum facere*: ἔξεστι πεῖραν λ. αὐτῶν 8 21; γῆς πεῖραν λ. ῥᾷον ἢ ἵππου 20 13: τὴν ὥραν ἧς πεῖραν λαβόντες . . λαμβάνοντες 17 1. Comp. ἀπο-, δια-, κατα-, παρα-, προ-κατα-, συν-, ὑπο-

λανθάνειν, *latere*: ἧττον λανθάνει (*minus ignoratur*) ὅπως ἐκβήσεται 9 8.—c. acc. pers. ἐμὲ τοῦτο ἐλάνθανεν 11 25; ὅτι πονηρότατοί εἰσι οὐδέ σε λανθάνουσιν 1 19.—with reflexive pronoun and participle as predicate adjective, 'to do or suffer unconsciously': λέληθα ἐπιστάμενος 18 9: οἶμαι λεληθέναι πολλὰ σὲ αὐτὸν ἐπιστάμενον 15 10; ταῦτα ἐλελήθη ἐμαυτὸν ἐπιστάμενος 18 9 10

λέγειν abs. *dicere* 11 23; λέγε 10 1; ὥσπερ νῦν σοι λέγω 13.—w. obj. acc. 8 3; ὅσα λέγω 8 13, 11 1; ἀληθῆ, ψεύδη λ. 25; ἃ σὺ λέγεις 12 2; τί λέγεις; (admirantis) 4 23; καλῶς λέγεις (*recte dicis*) 2; καλῶς λ. 5 18, 6 1; λ. τε καὶ ποιεῖν 12 16; τοιαῦτα λ. καὶ ποιεῖν 21 3; ἅπερ ἔλεγον 9 1; ἐγὼ δή σοι λέξω 20 2; λέξον μοι 18 6: ὀρθῶς γε ταῦτα λέγοντες 16 2.—λέγει followed by ἔφη pleonastically 10 2.—*disserere*: λέγων περὶ τῆς οἰκονομίας 6 1; ἔλεγες 17 15.—with ὡς: λέγων ὡς 10 3.—w. ὅτι: λ. ὅ. 1 12; λέγων ὅ. 2 11; ἔλεγον τῇ γυναικὶ ὅτι 8 17; ἔλεγον ἐγώ σοι πάλαι ὅ. 18 10, 4 15; ἔλεξας ὅ. εἴη 15 2.—σὺ δέ μοι λέξον πῶς 11 11.—w. prolept. acc. 20 10.—w. acc. and inf. οἷς σὺ λέγεις ἀγαθὰς εἶναι γυναῖκας 3 14.—'to have in mind when speaking,' 'to mean': 1 12; οὐ τούτους λέγω 3 6; τοῦτο λέγεις 12 7, 17 8 11. PASS. καλῶς λ., *recte disputatione poni* 1 16.—*perhiberi*: οὐδεὶς λέγεται αὐτομολῆσαι πρὸς βασιλέα 4 16 18 20, 21 12: ὁ δεινὸς λεγόμενος γεωργός 19 14; ἡ τοῦ βαρβάρου λεγομένη ἀπόκρισις 12 20; οἱ εἰς τὸν τετρημένον πίθον ἀντλεῖν λεγόμενοι 7 40.—*recenseri*: ἐν

τοῖς ἱππικωτάτοις λεγόμενον 11 20 dub. Comp. δια-, ἐκ-

λείπειν, *reliquum facere* : μὴ λ. καρποὺς λυσιτελοῦντας τοῖς ἔργοις 14 2. PASS. τὸ ἐν τῇ γῇ λειφθέν, *residuae stipulae* 18 2.—*inferiorem esse, cedere* : οὐδὲν ἐμοῦ λείπει γιγνώσκων, *non minus scis quam ego* 18 5. Comp. ἀπο-, ἐκ-, ἐλ-

λεπτός, *tenuis* : λεπτοτέρα γῆ)(παχυτέρα, *minus ferax* 17 8

λευκός : ὅπως λευκοτέρα ἔτι δοκοίη εἶναι ἢ ἦν 10 2

λήγειν : αἰκιζόμεναι οὔποτε λήγουσιν 1 23

λήθειν[6], a collateral form of λανθάνειν, generally used in compounds : ἀτακτῶν τοὺς θεοὺς οὐ λήθει 7 31

λήθη : λήθην ἐμποιεῖ πάντων 12 11

λίαν, *nimis* : λ. ἐπιπολῆς 19 4.—c. art. *nimius* : αἱ λ. ἀνεπιστημοσύναι 20 21

λίθος : ἄχρηστοι λ. 1 10

λικμᾶν, *ventilare* : δὶς ταὐτὰ ἄχυρα λ. 18 8 ; πότερον λικμήσεις τὰ ἄχυρα ; *ibid.* ; ἣν τις λικμᾷ 7 ; οἱ λικμῶντες 2 ; καθαροῦμεν τὸν σῖτον λικμῶντες 6

λιπαρεῖν, *petere* : ὅσα λιπαρεῖς παρ' ἐμοῦ μανθάνειν 2 16

λιχνεία : δοῦλοι λιχνειῶν 1 22

λογίζεσθαι 7 13. Comp. ἀπο-

λόγος, *oratio* : ἀξίως λόγου 3 15 ; παρατραπόμενος τοῦ λ. τοῦ περὶ τῶν παιδευομένων 12 17 ; ἀνθρώπους πιθανωτέρους ποιεῖν καὶ λόγῳ 13 9 ; πολὺν λ. ἐχόντων περὶ αὐτοῦ 11 4.—*disputatio* : λόγῳ διεξιόντες 16 1 ; ἐν τῷ λ. 2 11, 15 6 ; τῇ ὑποθέσει ὅλον τὸν λ. βοηθοῦντα παρέσχησαι 21 1 ; κατά γε τὸν σὸν λ. 1 12 15.—*id de quo disputatur* : τὸν ἥττω λ. κρείττω ποιεῖν 11 25.—*ratio* : λόγον διδόναι καὶ λαμβάνειν, *rationem reddere et reddi sibi iubere* 11 22. Mox est ἀπολογεῖσθαι et κατηγορεῖν

λοιδορεῖν 9 15

λοιπός : τὰ λ. διεξιέναι 6 2 ; τὰ ἄχυρα τὰ λ. 18 8.—c. inf. ἔτι λοιπὸν αὐτῷ ἐστι γνῶναι 13 1 ; τοῦ λοιποῦ (sc. χρόνου) 10 9 ; τὸν λ. χρόνον 1 23

λουτρόν : ὑπὸ λουτροῦ ἀληθινῶς κατωπτεύθησαν 10 8 ; τῶν ἀμφὶ λουτρὸν 9 7 ; θερμοῖς λ. 5 9

λύειν, *solvere* (*captivum*). PASS. λελυμένους)(δεδεμένους 3 4.—*dissolvere*)(καθίζειν : πρὶν <ἂν> ἡ ἀγορὰ λυθῇ 12 1

Λυκαβηττός, mons Atticae : ἡ περὶ τὸν Λ. (γῆ) 19 6

λυμαίνεσθαι : τὰς λύρας λυμαίνονται 2 13 ; τοὺς οἴκους λυμαίνονται)(συναύξουσι 3 10. Comp. κατα-

λύμη[4 6] : αἱ κύνες τὰ θηρία ἀπερύκουσαι ἀπὸ λ. καρπῶν καὶ προβάτων 5 6

λύπη, 'bodily or mental pain')(ἡδονή : λῦπαι ἡδοναῖς περιπεπεμμέναι 1 20

λυπηρός : εἴ τι λυπηρὸν εἴη, εἰς ταῦτα παρακαλοῦντες 9 12

λύρα : τὰς λ. 2 13

Λύσανδρος 4 20 21 23 25

λυσι-τελεῖν (λύειν, τέλος), *prodesse*, 'to indemnify for expenses incurred' : ὡς μὴ λ. αὐτοῖς τὴν γεωργίαν 6 11 ; μέγα διαφέρειν εἰς τὸ λ. γεωργίαν καὶ μὴ λ. 20 16 ; καρποὺς μὴ λείπειν λυσιτελοῦντας τοῖς ἔργοις 14 2

λυσι-τελούντως[2] 20 21

Μά w. acc. (in itself neither negative nor affirmative but made so either by some word

as ναί or νή or οὐ added or implied from the context): ναὶ μὰ Δί' 2 2. 3 3 5. 7 16. 12 9; ναὶ μὰ Δία μέντοι 13 2; ναὶ μὰ Δία γε 14 2; ναὶ μὰ Δία καί γε 3 4. 8 1, 12 12, 17 11. 4 18; καὶ ναὶ μὰ Δία . . καὶ γὰρ 7 15; ἀλλὰ μὰ Δί' οὐκ 1 19; οὐ μὰ τὸν Δί' οὐ δύναμαι 11 25; οὐ μὰ Δί' οὐκ ἔγωγε 1 7 17. 2 14; οὐ μὰ Δί' οὐχ 21 7; οὐ μὰ Δί' οὐδαμῶς γε 12 15; οὐ μὰ Δί' οὐδέν γε μᾶλλον ἤ 12 18; οὐ μὰ Δί' οὐδέν τι μᾶλλον 3 10; οὐ μὰ Δί' οὐ πρίν γε 7 7; μὰ τὸν Δί' οὐδὲν . . ἀγνοῶ 19 14; οὐδὲν μὰ Δί' ὄφελος 12 5; οὐδὲ μὰ Δί' 19 3 4 ter; οὐ μέντοι μὰ Δία τοῦτό γε ἔτι ἐγὼ λέγω 21 11.—negative because of context: μὰ Δί' . . ἐπεί 12 1

μᾶζα: ἢ μάζης ἢ ἄρτου 8 9

μακάριος: οἱ πάνυ μ. 5 1

μακρός: μ. ὁδόν 3 7

μάκτρα[2]: μάκτρας 9 7

μάλα: εὖ μ. 14 7; οὐ μ. εἰωθώς 7 1; αὐτίκα μ. 15 9; καὶ μ. γε 7 8

μαλακία, *mollities*)(καρτερία: μετὰ μαλακίας 5 4; μαλακίαν ψυχῆς 1 19

μαλακός, *mollis*)(σκληρός: διὰ τῆς μ. (sc. γῆς) 19 8.—*mitis*: αὔρας μ. 20 18

μάλιστα 9 11, 16 9, 18 5, 20 23; ὅτι μάλιστα 16 13; παῖδα νέαν μ. 3 13; ὅπως τὸ φυτὸν μ. ἂν βλαστάνοι 19 2; μάλιστα πάντων 13; μ. ὅπως 7 18.—in replies, 'yes,' 'certainly': 3 13, 19 8

μᾶλλον 11 12. 19 9; ὑγιαίνειν μ. 10 11; οὐδὲν ἧττον ἀλλὰ καὶ μ. 5 16; πολὺ μ. 1 14, 2 8, 4 21, 15 13, 20 4 5; μ. τι 6 1; οὐδέν μ., *nihilo magis* 12 18; οὐδέν τι μ. 3 8 10, 15 7 8; τί μᾶλλον ἤ; 13 2

μανθάνειν: μ. ὅπως ἂν λαμβάνοιμι 16 9; ἐν τῷ σῷ οἴκῳ μ. οἰκονομεῖν 2 13; μ. (παρέχειν ἄλλῳ) ἐν τοῖς αὐτοῦ (αὐλοῖς) 12; παρ' αὐτῶν μ. 15 16; ἐκ δυοῖν τὸ πείθεσθαι μανθάνουσιν 13 6; μάνθανε ὅ τι μὴ ἐπίστασαι 19 3; ὁμογνωμονεῖς ὁ μανθάνων τῷ διδάσκοντι 17 6; μανθάνουσαν 2 13, 7 7; κατατριβῆναι μανθάνοντας 15 10; τὸν μαθησόμενον 8 21; ἔμαθε παρ' ἄλλου τοῦτο 20 25; μουσικὴν μαθεῖν παρ' ἐμοῦ 2 15; πάσας τὰς ἐπιστήμας μ. 6 5; μ. ὅπως δεῖ 15 2; ῥᾳδία μ. 20 1; ῥάστη μ. 6 9, 15 4, 18 10; δύσκολος μ. 15 10; εὐπετὲς μ. 13; παρ' ὧν μαθόντα 2 18.—w. proleptic accusative: ἐὰν τὰ ἔργα μάθῃ ὡς ἔστιν ἐργαστέα 13 3.—w. inf. 2 13, 12 18, 13 3 7 8. Comp. ἐπι-, κατα-, προσ-

μαστεύειν[4 6]: τὴν τροφὴν μ. 5 13; μ. ὅπου ἂν δέῃ 8 16

μαστευτής[2 3]: μαστευτοῦ δεῖται 8 13

μάτην πονεῖν 7 40

μάττειν, *pinsere*: τὸ δεῦσαι καὶ μάξαι 10 11

μάχεσθαι 6 7; ὡς ἂν ἄριστα μάχοιντο 20 7; περὶ τὸν νεκρὸν μαχόμενοι 4 19; πῶς ἂν οὕτως ἔχοντες μαχέσαιντο; 8 5.—c. dat. pers.: τῷ ἀδελφῷ μαχούμενος 4 18. Comp. δια-, συμ-

μεγαλείως θεοὺς τιμᾶν 11 9

μεγαλο-γνώμων: -ονας 21 8

μεγαλο-πρεπῶς 2 5

μεγαλό-φρων: ἄλλα μ. 10 1

μεγαλύνεσθαι: μεγαλυνομένους ἐπὶ τῷ ἐναντιοῦσθαι 21 4

μέγας: μ. οὗτος ἀνὴρ ὃς ἂν μεγάλα δύνηται γνώμῃ διαπρά-

ξασθαι μᾶλλον ἢ ῥώμῃ 21 8; μ. πλοῖον 8 11; ἐπαίνου μ. 13 5; μ. χειρί 21 8; θηκῶν μ. 8 17; τῶν ζῴων τὰ μ. 15 4; πολλά τε καὶ μ. θύειν 2 5; μεγάλα τελεῖν 6; δώροις μ. 4 7; πολλῷ μείζονι χώρᾳ 8 13; μεγίστη ὄνησις, βλάβη 9 17.—*procerus*: ὅπως μείζων δοκοίη εἶναι ἢ ἐπεφύκει 10 2.—*gravis, magni momenti*: μ. τεκμήριον 4 19; μέγιστον παίδευμα 7 6; ἔλεξας ὅτι μέγιστον εἴη μαθεῖν 15 2; τὸ μέγιστον δή 21 12 11.—Adv. **μέγιστα**, *maxime*: μ. βλάψαι καὶ μ. τιμῆσαι 21 10

μεθύειν: τὸ μ. 12 11

μειοῦσθαι: μειοῦνται οἱ οἶκοι)(αὔξονται 3 15

μείων, *minor*: μ. τὸ σπέρμα ἐμβαλεῖν 17 11; μείω πράγματα *ibid.*—μείονα, *pauciora* 8 2: ἐργαστήρων καὶ πλεόνων <καὶ μειόνων> 20 16

μέλει, *curae est* c. dat. pers. et gen. rei: μ. μοι τούτων 11 9.—c. ὅπως: μ. σοι ὅπως πλουτῇς; *ibid.*—c. relat. pron.: ὁμολογῶ μεμεληκέναι μοι (*non me neglexisse*) οἵτινές εἰσι κτλ. 2 16

μελετᾶν, *meditari*: c. acc. rei: τῶν πολεμικῶν τι ἢ τῶν γεωργικῶν ἔργων μελετῶν 4 24.—*commentari*: c. inf. ἑρμηνεύειν τοιαῦτα μελετᾷς . . λέγειν μελετῶν 11 23; αὐτὰ ταῦτα διατελεῖν μελετῶν, ἀπολογεῖσθαι . . κατηγορεῖν μ. 22

μελέτη: μελέτης δεῖται 17 7

μέλιττα, 'the honey-bee': ἡ ἐν τῷ σμήνει ἡγεμὼν μ. 7 17; αἱ μ. 38; ἡ τῶν μ. ἡγεμών 32; οὐδεμία τῶν μ. 38; οἱ κηφῆνες διαρπάζουσι τῶν μ. τὴν τροφήν 17 14; οὐκ ἐᾷ ἀργοὺς τὰς μ. εἶναι 7 33

μέλλειν: 1 'to be going to': ἔμελλον τοῦτο ἐρήσεσθαι 11 22. 2 'to mean,' 'want,' w. infin. fut.: εἰ μέλλει ἀρκέσειν 12 5; εἰ μέλλει ἔσεσθαι 13 1, 16 3; ἣν μέλλωσι χάριν εἴσεσθαι 7 37; τὸν μέλλοντα δυνήσεσθαι 15 7, 21 11; τὸν μ. εὖ γεωργήσειν 5 15, 16 2; τοῖς μέλλουσιν ἕξειν 7 20, 9 2.—w. inf. pres.: τὸν μέλλοντα . . ἐπιμελεῖσθαι 15 6 8; τὸν μέλλοντα σπείρειν 20 11. It often stands without an infinitive, when the verb implied immediately precedes: τί δ' οὐ μέλλω (*sc.* εἰδέναι); *quidni norim?* 18 1; τί δ' οὐ μέλλει (*sc.* ὑποβάλλεσθαι); 19 9

μέμνημαι: *v.s.* μιμνήσκειν

μέμφεσθαι: c. acc. μέμφομαί τινα πρὸς τοὺς φίλους 11 23; μεμφόμεθα 24.—c. dat. pers. τί ἄν μοι ταῦτα ποιοῦντι μέμφοιο; 2 15; οὐκ ἂν ἐμέμφου μοι . . οὐδ' ἂν τοῦτό μοι ἐμέμφου *ibid.*

μέν, a weak form of μήν:

(not, as is sometimes supposed, connected with εἷς as its neuter, for εἷς comes from ἕνς for σέμς and therefore ἕν is for σεμ (not μέν), and μία for σεμία: cp. Lat. *sem-el*, *sim-plex*, *sin-gulus*=*sem-gulus*, but) from the pronominal stem $\overline{am}$, seen in Lat. *ego-met*, and in the superlative forms, as πρό-μο-ς, *pri-mu-s*, *sum-mu-s*=*sup-mu-s*, *opti-mu-s* etc.

A used absolutely or determinatively without correlative δέ, 'certainly,' 'surely,' 'indeed': οὐ μὲν δή (in answer to a question, to express positive certainty on the part of the speaker or writer) 13 5; εἰ μὲν δὴ ταῦτα ποιεῖ 4 12; πάνυ μὲν οὖν 17 8 13.—followed by δέ in the correlative clause:

—**1** to mark opposition, as *ξηρὰ μέν—ὑγρὰ δέ* 19 6, 1 9 10 14 : *μέν . . ὅμως δέ* 21, 2 9 18, 3 15, 11 7 etc. **2** where the clauses contain different matter without being opposed, as *πρῶτον μέν—ἔπειτα δέ* 2 5 ; *ἔνθα μέν—ἔνθα δέ* 3 4 ; *ποτὲ μέν—ποτὲ δέ* 17 6, 4 3.—very frequently with the article used pronominally : *τὰ μὲν βαδὴν, τὰ δὲ ἀποδραμών* 11 18, 1 22, 3 1 5 etc. **3** with the principal word repeated (*anaphora*) : *κάκιον μέν—κάκιον δέ* 1 13 15 : *πολλὰ μέν—πολλὰ δέ* 3 2 : *ἐλάχιστα μέν—ἐλάχιστα δέ* 7 5, 10 2, 11 10, 17 1, 20 13. Sometimes *μέν* is omitted as in 2 3, 15 1. **4** 'although,' 'while,' 'whereas,' where the *μέν*-clause is logically subordinate to the *δέ*-clause (*parataxis*) : 2 9, 4 6, 8 17, 9 5 16, 15 11, 19 1, 20 10. **5** where equivalent particles take the place of *δέ*, as *ἀλλά* 3 5, 20 12 ; *μέντοι* 2 3, 12 19, 15 8, 17 1 10. **6** sometimes answered in anacoluthon by a copulative particle 7 8. **7** where the antithetical clause is implied mentally but not expressed : 1 3 ; *ὅτι μὲν οὖν τέμνειν τὸν σῖτον δεῖ οἶσθα* 18 1 ; *πρῶτον μέν* 12 11 ; *οἶδα μὲν οὖν* 8 1. This *μέν solitarium* is used to emphasize assertions made by a person concerning himself as opposed to others : *ἐγὼ μ. οἶμαι* 2 3 ; *ὡς μ. ἐγὼ οἶμαι*, 'as I think,' but another might not, 1 17, 7 3 17 : *ἐμοὶ μὲν θαυμαστὸν δοκεῖ* 5 11, 10 6, 11 3.—with the demonstrative pron. *τούτοις μέν* 3 8, 16 6 10, 17 3 7, 18 3 4 5.—with interrogatives *ποίους μὲν δή;* 12 11.—with proper names, as *Κῦρος μέν* 4 17. **8** double *μέν* followed by double *δέ* : 4 8, 9 9 10 ; the second *δέ* is dropped 4 7

B *μέν* w. other particles :—**1** where each particle retains its own separate force : *μὲν γάρ*, with omission of *δέ*-clause, 7 11, 19 11. **μὲν δή**, 'in winding up a statement' : 1 14, 4 7, 8 18 23, 11 1, 16 5, 18 9 10. **2** where the combination of particles modifies their sense : **μέν γε** : *v.s. γε.* **μὲν οὖν** in replies, as a strong affirmation (*imo, imo vero*), 'yes indeed' 1 7, 11 23, 17 8 13.—or in conceding more than was asked, so as to correct a statement, 'nay rather' 7 37, 16 14

μένειν : *ἔνδον μ.* 7 30 35 ; *ἐν τῷ σμήνει μένουσα* 33.—*manere, non aufugere* 5 16. Comp. *ἀνα-, δια-, ἐπι-, παρα-*

μένος[4], 'spirit,' 'determination' : *μένος ἑκάστῳ ἐμπέσῃ τῶν ἐργατῶν* 21 10

μεντἄν crasis of *μέντοι ἄν* 1 6, 11 4

μέντοι, **1** as a conjunction, *tamen, vero*, 'but,' 'however,' 'yet' : 2 2, 8 22, 11 17, 18 2 ; *οὐ μ. γε* 14 3, 16 3, 20 22 ; *οὐ μ.—γε* 12 19, 21 11 ; *οὐδέ μέντοι* 1 8. **2** as an adverb in strong protestations : *γελοῖον μεντἂν εἴη* 1 6.—or in eager or positive assent : *οὐδὲ ἡ γῆ μ. χρήματά ἐστιν* 1 8 ; *καὶ μὰ Δί' ἔτι μ. λοιπὸν αὐτῷ ἐστι* 18 2 ; *ἦ καὶ ἐμὲ δεήσει ταῦτα ποιεῖν ; Δεήσει μ.* 7 35 ; *ἀλλὰ μ., ἐκεῖνο μ.* 15 1. **καί—μέντοι** : *v.s. καί*

μεριμνᾶν: *μεριμνῶν ηὗρεν* 20 25

μέρος: *πλεῖον μ. τοῦ φόβου, τοῦ θράσους* 7 25; *ἐκ τοῦ προσηνέμου μ. τῆς ἅλω* 18 6

μεσ-ημβρία: *πρὸς μεσημβρίαν ἀναπέπταται* (*ἡ οἰκία*) 9 4

μέσος of Time: (*σπόρος*) *ὁ πρώιμος ἢ ὁ μ. ἢ ὁ ὀψιμώτατος* 17 4; *ἐν μ. τῷ θέρει* 16 14; *ἐν μ. τῇ ἡμέρᾳ ibid.*—of Space: *τὸ μ. τούτων καλὸν φαίνεται* 8 20; *τὸ μ. αὐτοῦ ibid.*—*ἐν τῷ μ.* (*in medio, in promptu*) *τοὺς καρποὺς τρέφουσα i.e. aggressuro patentes* 5 7; *τὴν ἐπιμέλειαν, τὸ ἐγκρατεῖς εἶναι, εἰς τὸ μ. ἀμφοτέροις κατέθηκεν* 7 26 27

μεσο-τομεῖν[2] (*stramentum medium subsecare* Varro): *μεσοτομῶν*)(*κάτωθεν τέμνων* 18 2

μεστός: *παράδεισοι καλῶν τε κἀγαθῶν μ.* 4 13

μετά: **A** c. gen. *cum*, implying a closer association than *σύν*: *μεθ' ὅτου ἐκαθεύδομεν ἄν* 7 11; *τοῦτο τὸ ζεῦγος κεῖται μετ' ἀλλήλων* 10; *μ. ἡδίστων ὀσμῶν* 5 3.—w. noun as a periphrasis for adverb: *μ. μαλακίας* for *μαλακῶς* 5 4. **B** c. acc. *post*: *μ. τοῦτο* 3 2; *μ. ταῦτα* 9 6, 11 11; *μ. δὲ ταῦτα* 17; *μ. δὲ τοῦτο* 9 9

μετα-βάλλειν, *invertere* (Virg. *Georg.* I 69, III 161): *εἰ ἐν τῷ θέρει μεταβάλοι τις τὴν γῆν* 16 14

μετα-διδόναι: *τῶν εὐφροσυνῶν μεταδιδόντες* 9 12.—c. gen. rei et dat. pers.: *τῆς εὐπραγίας αὐτῇ μεταδιδόντες* 9 12

μετα-ρρυθμίζειν, *corrigere*: *μεταρρυθμίζω ἐὰν ἔχω τι βέλτιον τοῦ παρόντος* 11 16; *ἵνα μεταρρυθμίσῃς με* 2, *πῶς ἂν δικαίως μεταρρυθμίσαιμι ἄνδρα κτλ.* 3

μετα-χειρίζεσθαι: *ὁ τοὺς καρποὺς μεταχειριζόμενος* 14 2

μέτ-εἶναι: *τοῖς οἰκέταις μέτεστι τῶν δεσποσύνων χρημάτων* 9 16

μετ-έχειν *παντὸς τοῦ σπόρου* 17 6

μετ-οπωρινός,[2] *autumnalis*: *ὁ μ. χρόνος* 17 2

μετρίως, *mediocriter*, 'not in excess': *πρὸς τὸ φιλοκερδεῖς εἶναι μ. ἔχουσι* 12 16

μέχρι 1 of Place: *μ. τοῦ ἡμίσεος τῆς ἅλω* 18 8; *μ. βυθοῦ* 19 11. **2** of Measure: *ἕπομαι μ. τούτου* (*hactenus*) *ὅτι* 11 13. **3** of Time: *ἀρξάμενον ἀπὸ τοῦ πρωιμωτάτου μ. τοῦ ὀψιμωτάτου σπείρειν* 17 5

μή: **A** in independent clauses, w. optative to express a wish against: *μὴ γένοιο σὺ τοιοῦτος* 10 4

B in dependent clauses:—**1** w. final conjunction: *ὅπως μὴ οἰκτρὸς γένωμαι* 2 9; *ὅπως . . μὴ ποιῶμεν* 6 11, 7 36; *ἵνα μὴ ἐκφέρηται ἔνδοθεν* 9 5, 18 2; *ἵνα μὴ δέῃ* 8.—in object clauses after *ὅπως* and *ὡς*: *ἐπιμελεῖσθαι ὅπως ἂν μὴ πένης γένοιο* 2 9; *εἰ μὴ σκοπεῖς ὅπως μὴ ἰδιώτης ἔσει τούτου* 3 9; *ὡς ἂν τῷ ὄντι καλὴ φαίνοιτο ἀλλὰ μὴ μόνον δοκοίη* 10 9. **2** in the protasis of conditional sentences, after *εἰ, ἐάν* (*ἤν, ἄν*), and temporal conjunctions used conditionally: *καὶ εἰ μὴ αὐτὸς τύχοι χρήματα ἔχων* 1 4 5; *κἂν . . μὴ ἐπίστηται* 8; *εἰ μὴ ἀποδιδοῖτο* 10 12, 2 12 15, 3 9 11, 4 15, 5 13, 7 2 42, 8 10 16, 9 1 18, 16 4, 18 1; *ὁπόταν αἰσθανώμεθα μὴ θέλοντας ποιεῖν* 1 16; *ὅταν μὴ ἡ ὥρα τοῦ ἔτους ἐξείργῃ* 4 13. **3** in

relative conditional or general clauses: *εἰ πωλοίη αὖ πρὸς τοῦτο ᾧ μὴ ἐπίσταιτο χρῆσθαι* 1 12; *οὐδὲ ἄλλο οὐδὲν ὅτῳ μή τις ἐπίσταιτο χρῆσθαι* 2 11; *ὁπόσην μὴ αὐτὸς ἐφορᾷ* 4 8; *ὅ τι τε χρὴ ποιεῖν καὶ ὅ τι μή* 5 19; *ὅτῳ ἂν μὴ δῷ ὁ κύριος* 9 16; *ὅσα μὴ διημερεύειν* 11 18; *ἃ ἂν μὴ βουλώμεθα πράττειν* 24; *ὅ τι δύναται ἡ γῆ φέρειν καὶ ὅ τι μή* 16 3; *πῶς (ἐπίσταμαι), ὅστις μὴ οἶδα;* 19 1; *μάνθανε ὅ τι μὴ ἐπίστασαι.* **4 a.** with the Infin. always, except after ordinary verbs of saying and thinking (see under **C**): (*ἐμὲ νόμιζε μὴ ἥδεσθαι* 10 7 because of the imperative); *ψηφίζεσθαι μὴ μάχεσθαι* 6 7; *συνεβούλευον αὐτῇ μὴ καθῆσθαι* 10 10, 11 11 17; *δεῖ εἶναι μὴ ὀκνοῦντα* 12 19 etc.—after *ὥστε* or *ὡς* (except when the Inf. represents the oblique of the Indic. or Opt.): *τὸ ἀργύριον οὕτω πόρρω ἀπωθείσθω ὥστε μηδὲ χρήματα εἶναι* 1 14: *ἐγχειρεῖ ἕκαστον ὥστε μὴ ἀπορεῖν χρῆσθαι* 8 10; *ἀφανίζειν ὥστε μὴ λείπειν* 14 1.—always with the articular infinitive: *διὰ τὸ μὴ ἐπίστασθαι* 1 9; *τὸ μὴ εἶναι τεταγμένον* 8 23.—**b.** after verbs of negative result signifying to refuse, oppose etc.: *ἀποφεύγειν πειρᾷ μηδέν με συνωφελῆσαι* 2 14; *ὑφίεμαι μηδ' ἐπιχειρεῖν* 12 14.—**c.** after verbs meaning 'to swear,' 'pledge,' 'believe': *ὄμνυμι μηπώποτε δειπνῆσαι* 4 24; *ὁμολογεῖν μὴ κέκτησθαι* 2 9. **5** with the participle when it can be resolved into a conditional clause: *μὴ ἀποδιδομένοις* 1 11; *μὴ πωλούμενοι οὐ χρήματά εἰσι ibid.*, 11 12.—when the participle is used in a generic sense with the article: *τῷ μὴ ἐπισταμένῳ* 1 10; *τὸ μὴ ὄν* 8 10; *τά τε σὰ ὄντα καὶ τὰ μή ibid.*; *ὁ μὴ εἰδὼς* 16 2; *τοῖς μὴ ἐργαζομένοις* 20 14 etc.—and similarly with adjectives when the members of a class are indefinite: *οἱ μὴ ἔμπειροι γεωργίας* 16 5 'all who are not experts in agriculture.' **6** 'lest,' after verbs expressing fear, anxiety, mostly with aor. subj. (rare in prose): *φοβεῖσθαι μὴ ἀτιμοτέρα γένῃ* 7 42; *φοβούμενος μὴ δὶς ἀποθάνῃ* 21 12, 16 6; *τὸ προνοεῖν μή τι κακὸν λάβῃ* 9 11; *φυλάττει μὴ ἀποβάλῃς τὴν ἐπωνυμίαν* 12 2; *οἰκτίρω σε μὴ πάθῃς* 2 7

C in questions of appeal with the first person of the subj.: *ἆρα μὴ αἰσχυνθῶμεν* 4 4; *μή σε κατακωλύω* 12 1

μηδέ, a co-ordinating conj., *nec*, 'nor': *εἰ μήτε ἰδεῖν ἔχοι καρπὸν μηδὲ φυτὸν αὐτῆς μήτε* 20 13.—adv. *ne—quidem:* 1 14; *εἰ μηδ' ἐν τῇ αὐτῇ πόλει εἴη* 5; *μηδὲ ἑκατοστὸν μέρος* 2 9; *τὴν ἀρχὴν μηδὲ ζητεῖν* 8 2, 12 14; *σῖτον μηδ' ἱκανὸν* 17 6

μηδείς: *ἦν μηδὲν ἀναγκαῖον ᾖ κατὰ πόλιν* 11 15; *τῶν ὄντων μηδέν* 10 3 etc. **μηδέν** adv., *nihil*, 'not at all': *μ. με συνωφελῆσαι* 2 14; *μ. τι ἀθυμήσῃς* 8 2; *τι . . μηδέν* 10 3; *τὴν πόλιν μ. τὸ κατ' ἐμὲ χρήμασιν ἀκόσμητον εἶναι* 11 9. [So in Engl. Shakesp. *All's Well* III 7, 41 *it nothing steads us*, *Hen. IV* A V 1, 38 *you were nothing so strong and fortunate as I*]

μῆκος: *ὁπόσον μ.* 19 2

μήν, a particle of asseveration of which *μέν* is the weaker form. **ἀλλὰ μήν**, *verum enimvero*, 'but in fact': 8 21, 15 10. **οὐδὲ μήν**, *neque vero* 12 14

μήν, *mensis: ὅπως μὴ ἡ εἰς τὸν ἐνιαυτὸν κειμένη δαπάνη εἰς τὸν μ.* (*in unum mensem*) *δαπανᾶται* 7 36; *τὰ κατὰ μῆνα δαπανώμενα* 9 8

μηπώποτε 4 24

μήτε, a co-ordinating conj.: *μ. αὐτὸς . . μ. ἄλλος* 2 12; *μ. πονοῦντας μ. κινδυνεύοντας* 6 7; *εἰ μ. κομπάζοιμι . . μ. ἀποκρυπτοίμην τι τῶν ὄντων μηδέν* 10 3; *μ. κενὸς μ. ἄγαν πλήρης* 11 18; *μ. οἱ ἀλοῶντες . . μ. οἱ λικμῶντες* 18 2, 19 1 quinquiens rep.—*εἴ τις . . μ. ἰδεῖν ἔχοι καρπὸν μηδὲ φυτὸν αὐτῆς μ. ὅτου ἀκοῦσαι τὴν ἀλήθειαν περὶ αὐτῆς ἔχοι* 20 13

μήτηρ: *ἔλαβες* (*τὴν γυναῖκα*) *παρὰ τῆς μήτρος* 7 4; *ἡ μήτηρ* 14. FIG. *ὅς ἔφη τὴν γεωργίαν τῶν ἄλλων τεχνῶν μ. καὶ τροφὸν εἶναι* 5 17

μηχανᾶσθαι, *excogitare modum parandi aliquid: μ. προσόδους* 1 21; *μ. χρήματα* 2 7; *ταὐτὰ μ.* 5 15

μηχάνημα = *τὸ μεμηχανημένον*: *πολλοῖς μ.* (*ναῦς*) *ἀνθώπλισται πρὸς τὰ πολέμια πλοῖα* 8 12

μιγνύναι: *τῇ γῇ κόπρον μ.* 20 3. PASS. *ἡ ἅλμη μιγνυμένη πᾶσι τοῖς ἀνάλμοις* 20 12

Μίθρης[4], *ου, ὁ*, the Persian Sun-god: *ὄμνυμί σοι τὸν Μίθρην* 4 24

μικρός: *ἐν σμικροτάτῳ ἀγγείῳ* 8 11; *πλοίοις μ.* 17; *πάνυ μικρὰ* (*pauca*) *πορίσαντες* 2 8

μίλτος[2], *minium: ἅπτεσθαι μίλτου* 10 5 6; *μίλτῳ ἀλειφόμενος* 5

μιμεῖσθαι: *ἵνα πειρῶμαί σε μ.* 11 6: *βασιλέα τὸν Περσῶν μιμήσασθαι* in agricultura 4 4

μιμνῄσκεσθαι: *μεμνῆσθαι ὅ τι ἂν τῳ διδῷ* 9 10.—w. pr. inf. *τὸν μεμνησόμενον καταχωρίζειν ἕκαστα* 8 21.—w. partcp. *τοιαῦτα διαλεχθεὶς μεμνῆσθαι* 8 23, 7 43.—w. rel. part.: *μέμνησαι ὅτε* (dub.) 2 11. Comp. *ἀνα-*, *ὑπο-*

μισεῖν: *μισοῦντες τὸν ἐπιστάτην καὶ μισούμενοι* 21 3

μισθός: *πολὺν μ. φέροι τἄν* 1 4; *εἰ μισθὸν τούτου φέροι* 6

μισθοφορεῖν 1 4

μισθοφόρος: *τῶν μ.* 4 6

μνήμη: *τὴν μ. εἰς τὸ μέσον ἀμφοτέροις κατέθηκεν* 7 26

μνημονικός: *τὸ μ.* 9 11

μόνος: *μόνοι* 12 1 2.—Adv. **μόνον**: *μ. ἐπισταμένη ἱμάτιον ἀποδεῖξαι* 7 6; *ἐὰν μ. μὴ ἀπολέσῃ τοὺς μὴ ἁμαρτάνοντας, ἀγαπητόν* 8 16, 10 9, 12 15, 14 7; *οὐ μ. ἀλλὰ καί* 11 10, 14 7 9, 19 11

μορφή: *τῶν καλῶν τὰς μ.* 6 16

μουσική (sc. *τέχνη*): *μουσικὴν μαθεῖν* 2 15; *δεινοτέρους ἐμοῦ περὶ μουσικὴν ibid.*

μουσικός: *ἄμουσον ὄντα αὐτὸν ἄλλους μουσικοὺς ποιεῖν* 12 18

μοχθεῖν, 'to labour hard' (principally confined to the poets, though Thuc. uses it twice I 70, 5, II 39, 3, and Xen. several times *Mem.* II i 17, *An.* VI vi 31, *Ven.* cc. 12, 15): *ἵνα μὴ μοχθῶσι περιττὸν πόνον ὧν οὐδὲν προσδέονται* 18 2

μοχθηρός, *pravus: μοχθηροὺς τὰς ψυχάς*)(*καλοὺς τὰς μορφάς* 6 16

μυριάς: πολλαὶ μ. 4 18, 8 7

μυριοπλάσιος[2,7]: μυριοπλάσια ἡμῶν ἔχει ἡ πόλις 8 22

μῶρος 3 9; φιλοτιμιῶν μ. 1 22

Ναί affirmantis: *v.s.* μά

ναύκληρος 8 12

ναῦς: διὰ πολλῶν σκευῶν ὁρμίζεται ν. καὶ ἀνάγεται 8 12; πρῳρεὺς τῆς ν. 14; τὰ ἐν τῇ ν. 15

νεατός[2,3], *novalis aratio* 7 20

νειοποιεῖν[1,2,3]: νειοποιοῦντες 11 16

νεκρός: περὶ τὸν ν. μαχόμενοι 4 19

νεογνός, όν (νεόγονος), *recens natus*: τῶν ν. τέκνων παιδοτροφία 7 21; τὰ ν. βρέφη 24

νεός, ἡ, *i.q.* νειός, *novale*: εἰ μέλλει ἀγαθὴ ἡ ν. ἔσεσθαι 16 13; περὶ τῆς ν. 17 1; τῷ σπόρῳ νεὸν ὑπεργάζεσθαι 16 10; τῷ σπόρῳ ν. προεργάζεσθαι 20 3; εἰ σκάπτοντες τὴν ν. ποιοῖεν 16 15

νέος, *iuvenis*: παῖδα νέαν μάλιστα 3 13; νέοι ὄντες 20 18

νεοττός[2]: οἱ ν. 7 34

νή: νὴ Δί' 2 12, 3 7 8, 4 14, 7 37, 11 2, 12 4 6, 17 14, 18 7, 19 7 10 11, 20 26, 21 2; νὴ Δί' . . γάρ 12 2; νὴ Δία καὶ . . γε 1 4 6 14; νὴ Δία . . γε 1 7, 3 7; νὴ Δία, ἐγὼ δέ γε 20 29; νὴ Δία . . καὶ γάρ 7 40; νὴ τὴν Ἥραν 10 1, 11 19

νομεύς[6], 'one who tends cattle,' a generic term (Philo Iud. *de agric.* § 11 ὥσπερ αἰπόλον ἢ βουκόλον ἢ ποιμένα ἢ κοινῶς νομέα): πρόβατον ἣν καλῶς ἔχῃ, τὸν ν. αἰτιώμεθα 3 11

νομή, *res pecuaria*, 'cattle-grazing': νομαί 7 20

νομίζειν w. pred. acc.: φιλοικοδόμους νομίζω οἵτινες ἂν ἀποδιδῶνται τὰς οἰκίας 20 29; τούτους βαθεῖς ἄνδρας χρὴ νομίσαι 11 10.—w. inf. νομίζω ὀρθῶς ἂν ποιεῖν 18 2, 8 15; εἴ τι προσδεῖσθαι νομίζεις 16; ἃ οὐκ ἐνόμιζον ἐπίστασθαι 19 15; ἐμὲ νόμιζε μὴ ἥδεσθαι 10 7; ἀφ' ὧν ἂν ὠφελεῖσθαι νομίζωσιν 20 29, 9 19; νομίσαι ἐκέλευον τὴν γυναῖκα νομοφύλακα τῶν ἐν τῇ οἰκίᾳ εἶναι 15.—followed by an infinitive with dictative force 17 9 11

νόμιμος: τὸν ποιοῦντα τὰ ν.)(τὸν παρὰ τοὺς νόμους ποιοῦντα 9 14

νόμος: ἃ οἱ θεοὶ ἔφυσάν σε δύνασθαι καὶ ὁ ν. συνεπαινεῖ 7 16; συνεπαινεῖ καὶ ὁ ν. αὐτά (sc. ἃ προστέτακται ὑπὸ τοῦ θεοῦ) 30; ἐκεῖνοι οἱ ν. ζημίαι μόνον εἰσὶ τοῖς ἁμαρτάνουσι, οἱ δὲ βασιλικοὶ ν. ὠφελοῦσι τοὺς δικαίους 14 7; τὰ μὲν καὶ ἐκ τῶν Σόλωνος ν., τὰ δὲ καὶ ἐκ τῶν Δράκοντος λαμβάνων 4; θεῖναι πολλοὺς τῶν ν. ἐπὶ δικαιοσύνης διδασκαλίᾳ *ibid.*; τῶν βασιλικῶν ν. 6; ἢν ν. καλοὺς γράψωνται 9 14; παρὰ τοὺς ν. *ibid.*

νομο-φύλαξ: νομοφύλακας προσαιροῦνται 9 14; γυναῖκα . . νομοφύλακα τῶν ἐν τῇ οἰκίᾳ 15

νόσος: πρόβατα ν. ἐλθοῦσα κάκιστα ἀπώλεσεν 5 18

νοῦς: παιδικοῖς πράγμασι προσέχοντα τὸν ν. 2 7

νυκτερινός: φυλακὰς ν. 20 8

νῦν: ν. τοι 3 1; ν. τοίνυν 15 4; νῦν δέ 3 7, 7 12;)(πρόσθεν 2 9, 6 1,)(τότε 7 12. **οἱ νῦν**)(οἱ πρόσθεν 17 1. **καὶ νῦν**, *nunc quoque*, 'in this case also' 6 1

νυνί 2 13, 20 24

Ξενοδοκία[27]: *ὅσοις* (*τῶν σκευῶν*) *εἰς ξενοδοκίας χρώμεθα* 9 10

ξενός: *ξ. τινί* 4 20; *ὦ ξενέ* 8 15; *καὶ ξ. καὶ ἀστῶν* 6 17; *πολλοὺς ξ. δέχεσθαι* 2 5, 5 8; *ξ. τινάς* 7 2

ξηρός, *siccus*: *ὁ ξ. σῖτος* 7 36; *ξηρὰ ἡ περὶ τὸν Λυκαβηττόν* 19 6; *γῆ ξ. μέχρι βυθοῦ* 11; *μὴ ἐν ξηρᾷ* (sc. *γῇ*) *σπείρειν* 17 2; *ἐν τῇ ξ.*)(*ἐν τῇ ὑγρᾷ* 19 7; *τὰ ξ. τῶν στεγνῶν* 9 3; *ὑγρῶν καὶ ξ. καρπῶν* 5 20; *ὑγροῖς τε καὶ ξ.* 20 12; *ξηροτέραν καὶ ὑγροτέραν γῆν* 19 6

ξηρότης[2]: *αὐαίνεσθαι διὰ ξηρότητα* 19 11

ξύλινος: *ξ. σκευῶν* 8 12

ξύλον: *ἣν ξύλα ἔχωσιν* sc. igni faciendo 17 3

ξυστός[2]: *ἐν τῷ ξ.* 11 5

Ὁ, ἡ, τό I as demonstrative pronoun: *ὁ δὲ εἶπε* 11 5; *τὸν δ' εἰπεῖν λέγεται* 12 20; *τὰ μέν* for *ταῦτα μέν* followed by *ἐκεῖνο δέ* 1 16. *ὁ μέν—ὁ δέ* as correlatives, 'the one—the other' 20 18; *ἡ μέν* (*γῆ*)—*ἡ δέ* 17 8, 16 7; *τὸ μέν—τὸ δέ* 17 4. *οἱ μέν—οἱ δέ* 'some'—'others': 1 22, 3 2 3, 4 9, 11 8; *οἱ μὲν δύνανται, οἱ δ' οὔ* 17 7, 20 1 6 7 9 12; *οἱ μὲν τῶν κελευστῶν—οἱ δέ* 21 3 4; *τοῖς μέν—τοῖς δέ* 3 3, 11 8; *τοὺς μέν—τοὺς δέ* 1 17, 3 1 4, 19 10, 20 2; *τὰ μὲν φύει τὰ δὲ τρέφει* 5 3, 13 10, 14 4; *τὰ μὲν βάδην, τὰ δὲ ἀποδραμών* 11 18; *τὰ μὲν ἰδών, τὰ δὲ ἀκούσας* 15 10 etc.; *τὰ μέν* without corresponding *τὰ δέ* expressed 2 6

II A The Attributive Article: denoting individual objects conceived as definite either from their nature or from the context or by reference to a circle of ideas assumed to be familiar: *ἡ γῆ* 1 8; *τὸ ἀργύριον* 12; *προϊόντος τοῦ χρόνου* 20; *τὴν οἰκίαν* 3 15; *τὴν χώραν* 6 6; *ἐν τῇ ἀγορᾷ* 7 1; *ὁ οἶκος* 20 3; *τὴν διάκονον* 8 10; *τὸν ἱστόν* 10 10; *τοῦ θέρους—τοῦ χειμῶνος* 9 4, 16 11 (but also *χειμῶνος—τοῦ θέρους* 9 4, 16 11; *ἔαρος* 12); *ἐν τῷ χειμῶνι* 17 3 12; *ὀπτὴν πρὸς τὸν ἥλιον* 16 3; nearly always omitted with *βασιλεύς* when the Persian king is meant, 4 5 12 18 (but *ὁ β.* 4 15); *τὸν ἐνιαυτόν* 7 36; *τὸ ἔτος* 17 4; *τὸν μῆνα* 7 36; *τῆς χειρός* 17 7; *ἐν τῷ χώρῳ* -*ἐν τῷ ἄστει* 5 4; *ἐν τῷ ὑπαίθρῳ* 7 20 (but *ἐν ὑπαίθρῳ* 19); *εἰς τὸν τετρημένον πίθον ἀντλεῖν* 7 40. In local designations the article is occasionally omitted, when they are governed by prepositions: *εἰς ἀγρόν* 11 15; *κατ' ἀγρόν* 5 9; *εἰς ἄστυ* 11 18; *κατὰ πόλιν* 14; *ἐν χώρῳ* 5 9

B To denote a class:—

a Plural: *τὰ πρόβατα* 1 9; *οἱ πῶλοι* 13 7; *οἱ ἐχθροί* 1 15; *οἱ ἔμποροι* 20 27; *οἱ κηφῆνες* 17 14; *τοὺς τραγῳδούς* 3 9; *οἱ δοῦλοι—τῶν ἐλευθέρων* 5 16; *οἱ σώφρονες* 20; *τοὺς γεωργούς—τοὺς τεχνίτας* 6 6; *τοῖς πολεμίοις—τοῖς φίλοις* 8 4; *τοὺς βοῦς* 1 14; *τοὺς βλᾶκας* 8 16; *τοὺς δικαίους* 9 13; *τοὺς σκαλέας* 17 12; *τὰ κυνίδια* 13 7

b Singular: *ὁ σεμνός—ὁ κομψός* 8 19; *τῆς ἐσθῆτος* 7 21; *τὸν ἄνδρα—τὴν γυναῖκα* 3 11, 7

22; τὸν γεωργόν—τὸν στρατηγόν 6 5; ἡ ἅμαξα—τὸν ἱππέα . . ὁ σκευοφόρος—τὸν ὁπλίτην 8 4; ὁ σπορεύς 20 3; τὸ ὕδωρ 11

C With abstract words, where, however, the use varies: ἡ ἀταξία 8 9 (but τάξις 3): ἡ ἐπιμέλεια 12 15; τὴν αἰσχροκέρδειαν 14 5; ἡ ἐρώτησις 19 15

D With names of arts, sciences and industries: ἡ οἰκονομία 1 1, 3 4: ἡ ἰατρική, χαλκευτική, τεκτονική 1 1; τῆς γεωργίας 3 5, 5 2 but γεωργίας *ibid.*; γεωργίαν 4 4, 6 8 see s.v.)

E With Cardinal Numerals where a division is made: ῥᾳδίως ἀνὴρ εἷς παρὰ τοὺς δέκα διαφέρει 20 16: παρὰ στάδια διακόσια τοῖς ἑκατὸν σταδίοις 18

F The Art. makes a noun of any word or set of words to which it is prefixed:—

1 Adjectives: **τὰ ἑκάστῳ ὠφέλιμα** 1 7; **τῶν οἰκονομικῶν** 3 3; **ἐν τοῖς δεινοῖς** 4 19; **ἐκ τῶν δυνατῶν** 7 11; **τὰ πλείονος ἄξια** 13; **ἐκ** τοῦ καλοῦ τε καὶ δικαίου 15, 13 12; **τὸ μνημονικόν** 9 11; **τοὺς οἴνου ἀκρατεῖς** 12 11; **τὰ καλά τε κἀγαθά** 20; **πᾶσι τοῖς ἀνάλμοις** 20 12 etc.

2 Participles: **τῷ κεκτημένῳ** 1 5; **τὰ βλάπτοντα** 7; **τῷ ἐπισταμένῳ** 10; **τὰ ὠφελοῦντα** 11; **τὰ λεγόμενα ὑπὸ σοῦ** 2 1; τὰ ὄντα 3; τὰ ἐμοὶ ἀρκοῦντα 4; τῶν κερδαινόντων 3 8; ἐν ταῖς εὐπολέμοις δοκούσαις εἶναι 4 3; τῶν ὑπ᾽ αὐτοῦ ἀρχομένων 5; τῶν ἐνοικούντων 9; οἱ ἀρήξοντες 15; τὰ τούτων ἐχόμενα 6 1; τοὺς ἀμφὶ γῆν ἔχοντας 7; τοῖς μέλλουσιν ἀνθρώποις ἔξειν 7 20: τὰ εἰσενεχθέντα 40; ὁ γράμματα **ἐπιστάμενος** 8 14; **τὸ πρακτέον** 12 14; **οἱ πρὶν κελευσθῆναι ὑπὸ θεοῦ σπείραντες** 17 2; **τὸ ὀργῶν** 19 19; **ὁ μὴ εἰδὼς** 16 2 etc.

3 Adverbs and Adjectives used adverbially: **τὰ ἔνδον καὶ τὰ ἔξω** 7 22; **ὡς ἐπὶ τὸ πολύ** 3 5, 9 5; **οἱ πρόσθεν, οἱ νῦν** 17 1; **τὸ ἄνω** 19 13; **αἱ λίαν ἀνεπιστημοσύναι** 20 21; **τὸν ἀεὶ χρόνον** 21 12 etc.

4 Preposition with case: **τῶν ἐν τῇ πόλει** 2 16; **τοὺς ἐν ταῖς ἀκροπόλεσι** 4 6; **τοὺς ἀμφὶ** τὴν ἑαυτοῦ οἴκησιν *ibid.*; τὸν ἐν Σάρδεσι παράδεισον 20; τὰ ἀμφὶ γαστέρα 7 6; τὰ ἀμφὶ τὴν φυτείαν 19 1; **τὰ ἐν τῇ νηΐ** 8 15; **τὰ ἀμφὶ τραπέζας** 19; **αἱ ἐκ τοῦ καρποῦ σιτοποιίαι** 7 21; **τὰ περὶ τῶν τῆς γυναικὸς ἔργων** 11 1 etc.

5 With the Infinitive. **a** as Nominative Subject: **τὸ προνοεῖν καὶ σκοπεῖν** 9 11; **οὐδὲν οἷον τὸ ἐπισκοπεῖσθαι** 8 14; τὸ γηροβοσκοὺς κεκτῆσθαι πορίζεται 7 19; **ἔστι πενία αὕτη—τὸ** δεόμενόν τινος μὴ ἔχειν χρῆσθαι 8 2; **τὸ εἰδέναι ὅπου ἕκαστόν ἐστι ταχὺ ἐγχειρεῖ** 10 23, 10 12, 11 19; **τὸ μεθύειν λήθην ἐμποιεῖ** 12 11; **τί ἂν ὄφελος εἴη τὸ γεωργεῖν;** 14 2, 15 4; **τὸ ἐὰν ῥᾳδιουργεῖν**—τὸ ἥμισυ διαφέρει τοῦ ἔργου **παντός** 20 17; **τὸ καλῶς ἐργάζεσθαι—τοῦτο διαφέρει** 19 21; **ἐγγίγνεται τὸ φιλοπονεῖν καὶ τὸ φιλοτιμεῖσθαι** 21 6 12

b as Accusative Subject: ἀγαθὸν ἔφην εἶναι τὸ δεῦσαι 10 11; **τοῦτο οὐ διδακτὸν ᾤμην εἶναι τὸ ἐπιμελῆ ποιῆσαι** 12 10, 21 2.—**as** Acc. Object: **τὸ ἐγκρατεῖς εἶναι εἰς τὸ μέσον κατέθηκε** 7 26; **τὸ φυλάττειν—προσέταξε** 27; **ἢ τὸ προνοεῖν**

ἐδόκει ἔχειν 9 ; τὸ προθυμεῖσθαι αὐτὴν ἐπαιδευομεν 12 ; τὸ εὐνοεῖν πειρῶμαι παιδεύειν 12 5, 13 4 ; τὸ πείθεσθαι μανθάνουσιν 6 ; ἐπειδὰν ἐμποιήσῃς τινι τὸ βούλεσθαι 15 1 ; ἐγνώκασι τὸ μὴ ἐν ξηρᾷ σπείρειν 17 2 ; τὸ ἀκόντων τυραννεῖν διδόασιν 21 12.—with διά, ἐπί and πρός (of 'goal' and 'object'), εἰς ('in respect to'): διὰ τὸ μὴ ἐπίστασθαι 1 9, 7 28 ; διὰ τὸ σφόδρα φιλεῖν τὸν σῖτον 20 27 ; σφοδρῶς πρὸς τὸ ἐργάζεσθαι ἔχουσι 1 21 ; ἀμελῶς ἔχοντα πρὸς τὸ μηχανᾶσθαι 2 7 ; εὐπορώτεροι πρὸς τὸ κακουργεῖν 9 15 ; πρὸς τὸ φιλοκερδεῖς εἶναι μετρίως ἔχουσι 12 16 ; ἐπαγωγὸς πρὸς τὸ πείθεσθαι διδάσκειν 13 9 ; ἀκονᾶν τὰς ψυχὰς ἐπὶ τὸ ἐθελοντὰς πονεῖν 21 3 ; συνωφελῆσαι εἰς τὸ ῥᾷον ὑποφέρειν 2 14 ; παρορμᾷ εἰς τὸ ἀρήγειν 5 7 ; συμπαιδεύει εἰς τὸ ἄρχειν 14 ; μέγα διαφέρειν εἰς τὸ λυσιτελεῖν γεωργίαν καὶ μή 20 16 ; πολὺ διαφέρουσιν εἰς τὸ ἀνύτειν 19

c with the Genitive after substantives, verbs, adjectives, including comparatives and adverbs, and with the prepositions ἀντί, ἐκ, ἄνευ : also to denote the purpose : ἡ ὥρα τοῦ χρῆσθαι 7 33 ; ἐπιμελεῖ τοῦ περιουσίαν ποιεῖν 11 13 ; προφάσεις τοῦ μὴ ἐργάζεσθαι 20 19 ; τοῦ ἀπέχεσθαι τῶν δεσποσύνων (προσδεῖται) 14 2 ; τοῦ ἐπαινεῖσθαι ἐπιθυμοῦντας 9 ; τοῦ στέργειν πλεῖον 7 24 ; ἐρωτικῶς ἔχουσι τοῦ κερδαίνειν 12 15 ; τιμωρίαν χαλεπωτέραν τοῦ ἀπὸ τῶν ἐρωμένων κωλύεσθαι 14 ; ἀντὶ τοῦ τρέφειν 1 8 ; ἀντὶ τοῦ χρῆσθαι 8 9, 10 12 ; ἐκ τοῦ ὅταν ἀπειθεῖν ἐπιχειρῶσι κολάζεσθαι καὶ ἐκ τοῦ ὅταν προθύμως ὑπηρετῶσιν εὖ πάσχειν 13 6 ; ἄνευ τοῦ γιγνώσκειν 11 8 ; οὐ δύνανται ζῆν ἄνευ τοῦ ἄλλων δεῖσθαι 10 ; τοῦ μὴ ἐκλιπεῖν ζῴων γένη 7 19

d with the Dative after verbs, adjectives and with the prepositions ἐν and ἐπί, also as expressing the means or cause: ἐπηγάλλετο ἐπὶ τῷ χώρας ἐνεργοὺς ποιεῖν . . ἐπὶ τῷ πολεμικὸς εἶναι 4 17 ; μεγαλυνομένους ἐπὶ τῷ ἐναντιοῦσθαι 21 4 ; ἐπιμένουσι τῷ μὴ ἀδικεῖν 14 7 ; ἐν τῷ ῥίπτειν τὸ σπέρμα ποικίλη τέχνη ἔνεστι 17 7 ; ἀγαλλομένους τῷ πείθεσθαι 21 5 ; οἱ πῶλοι μανθάνουσιν ὑπακούειν τῷ ὅταν ἀπειθῶσι πράγματα ἔχειν 13 7 ; τῷ πλέον ἔχειν ἐπαιρομένους 14 9 ; τούτῳ διαφέρει—τῷ ἐθέλειν 10 ; ἡ γῆ τοὺς κακούς τε κἀγαθοὺς τῷ εὔγνωστα πάντα παρέχειν ἐξετάζει 20 14 ; διαφέρει τῷ ἐν ὥρᾳ ἐργάζεσθαι 16

G The Article where in English the Possessive Pronoun is used : κάκιον ἔχοι τὸ σῶμα—τὴν ψυχήν—τὸν οἶκον 1 13, 5 13 ; αὔξειν τοὺς οἴκους 16 ; αὐτῷ καὶ τῷ οἴκῳ 3 5 ; ταῖς πατρίσιν 4 3 ; τῷ ἀδελφῷ 18 ; τῶν καλῶν τὰς μορφάς 6 16 ; ἐψιλωμένῳ τὰς ῥίζας 17 13 ; ἡ ἄμπελος περιπεταννύουσα τὰ οἴναρα 19 18 ; ἐμὲ ἐδίδαξεν ὁ πατήρ 20 22 26 ; ἐπαίδευσας τὴν γυναῖκα 7 7 (but ταῖς σαῖς χερσί 'with your own hands' 4 23 and τὸ σῶμα τὸ ἐμαυτοῦ 10 5 for the sake of emphasis)

H The Art. is in the neuter gender, before any word or expression which is itself made the object of thought :

τὸ σεμνὸν ὄνομα τοῦτο τὸ "καλός τε κἀγαθός" 6 14; τὸ "καλὸς" προσέκειτο τῷ "ἀγαθῷ." Similarly before whole clauses, especially when interrogative: γελάσας ἐπὶ τῷ Τί ποιῶν κέκλησαι; 7 3

I The Art. put once only when two or more terms are so closely joined as to form but one notion: πρὸς τὸ ἐργάζεσθαι καὶ μηχανᾶσθαι 1 21; τοὺς κατασκευάζοντας τὰς χώρας καὶ ἐνεργοὺς ποιοῦντας 4 15, 10 13: also after ἤ: ῥᾷον τὸ ἐπιμελεῖσθαι ἢ ἀμελεῖν 9 19

K The Art. is sometimes omitted in rapid enumeration of a series of even definite substantives: ὑπὲρ ὑγρῶν καὶ ξηρῶν καρπῶν καὶ βοῶν καὶ ἵππων καὶ προβάτων 5 20; νεατὸς καὶ σπόρος καὶ φυτεία καὶ νομαί 7 20; ῥίγη καὶ θάλπη καὶ ὁδοιπορίας καὶ στρατείας 23; ὄνος ὁμοῦ, ὁπλίτης, σκευοφόρος, ψιλός, ἱππεύς, ἅμαξα 8 4 6; κριθὰς καὶ πυροὺς καὶ ὄσπρια 9; καὶ φίλων καὶ πόλεως 4 3, 6 9 (but **καὶ φίλοις καὶ ταῖς πατρίσι** 4 3; αὐτῷ **καὶ τῷ οἴκῳ** 8 5; **καὶ** τοῖς ὄμμασι **καὶ ταῖς χερσί** 18 1).—**and frequently with** names of **relationship, as in** English 'house and home,' 'kith and kin,' 'man and wife': καὶ ἀνδρὶ καὶ γυναικί 7 6 15 30 (but τὸν ἄνδρα—τὴν γυναῖκα 3 11; τῇ γυναικί—τῷ ἀνδρί 7 25); **οἴκου** τε καὶ τέκνων 7 11 (but **τοῦ πατρὸς καὶ τῆς μητρὸς** 4)

L **A superlative (or other** adjective) with a predicative **noun never takes the art.:** **ἀνδρὶ καλῷ τε κἀγαθῷ ἐργασίαν εἶναι κρατίστην γεωργίαν** ἐδοκιμάσαμεν 6 8

M The Art. distinguishes the **Subject from the Predicate: τούτοις οὔτε αἱ ἐπιστῆμαι χρήματά εἰσιν οὔτε τὰ κτήματα** 1 16

III a Position of the Art. In the predicative position *i.e.* **with substantives to which an** adjective is added as an apposition (outside of the article) and belonging to the predicate, when the substantive is as**sumed as given and some property of it is described:** ἣν ὀλιγάνθρωπον παρέχηται τὴν χώραν 4 10; παρέχουσα ἀφθονώτατα **τἀγαθά** 5 4; **σφοδρὸν τὸ σῶμα παρέχει** 5; **τοὺς** ἐργαστῆρας προθύμους παρασκευάζειν 15; ἀνδρικὴν ἐπιδεικνύεις τὴν διάνοιαν **τῆς γυναικός** 10 1; **εἰ τὴν ψυχὴν φύσει ἀγαθὴν ἔχοι** 11 5, 16 5; τὰ ὡραῖα ἀποδεικνύων ὅτι πλεῖστα 15 1; **μεῖον τὸ σπέρμα ἐμβαλεῖν** 17 11; **ἐν ὁποίᾳ τῇ γῇ δεῖ φυτεύειν** 19 2; **ἰσχυρὸν τὸ φυτὸν ἡγοῦμαι βλαστάνειν** 10; 20 21; πολλὴν τὴν περιουσίαν ποιοῦντες 21 9. **The above are what** are called Oblique Predicates, and may be sometimes conveniently rendered in English **by 'a' or 'an'**

b The attributive position 1 when adjectives and adjectival phrases are placed between **it and the noun: τὰ ἑκάστῳ** ὠφέλιμα κτήματα 1 7; τῶν **ἄλλων ἐπιστημῶν** 3 16; **ἐν τοῖς καλλίστοις ἐπιμελήμασιν** 4 4; **αἱ ἐπικαιριώταται πράξεις** 5 4; ἡ **εἰς τὸν** ἐνιαυτὸν κειμένη δαπάνη 7 36. **2** more rarely after the definite

noun, when it is repeated with the attributive, in which case the latter sometimes serves as a nearer specification: **τὸν ἀριθμὸν τὸν τεταγμένον** 4 7; **τὸ ἔθνος τὸ θῆλυ ἢ τὸ ἄρρεν** 7 26; τὸ μέγα πλοῖον τὸ Φοινικικόν 8 11; **τὰς χώρας τὰς προσηκούσας** 9 8; **τοὺς ὀφθαλμοὺς τ. σούς** 10 6; τῷ οἴνῳ τῷ ἰσχυροτέρῳ 17 9; **τῆς γῆς τῆς εἰργασμένης.** **8** where the object is first placed as an undefined notion and the attributive follows as an explanation: γυναιξὶ ταῖς γαμεταῖς 3 10; **κτῆσις ἡ σύμπασα** 6 4; **ἀγῶνα τὸν κάλλιστον** 7 9; τριήρης ἡ σεσαγμένη 8 8; χώραν τὴν προσήκουσαν ἑκάστοις 10; **τέκνων τῶν ἑαυτῆς** 9 19; **κόσμον τὸν εἰς ἑορτάς** 6; **ἀνθρώπῳ τῷ ἰσχυροτέρῳ** 17 9

c The Predicate inside an attributive phrase: ὁ δεινὸς λεγόμενος γεωργός 19 14; **τὸν ὑοσκύαμον καλούμενον** 1 13; **αἱ βαναυσικαὶ** καλούμεναι (τέχναι) 4 2; **τῶν δεινῶν δοκούντων εἶναι** 12 20; **ἐν ταῖς εὐπολέμοις δοκούσαις εἶναι** 4 3; **οἱ παράδεισοι** καλούμενοι 13, 6 5; τῶν κρεμαστῶν **καλουμένων** 8 12

d With nouns in regimen:—(1) genitive in the middle (most common): **διὰ τῶν τοῦ ἀνδρὸς πράξεων** 8 13; **ὁ τῶν ἐνοικούντων ἄρχων** 4 10; **ἡ τῆς ἐσθῆτος ἐκ τῶν ἐρίων ἐργασία** 7 21; **ἡ τῶν μελιττῶν ἡγεμών** 32; **τὰ τοῦ ἡγεμόνος ἔργα** 39. **(2)** genitive followed by the substantive (less common): **τῶν ἱματίων τὸ κάλλος** 4 23; **τοῦ ἀνδρὸς τὸ σῶμα** 7 23; **τῆς οἰκίας τὴν δύναμιν** 9 2

e The Art. with Pronouns: (1) The position of demonstratives **ὅδε οὗτος ἐκεῖνος**, when they are joined attributively to nouns, is predicative: **τούτους τοὺς ἄρχοντας** 4 7; **ἐκ τούτου τοῦ ζεύγους** 7 19; **αἱ ἀπάται αὗται** 10 8 etc.—so of **αὐτός**, *ipse* and some adjectives: ὁ χρόνος αὐτός 20 11; αὐτὰ τὰ ἔργα τῆς γεωργίας 15 9; περὶ αὐτῆς τῆς ὕλης 17 15; ἑκατέρᾳ τῇ γῇ 8; δι' ὅλης τῆς ἡμέρας 7; ὅλον τὸ κλῆμα 19 9; ὅλον τὸν λόγον 21 1; ὅλῳ τῷ στρατεύματι 6; **τοῦ** ἔργου **παντός** 20 17; **πάντες οἱ ἄνθρωποι** 17 3; **πασῶν τῶν τεχνῶν** 4 1; **τοῖς ἄλλοις ἅπασι** 14; σύμπασαν τὴν οἰκίαν 9 4

(2) The Attributive position is used with (*a*) **τοιοῦτος** 18 1, 15 1; **οἱ τ.** 4 3; **περὶ τῶν τ.** 2 1, 11 11; **τἆλλα τὰ τ.** 6 13; **τῶν** ἄλλων τῶν τ. 19 16; τοὺς τ. 11 11; (*b*) w. possessive adjective pronouns when used definitely: ὁ **ἐμὸς πατήρ** 20 26; **ὁ σὸς πατήρ** 28; **κατὰ τὸν σὸν λόγον** 1 12; **οἱ** σοὶ γονεῖς 7 11; τὰ σὰ κτήματα 2 3; (*c*) w. reflexives: 1 2; **τὸν ἑαυτοῦ οἶκον** 11 10; **τὴν ἑαυτοῦ οἴκησιν** 4 6; **τῇ ἑαυτῶν κατασκευῇ** 2 8; τὸ σῶμα τὸ ἐμαυτοῦ 10 5; τοῦ ἐμαυτοῦ χρῶτος *ibid.*; **τὴν** αὐτῆς φύσιν 16 5, 9 19; (*d*) sometimes w. interrogative pronouns when the question regards something which has been already mentioned, cp. French *le quel*: **τὰ ποῖα;** 10 1; τὸ ποῖον; 15 2; (*e*) w. αὐτός, *idem*: ταὐτὰ ὄντα 1 10; κατὰ ταὐτὰ ἐμοὶ γιγνώσκων 19 11; τὸ αὐτὸ τοῦτο 10; τὸν αὐτὸν **ἀνύτουσι πλοῦν** 21 3, 8 3; **οἱ αὐτοὶ οὗτοι** 21 5; (*f*) sometimes

w. πᾶς: ἡ πᾶσα πόλις, 'the city as a whole' 8 22; κτῆσις ἡ σύμπασα 6 4

ὅδε, ἥδε, τόδε: ὁ οἶκος ὅ. 7 12.—referring to what is to follow, while οὗτος refers to what precedes: **ἐν τῷδε** 17 4: **αὕτη . . ἥδε** 15 3; τόδε γιγνώσκουσα ὅτι κτλ. 20 7; τόδε τοι τὸ πᾶσαις κοινὸν ταῖς πράξεσι . . τὸ ἀγχικὸν εἶναι 21 2

ὁδοι-πορία: ὁ. καὶ στρατείας 7 23; ἐν ταῖς ὁ. 20 18

ὁδός, *via*: παρὰ τὰς ὁ. 19 13.—*iter*: μακρὰν ὁ. βαδίζοντα 3 7; τῇ εἰς ἀγρὸν ὁ. 11 15

ὅθενπερ 9 10

οἶδα: v.s. **εἰδέναι**

οἴεσθαι: οἶμαι 3 16, 7 17; οἴομαι 15 10, 16 13; πόσον ἂν οἴει εὑρεῖν; 2 3 11, 19 8; οὐ μῶνος οἴει εἶναι; 3 9; **ἧττον** οἴει δεῖν 5 20; οἴεται 7 38; οἴονται 10 7; ᾤμην 5 19, 12 10; σὺ δ' ἴσως ᾤου με ἐρεῖν 11 21; ᾤετο 20 23; ᾠόμεθα 6 7; οἰοίμην 9 18, 21 5; οἰόμενον πλουτεῖν 2 7. **οἶμαι, used** parenthetically: 2 15, 3 9, 5 19; οἶμαι **μὲν** ἔγωγε 7 17; γελοῖα τις ἂν οἶμαι φαίνοιτο 39, 15 7, 16 2, 18 1, 19 12

οἴκαδε 11 18

οἰκεῖν, *administrare* 1 2. Comp. ἀπ-, δι-, ἐν-, κατ-, συν-

οἰκεῖος: τῶν οἰ. ἀγαθῶν 9 18

οἰκείως 2 17

οἰκέτης: οἱ οἰ. 9 5: οἰ. δεδεμένους 3 4; τίς (τέχνη) οἰκέταις προσφιλεστέρα 5 10; **οἷς ἂν ἔξω** τὸ ἔργον ᾖ **τῶν οἰ.** 7 35; ὃς **ἂν** κάμνῃ τῶν **οἰ.** 37; ὁποῖον **ἂν** τῶν οἰ. **κελεύσῃς** ἐνεγκεῖν 8 22; **πονηροῦ** δεσπότου οἰ. χρηστοὺς 12 19; δικαίους ἀπεργάζεσθαι τοὺς **οἰ.** 14 6; **πολλὰ** ἀνιῶντας **τοὺς οἰ.** 3 2 where the word may include the whole family as well as domestics

οἴκημα: **τὰ οἰ.** ᾠκοδόμηται πρὸς αὐτὸ τοῦτο ἐσκεμμένα 9 2

οἴκησις, *domicilium*: τοὺς ἀμφὶ τὴν ἑαυτοῦ οἴ. 4 6

οἰκία: **οἰ. καὶ ὅσα τις ἔξω τῆς οἰ. κέκτηται** 1 5; **βεβηκυίας τῆς οἰ. ἐν δαπέδῳ** 8 17; **τῆς οἰ. τὴν δύναμιν** 9 2; **σὺν τῇ οἰ. καὶ τὰ ὄντα πάντα** 2 3; **ἔρχεται εἰς τὴν οἰ.** τὰ **κτήματα** 3 15; **σύμπασαν τὴν οἰ.** 9 4; **οἰ. ἀχρήστους** 3 1

οἰκο-δομεῖν: ἄλλας οἰκοδομῶσι 20 29; οἰκοδομοῦντα 1 4: οἰκίας οἰκοδομοῦντας 3 1. PASS. ᾠκοδόμηται 9 2. Comp. ἐξ-

οἰκο-νομεῖν 2 13; τὸν ἄλλου οἶκον οἰκονομοῦντα 1 4

οἰκο-νομία: ἡ οἰ. 1 1; ἐπιστήμης τινος ὄνομα ἡ οἰ. ᾗ οἴκους αὔξειν δύνανται ἄνθρωποι 6 4; ἡ οἰκονομία nominatur τέχνη 1 4, **ἐπιστήμη** 2 12, 1 2; **τῆς οἰ. ἔργον** 1 2, 3 4, 6 1

οἰκο-νομικός: **ὁ οἰκ.** in suo genere idem est qui suo in genere ὁ τεκτονικὴν ἐπιστάμενος 1 3; **ἔν τι τῶν οἰ. ἔργων** 3 1; **τι τῶν οἰ.** 3; (**πράξει**) **πολιτικῇ καὶ οἰ.** 21 1

οἰκο-νόμος: οἰ. ἀγαθοῦ 1 2 15

οἶκος, *res familiaris*, 'estate,' 'property': εὖ οἰκεῖν τὸν ἑαυτοῦ 1 2; **τὸν ἄλλου οἰ. οἰκονομοῦντα** 4; **οἰ. παραλαβὼν** . . αὔξειν τὸν **οἰ.** *ibid.*, 2 1; **οἶκος** explicatur verbis οἰκία καὶ ὅσα τις ἔξω τῆς **οἰκίας κέκτηται**, et dicuntur **πάντα τοῦ οἴκου εἶναι ὅσα τις** κέκτηται 1 5; οἶκος idem dicitur quod κτῆσις ἡ σύμπασα 6 4, 1 7; **ὁ οἰ. ἡμῖν ὅδε κοινός ἐστιν** 7 12; διέφθαρται ὁ οἰ. 20 3; κοι-

νωνὸν οἴκου 3 15, 7 30; *οἴκου φύλαξ* 42; *οἴκου αὔξησις* 5 1; *τοὺς ὠφελίμους τῷ σῷ οἴ.* 7 41; *ἐν τῷ σῷ οἴ. μανθάνειν οἰκονομεῖν* 2 13: *ἃ βλαβὴν φέρει αὐτῷ καὶ τῷ οἴ.* 3 5; *τὸν οἴ. αὔξεσθαι* 11 12; *τὸν ἑαυτῷ οἴ. διοικεῖν* 10; *οἶκοι ἰδιωτῶν* 1 15; *αὔξονται οἱ οἶ.* 3 15; *τὰς δαπάνας χωρεῖν ἐντελεῖς ἐκ τῶν οἴ.* 20 21; *τοὺς οἴ. κατατρίβουσι* 1 21; *αἰκιζόμεναι τοὺς οἴ.* 23; *οἴκους αὔξειν* 6 4; *συναύξειν τοὺς οἴ.* 3 10, 9 12; *τὰ συντρίβοντα τοὺς οἴ.* 20 21

οἰκτίρειν: *οἰκτίρω σε μή τι ἀνήκεστον κακὸν πάθῃς* 2 7; *ἐμὲ οἰκτίρεις ἐπὶ τῇ πενίᾳ* 4. PASS. *οἰκτίρονται ὅτι* 7 40

οἰκτρός 2 9

οἶμαι: *v.s. οἴεσθαι*

οἴναρον[2]: *ἄμπελος περιπεταννύουσα τὰ οἴ.* 19 18

οἶνος: *ἐγκρατεστάτη οἴνου* 9 11; *τοὺς οἴνου ἀκρατεῖς* 12 1; *οἴ. τῷ ἰσχυροτέρῳ* 17 9; *οὐδ' οἶνον ἔχει* 20 4; *τὰ ψυχεινὰ τῶν στεγνῶν (παρεκάλει) τὸν οἴ.* 9 3

οἰνο-φλυγία[2 7], *vinolentia*: *δοῦλοι οἰνοφλυγιῶν* 1 22

οἷον, *verbi causa*, stands in apposition with the entire sentence, Ridd. *Dig. Id.* § 16: 1 13, 9 9, 17 3, 20 7 20, 21 3

οἷος, *qualis*: *εἶναι οἵαν δεῖ* 7 4; *γενέσθαι οἵαν δεῖ* 8.—*οὐδὲν οἷον τὸ ἐπισκοπεῖσθαι* 3 14.—*τὸ προοίμιον οὐκ (ἐστὶν) οἷον ἀκούσαντα ἀποτρέπεσθαι τοῦ ἐρωτήματος* (for *οὐ τοιοῦτον ὥστε*) 15 13.—in indirect questions: *ἐνθυμοῦμαι οἷόν ἐστι τὸ εὖ τὰς εἰκόνας ἐπάγεσθαι* 17 15; *βοθύνους οἵους ὀρύττουσιν ἑώρακας* 19 3. **οἷόν τε** *ἐστί* c. inf.; *οὐδὲ γάρ ἐστιν οἷόν τε πάντας διδάξαι ἐπιμελεῖς εἶναι* 12 10.—without *ἐστί* 11; *οὔτε ἔμπειρον γενέσθαι αὐτῶν οἷόν τε* 4 1; *οὔτε μαθεῖν οἷόν τε ἡμῖν ἐδόκει* 6 5

οἷός-περ: *ὁμοῖόν τι οἷόνπερ* 8 9

οἰωνός, *augurium*: *τοὺς θεοὺς ἐπερωτῶντας οἰωνοῖς* 5 19

ὀκνεῖν: *οὐκ ὀκνοῦσιν ἀποφαίνεσθαι* 16 7; *δίκην μὴ ὀκνοῦντα ἀξίαν ἐπιθεῖναι* 12 19

ὀλιγ-άνθρωπος: *οἷς ἂν ὁρᾷ τὴν χώραν ὀλιγάνθρωπον οὖσαν*)(*συνοικουμένην* 4 8; *ἣν ὀλιγάνθρωπον παρέχηται τὴν χώραν* 10

ὀλίγος: *ὀ. χρόνος* 6 13; *ὀ. σπέρμα* 17 5; *ὀλίγῳ πρόσθεν* 2 9; *ἀπ' ὀλίγων περιποιοῦντα* 10

ὅλος: *ὅ. τὸ κλῆμα* 19 9; *ὅ. τουτὶ τὸ ἀγαθόν* 21 12; *δι' ὅ. τῆς ἡμέρας* 20 17; *δι' ὅ. τῆς ἅλω* 18 6; *ὅ. τῷ στρατεύματι* 21 6; *ὅ. τὸν λόγον* 1

ὅλως: *ὅ. ἐργάζεσθαι ἢ ὅ. ἀργὸν εἶναι* 20 20

ὁμαλίζειν[2]: *ὁμαλίζοιεν ἂν τὸν δῖνον* 18 5. PASS. *ὅπως ὁμαλιεῖται ὁ. ἀλοατός ibid.*

ὁμαλῶς, *aequabiliter*: *ῥίπτειν ὁ. τὸ σπέρμα* 17 7; *οὐχ ὁ. ὁ σπορεὺς ἔσπειρεν* 20 3

ὄμβρος: *ὄ. ἐξαίσιοι* 5 18

ὁμιλία = *συνουσία*: *ἀνωφελεῖς ἀνθρώπων ὁ.* 1 20

ὄμμα (not common in prose): *χαλεπὸν τοῖς ὄ. γίγνεται ἀντίον ἀθέρων θερίζειν* 18 1

ὀμνύναι: *ὄμνυμί σοι τὸν Μίθρην* 4 24. Comp. *ἐπ-*

ὁμο-γνωμονεῖν: *ταῦτα ὁμογνωμονοῦμεν* 17 3.—c. dat. pers. *τοῦτο ὁμογνωμονεῖς ἐμοί* 6

ὅμοιος: *ὅ. ἰατρῷ* 15 9; *ἡ ταύτῃ ὁ. (γῆ)* 19 6; *ὅ. τι οἷόνπερ* 8 9; *ὅμοια τούτοις ἐπιδεικνύς* 19 15; *ἱμάτια οὐχ ὅ. πάντα ποιῶ* 13 10; *τῶν ὁ. τυγχάνοντας ἑαυτοῖς* 11;

ἱππασίαν ὁμοιοτάτην ταῖς ἐν τῷ πολέμῳ 11 17

ὁμοίως: ὁ. ὅτι περ 1 3; ὁ. ὥσπερ 8 7; πάντα (πάντες) ὁ. 18 4, 20 1; πράττουσιν ὁ. *ibid.*—c. dat. ἐμοὶ ὁ. ἐπιστάμενος 24

ὁμο-λογεῖν: ὁμολογῶ μεμεληκέναι μοι 2 16; ὁ. με ἐποίησας 9; ὁμολογοῦμεν (*constat*) 4 5; ὅσα ὁμολογοῦντες διεληλύθαμεν 6 2. PASS. δι' ὁμολογουμένων ὁ λόγος ἡμῖν χωρεῖ 1 11. Comp. συν-

ὁμο-νοεῖν 17 3

ὁμοῦ, *una, confuse* 8 4 9

ὅμως: καὶ εἰ μὴ . . ὅμως 2 12; μὲν . . ὅμως δέ 1 21; σὺ μὲν ἐγὼ δ' ὅ. 11 7, 20 10; ἀλλ' ὅ. 8 22.—post particp. 2 8; σαλεύοντες ὅ. σῴζουσι τὴν τάξιν 8 17, 13 8; χερσεύουσα ὅ. ἐπιδείκνυσι τὴν αὑτῆς φύσιν 16 5; οἱ μὴ πάνυ ἔμπειροι γεωργίας ὅ. δύνανται διαγιγνώσκειν *ibid.*—ante particp.: ὅ. καὶ εὖ πάσχοντας ἀδικεῖν πειρωμένους 14 8, 20 10

ὄνησις (βλάβη 9 17

ὄνομα: ἆρά γε ἡ οἰκονομία ἐπιστήμης τινος ὄ. ἐστιν; 1 1; τοῦτο τὸ ὄ., ὃ καλεῖται καλός τε κἀγαθὸς ἀνήρ 6 12; τούτου τοῦ ὄ. ἄξιος γενέσθαι *ibid.*; καλοῦσί με τοῦτο τὸ ὄνομα 7 3; τὸ σεμνὸν ὄ. τοῦτο τὸ καλός τε κἀγαθός 6 13

ὀνομάζειν: ὀνομάζοντές με πατρόθεν 7 3. Comp. ἐπ-

ὄνος, ὁ 8 4

ὁπηνίκα 19 7

ὄπισθεν: εἰς τὸ κενούμενον ἀεὶ οἱ ὄ. πορεύονται 8 7

ὁπλίζεσθαι: οἷς ὡπλίσθαι προστέτακται 4 6; τῶν ὡπλισμένων 9. Comp. ἀντι-

ὁπλίτης: ὁ., σκευοφόρος, ψιλός, ἱππεύς 8 4; ὁπλίτης πολλοὺς ἐν τάξει πορευομένους 6; ὁ., ἱππέας *ibid.*

ὅπλον PL. **ὅπλα**: ὅπλων φυλή 9 7; σὺν ὅπλοις 1 23, 5 7; σὺν τοῖς ὅ. 13; δοκίμοις ὅ. κατεσκευασμένους 4 7; πολλὰ ὅ. τοῖς ἀνδράσι (ἡ ναῦς) συμπεριάγει 8 12; τοὺς ὅπλα ἔχοντας 5

ὁπόθεν: ὁ. σοὶ εἴη λαβεῖν 2 15; ὁ. δεῖ λαμβάνειν 8 2

ὅποι: ὅ. χρὴ ἐλθόντα λαβεῖν ἕκαστα 8 22; ὅ. ἔτυχεν ἕκαστον καταβέβληται 3 3

ὁποῖος, as rel. *qualis*: ὁ. τινὸς οὖν (*qualiscumque*) ἐπιστήμης 12 5; ὁποῖον ἂν τῶν οἰκετῶν κελεύσῃς 8 22; ἱμάτια κἂν ὁ. ᾖ 19 for καὶ ὁποῖα ἂν ᾖ; ποιεῖν ὁποῖα δήξεται αὐτούς 12 16.—in obl. questions: ὁ. πόνῳ χρῇ ἡδέως ἂν πυθοίμην 11 13; ἐν ὁ. τῇ γῇ δεῖ φυτεύειν οἶδα 19 2; ἀποφαίνεσθαι ὁ. τε γῆ ἀγαθή ἐστι καὶ ὁ. κακή 16 7

ὁπόσος, as rel. *quantus*: σῖτον ὁ. δύνανται πλεῖστον 20 28; ὁπόσην τῆς χώρας 4 8.—in obl. questions: ὁ. βάθος ὀρύττειν δεῖ, ὁ. πλάτος, ὁ. μῆκος 19 2.—*quot*: τῶν ζῴων ὁ. πραέα ἐστὶ πρὸς ἀνθρώπους 15 4; ἐξ ὁπόσωνπερ ἐθνῶν δασμοὺς λαμβάνει 4 5; πάντα ὁπόσοις τις ἐπίσταιτο χρῆσθαι 6 4, 8 15; ἐν ὁ. χώραις ἐνοικεῖ καὶ εἰς ὁ. ἐπιστρέφεται 4 13; ὁ. ἐξειργάσατο χώρους 20 26.—in obl. questions: τέταχε εἰς ὁ. δεῖ διδόναι τροφήν 4 5; καὶ ἀπὼν ἂν εἴποι ὁπόσα ἐστὶν 8 14; εἴποι ἂν Σωκράτους ὁ. γράμματα *ibid.*; ὁπόσα θεραπείας δεῖται ἡ γῆ γιγνώσκουσι 20 12

ὁπόταν, *quandocumque* 1 16, 7 41, 10 12

ὁπότε, *quo tempore*: ὁ. ἐπο-

ρεύετο μοχούμενος 4 18; ὁ. δέοι 8 9.—in obl. questions, *quando*: ὅ τι τε ποιητέον καὶ ὁ. καὶ ὅπως 13 1; ἃ δεῖ ποιεῖν καὶ ὁ. ἕκαστα 15 6; πρὸς τὸν θεὸν ἀποβλέπουσιν ὁ. ἀφήσει αὐτοὺς σπείρειν 17 2

ὁπότερος, *utercumque*: ὁ. ἂν ᾖ βελτίων 7 13 27

ὅπου, *ubi*: ὅ. ἕκαστα κεῖται 8 14; ὅ. ἕκαστον τέτακται *ibid.*; ὅ. δεῖ τιθέναι 2, 9 9: ὅ. ἕκαστον (τῶν γραμμάτων) τέτακται 8 14; τοιούτου χώρου ὅπου (for ἐν ᾧ) 20 25; ὅ. ἂν . . ἐκεῖσε 27 28; *apud quos* 4 11; ἐν παντὶ ἔργῳ ὅ. τι δι' ἀνθρώπων πράττεται (unless ὅπου=ἐν ᾧ) 21 11.—*quando*: ὅ. ἂν 2 6, 5 17; πονεῖν ὅ. δεῖ 14 10

ὀπτᾶσθαι, *coqui*: ἡ γῆ ὀπτῷτο ἂν ὑπὸ τοῦ ἡλίου 16 14; ὡς ἡ ὠμὴ αὐτῆς (τῆς γῆς) ὀπτᾶται 15

ὀπτός[3] for ὀπτητός, *coctus*: γῆν ὀπτὴν πρὸς τὸν ἥλιον 16 13

ὀπώρα, *fructus*: vitis διδάσκει πεπαίνειν τὴν ὀ. 20 19

ὅπως, as rel. adv. *quomodo*: οὕτως ποιεῖν ὅπως τὰ ὄντα ὡς βέλτιστα ἕξει 7 15; ὅπως βέλτιστα 7 29.—in obl. questions: ἧττον λανθάνει ὅ. ἐκβήσεται 9 8; ταῦτα ἐπισκεψάμενος ὅ. ἕκαστα γίγνεται 11 16 13; γνῶναι ὅ τι ποιητέον καὶ ὅ. 13 1, 15 2; ἐπίσταμαι ὅ. δεῖ γεωργεῖν 8; οὐδὲν ὅ τι ἂν σε ἀποκρύψαιτο ὅ. ἐποίησεν 11; μανθάνειν ὅ. ἂν λαμβάνοιμι 16 9; οὐκ οἶδα ὅ. κείμενον μάλιστ' ἂν βλαστάνοι 19 2.—in object clauses with fut. indic.: εἰ μὴ σκοπεῖς ὅ. μὴ ἰδιώτης ἔσει 3 9, 4 9 13 14, 7 12 15 29 36, 9 11, 10 5, 12 8, 18 5.—with fut. opt.: ὑπὸ πολλῆς ἐπιμελείας ὅ. ὡς ἐλάχιστα ὄψοιτο 7 5.—with subj. προστατεύειν ἐμοῦ ὅ. μὴ οἰκτρὸς γένωμαι 2 9, 6 11, 9 14, 11 8 9 22, 17 7, 20 4 10.—with opt. and ἂν: ἐπιμελεῖσθαι ὅ. ἂν μὴ πένης γένοιο 2 9.—in final clauses: οὐχ ὅ. ποιητὴς γένῃ 3 9, 5 16, 6 11; ὅ. ἐπισκεψαίμην 13, 8 2, 9 2, 10 2; ὅ. ἔχοι ὅ τι ποιοίη 20 25. **οὐδ' ὁπωστιοῦν**, *nullo pacto* 13 12

ὁρᾶν, *videre*: παρέχων ὁ. (μίλτον) 10 5; τούτους ὁρῶ καὶ οἶδα 8 8; ὅταν ὁρῶσι τοὺς καρπούς 16 7; οὐδὲ ἂν νῦν ἑώρας 7 2; ξηροτέραν γῆν γιγνώσκεις ὁρῶν 19 6; ὁρῶντα τοὺς καρπούς 16 3; ὁρῶντας καὶ ἀκούοντας 19 17; ἑώρακα 17 7; ἑόρακας 19 3; ἐλάχιστα ἑωρακυῖαν 8 13; οὔτ' ἂν ἀνδρεικέλου χρῶμα ὁρῴην ἥδιον 10 6; ἐλάχιστα ὄψοιτο 7 5. PASS. 19 5.—with double acc.: πράττοντά τι ὁρῶ σε 7 1, 5 19, 14 7, 18 9, 19 10 13. PASS. ὀφθῆναι καλόν τι ποιοῦντας 21 6.—w. acc. partcp. ὁρῶ ἐπιστήμας ἔχοντας 1 17; ὁρῶ σοι ἀνάγκην οὖσαν 2 5; ὁρῶ σε οἰόμενον πλουτεῖν 7; τοῦτο ὄργανον εὐνοίας ὁρῶ ὂν 12 7, 13 11; ὁρᾷς τοὺς μὲν ἐξαρεσκομένους τοὺς θεοὺς 5 19; ὁρῶμεν ἀνωφελεῖς οὔσας αὐτοῖς τὰς ἐπιστήμας 1 16; ὁρῶμέν τινας ἐπιστήμας ἔχοντας *ibid.*; ὑγιαίνοντά σε ὁρῶμεν 11 20; κόπρον ὁρῶσιν αὐτομάτην γιγνομένην 20 10; τοὺς μὲν . . ζημιουμένους ἑώρων 2 18.—seq. claus. rel.: 1 15, 19 3.—seq. ὅτι: οὐχ ὁρᾷς ὅτι 12 8, 19 13.—seq. ὡς: 7 6, 17 1, 18 3. Comp. δι-, ἐπι-

ὀργᾶν[2]: τὸ ὀργῶν ἀεὶ 19 19

ὄργανον (from root *verg* seen in ἔρδ-ειν for ἐργj-ειν): ταλασιουργικῶν ὀ. 9 7; τοῖς γεωργικοῖς ὀ. 5 13.—meton. ὀ. εὐνοίας ἄριστον 12 7; οὔτε ὄργανα

χρήματα ἐκεκτήμην ὥστε μανθάνειν 2 13

ὀρθός, *rectus: ὀ. στίχοι* 4 21. —*erectus: τὸ κλῆμα ὀρθὸν τιθεὶς*)(*πλάγιον* 19 9

ὀρθῶς, *recte: ταῦτα ὀ. ἔχει* 3 9; *ἐκπονοῦντι ὀ.* 11 12; *ὀ. ἐπιμελεῖ* 20, 15 6 8, 11 19; *ὀ. ποιεῖν* 18 2; *οὐκ ὀ. τοὺς ὄρχους ἐφύτευσεν* 20 3; *τὸν μέλλοντα ὀ. γεωργήσειν* 16 2; *ὀ. γε ταῦτα λέγοντες* (*φασί*) *ibid.*

ὁρίζεσθαι, *disterminari: τὴν γυναικωνῖτιν θύρᾳ ὡρισμένην ἀπὸ τῆς ἀνδρωνίτιδος* 9 5

ὁρμᾶσθαι: *ἐφ' ὅπερ ὥρμηται* 20 18. Comp. *ἀπ-*, *παρ-*

ὁρμίζεσθαι, *in portum duci*)(*ἀνάγεσθαι*: *διὰ πολλῶν σκευῶν ὁρμίζεται ναῦς* 8 12

ὅρμος, *monile* (from root *sver* seen in *εἴρ-ειν*, *ser-ere*, *ser-ies*, *ser-mo*, *ser-tum*, *prae-ser-tim*, 'swar-m' etc.): *ὅ. ὑποξύλοις* 10 3

ὀρύττειν, *fodere*: *ὁπόσον βάθος ὀ. τῷ φυτῷ* 19 2; *βόθρους ὀρύττουσι τοῖς φυτοῖς* 3; *βαθύτερον πενθημιποδίου ὀρύττουσι* 5; *ἂν βαθὺν ὀρύττοις βόθρον* 7; *ἐν τῇ ὑγρᾷ ὀρύττων βαθὺν ibid.* PASS. *βαθύτερος ὀρύττεται τῇ ἐλάᾳ βόθρος* 13; *ἐπειδὰν ὀρωρυγμένοι ὦσιν οἱ βόθροι* 7. Comp. *ἐκ-*

ὄρχος[2] (from root *ergh*, *orgh*, 'to enclose,' whence *ἐρχατᾶσθαι*, *ὄρχ-ατος*, our 'orch-ard'): *οὐκ ὀρθῶς τοὺς ὄ. ἐφύτευσεν* 20 3

ὅς, ἥ, ὅ (indef. **ὃς ἄν**, *quicunque* 21 9; *ᾧ ἄν* 8), used in any kind of relative clause to denote either a particular fact, or a characteristic fact defining, as *τὸ σὸν σχῆμα ὃ σὺ περιβέβλησαι* 2 4; or a constant or characteristic fact, as *τὸ ζεῦγος τοῦτο ὃ καλεῖται θῆλυ καὶ ἄρρεν* 7 18; *τὸν τοῦ κυβερνήτου διάκονον ὃς πρῳρεὺς τῆς νεὼς καλεῖται* 8 14; or a definition of a class, as *οὐ τούτους λέγω ἀλλ' οἳ οὐδ' εἰς τἀναγκαῖα ἔχουσι δαπανᾶν* 3 6, 4 7, 7 21. If the Relative refers to an indefinite number of individuals falling under a common description, the generic *ὅστις* is generally used

The relative clause commonly follows the clause containing the antecedent, whether noun or personal (or demonstrative or correlative) pronoun, the latter being either expressed, as *ἐμὲ ᾧ οὐδὲν ἐγένετο* 2 11, 1 12 18, 2 1; *ἔχοντας ἕτοιμα ὧν ἂν δέωνται χρῆσθαι* 8 2, 6 4, 11 9, 12 8, 14 1 7; *ταῦτα ἀφ' ὧν ἂν ὠφελεῖσθαι νομίζωσιν* 20 29; or omitted as 1 13; *φέρειν ἃ ἂν αὐτοὶ ἐργάσωνται* 22, 5 15, 8 2; *εἰδότας ἃ προστέτακται* 7 29; *διαρπάζουσιν ἃ ἂν τροφὴν καταθῶνται* 17 14; *περιττὸν πόνον ὧν οὐδὲν προσδέονται* 18 2, 19 3; *ὁ χρόνος αὐτὸς ἂν ποιοίη οἷς ἡ γῆ ἥδεται* 20 11, 21 8 12. But it is placed first if prominence is to be given to it: *πρὶν ἂν ἃ ὑπέσχησαι ἀποδείξῃς* 3 1; *ἃς δεῖ ἔξω ἐργάζεσθαι, ἐκπέμπει* 7 33; *ὅπως οἷς δεῖ ἱμάτια γίγνηται* 36; *ἐφ' οἷς εὐδοκιμεῖς διηγησάμενος* 10 1. The demonstrative pronoun is sometimes added, referring back to the omitted antecedent; *ἃ οἱ θεοὶ ἔφυσάν σε δύνασθαι, ταῦτα πειρῶ ὡς βέλτιστα ποιεῖν* 7 16; *ἃ ἂν ἑκάστη εἰσφέρῃ, σῴζει ταῦτα* 33 35, 8 5, 11 24, 13 2, 14 8, 20 11 22: see

s.v. οὗτος.—Sometimes a singular relative is used where the antecedent is plural, when only one of the number is specified: ὃς ἂν κάμνῃ τῶν οἰκετῶν, τούτων σοι ἐπιμελητέον 7 37, 21 9

After collective nouns, the plur. of the rel. is often put in the gender implied in the noun as φιλοτιμιῶν ἃ ἄρχει 1 22

The relative is sometimes followed by a partitive genitive: ὃ τοῦ λόγου 15 1, 16 1; οἳ ἂν αὐτῶν ἄριστα ἔχωσι 21 7; οἷς ἂν ἔξω τὸ ἔργον ᾖ τῶν οἰκετῶν 7 35 36; οἷς ἀνάγκη αὐτων φεύγειν 8 5; οὓς ἂν τῶν ἀρχόντων 4 7 8; sometimes by a pronoun in partitive apposition as οὓς ὁρῶ τοὺς μέν—τοὺς δέ 1 17

The neuter of the rel. pr. sometimes means 'as regards the circumstance that': ὃ μ' ἐπήρου 7 3; ὃ δὲ εἶπας 15 6.—εἰσὶν οἳ 2 8; ἔστιν οἳ is treated as a single word: ἔστι δ' αὐτῶν ἃ ἐφύτευσα 4 22; ἰδιώταις ἔστιν οἷς 21 6; ἔστιν ἐν οἷς τῶν στρατηγικῶν ἔργων 20 6

In double relative clauses ὅς is omitted with the second in a new and different government: αἳ δοκοῦσι κάλλισται καὶ ἐμοὶ πρέποι ἂν ἐπιμελομένῳ 4 1

The rel. sometimes refers to the whole of a previous sentence to which it serves as a connecting link: ὧν ἕνεκα 2 7: παρ' ὧν μαθόντα 18

By the law of attraction the rel. pr., when required by its governing verb to stand in the acc., is so influenced by the oblique case (gen. or dat.) of the preceding noun or pronoun as to assume this case itself, but only when it helps to define the antecedent, *not* when the antecedent has been already sufficiently defined: δένδρων ὧν ἑκάστη (χώρα) φέρει 4 8; τῶν ἱματίων ὧν εἶχε 23; ἐξομοιοῦται τοῖς ἔργοις οἷς ἐμὲ δεῖ πράττειν 7 32; ἐπακούειν τι ὧν σὺ ἐσπούδαζες διδάσκων 9 1 (an instance of the omission of the attracting word, with which cp. Soph. *Oed. T.* 862, *Phil.* 1227); ἐκ πάντων ὧν εἴρηκας 20 1. An inverse attraction is that of the antecedent into the case of the relative so that the noun is incorporated into the rel. clause: ἧς ἕκαστος ἔχει τέχνης 15 11; ὧν σὺ δεσποινῶν καλεῖς 2 1; ἔστιν ὅτῳ ἄλλῳ πλείω ἐπιτρέπεις 3 12; οὐκ ἀπορία ἦν μεθ' ὅτου ἄλλου ἐκαθεύδομεν ἂν 7 11. So Virg. *Aen.* I 573 *urbem quam statuo vestra est*, Shaksp. *Ant. and Cleop.* I iii 15: 'when him (he whom) we serve's away.' The neuter rel. which should stand in the nom., is sometimes attracted into the acc., taking the preposition belonging to the omitted demonstrative antecedent: ἀναλίσκουσιν εἰς ἃ βλάβην φέρει 3 5. The prep. of the antecedent is absorbed before the rel.: κατὰ χώραν ἣν δεῖ 10 10

ὀσμή: τῆς ὀ. αἰσθόμενος 4 23; ὀ. ἡδεῖαι 21; ἡδίστων ὀ. 5 3

ὅσος, *quantus*:—with correlative preceding: τοσοῦτον διαφέρει ὅσον 20 20; εἰσφορὰς τοσαύτας ὅσας 2 6.—in obl. qu. *quot* 1 15.—with οὗτος (only in plural) as correlative: ὅσοις τῶν σκευῶν χρῶνται, ταῦτα δείξαντες 9 9; ὅσοις εἰς ἑορτὰς χρώμεθα, ταῦτα δὲ τῇ ταμίᾳ παρεδώ-

κωμεν 10. Pl., *quotquot*: ὅ. οἶκοι ἰδιωτῶν 1 15: φορτίων ὅσα ἄγεται 8 12; πάντα ἔχοντας ὅσων δέονται 3 5; ὅσοις κοσμοῦσι βωμούς 5 2, 6 2, 7 13, 9 3; ὅσοις τῶν σκευῶν 9; τελεῖν ὅσα δεῖ 1 4; πάντα ὅσα τις **κέκτηται** 5; **τρὶς ὅσα νῦν κέκτηται** 2 4 14 16; 3 1, 4 13.—**ὅσον**, *quantum*: ὅ. δύναμαι πειρῶμαι 11 7; εὖ ποιῶ ὅ. ἂν δύνωμαι 22; δύνασθαι ὅσα ἀνδρὶ ἐλευθέρῳ προσήκει 5 1.—w. inf. adverbially, *tantum quantum*, 'so much and no more than,' 'enough': **τοῖς οἰκέταις μέτεστι τῶν δεσποσύνων χρημάτων ὅσον φέρειν ἢ θεραπεύειν** 9 16; ἀριστῶ ὅσα μήτε κενὸς μήτε ἄγαν **πλήρης διημερεύειν** 11 18.—w. μή: 'so far as not,' 'except so far as': ὅσον ἂν μὴ ἀνάγκη ᾖ 21 4. **ὅσῳ—τοσούτῳ** 7 42

ὅσος-περ: ταῦτα ὅσαπερ ποιῶν 13 10; πάντα σκεύη ὅσοισπερ ἐν οἰκίᾳ χρῶνται 8 12

ὅς-περ: Κῦρος ὅ. εὐδοκιμώτατος δὴ βασιλεὺς γεγένηται 4 16; πλοῖον ἐν ᾧ. 20 28; ἐφ' ὅπερ ὥρμηται 18; ὅ. πεπαίδευνται 6 7; ἀφ' ὧνπερ ἦρξω 11 11; ἅ. ἐπίσταμαι 12 4, 18 3. **ὅπερ**, *id quod*: ἆρα οἶκος (ἐστὶν) ὅ. οἰκία; 1 5 7, 2 12; ἆρα τὴν λεπτοτέραν γῆν λέγεις ὅ. ἀσθενεστέραν; 17 8

ὅσπριον, *legumen*: πυροὺς καὶ ὄσπρια 8 9

ὅστις, generic relative (see under ὅς): εἰ μὴ εἴη ὅ. σῴζοι 7 40, 1 8, 12 4, 19 1; **τοῦ δεσπότου ὅ. δύναται βλάψαι** 21 10; **χαλεπὸν εὑρεῖν ὅ. οὐ γιγνώσκει** 20 9 22; ἀγρὸν ὠνεῖσθαι ὅ. εἴη 22; εἴ τις μὴ ἔχει ὅτου ἀκούσαι 13 25; **ὅτου δέοιτο τοῦτο** σπείρων 16 3; **μεθ' ὅτου ἄλλου** 7 11; ὅτου ἀκούσαι 20 13; διδόναι ὅτῳ δέοι 9 10; **ἄλλο οὐδὲ ἐν ὅτῳ τις μὴ ἐπίσταιτο χρῆσθαι** 2 11, 3 12; **ὅτῳ ἂν δέῃ χρῆσθαι** 8 10; **ὅτῳ ἂν μὴ δῷ ὁ κύριος** 9 16 17; **ὅντινα** ἴδοιμι καλόν, τούτῳ προσῄειν 6 15, 12 6, 21 7; **ὅταν ποιῶσιν** ὅ. τι **ἂν τύχῃ** 8 3, 5 8, 19 3; ὅ τι δύνασαι 4 1 11, 13 2; **λαβεῖν ὅ τι χρῄζει** 5 8; **οὐκ ἔστιν ὅ τι ἐπὶ ἀπάτῃ δείκνυσιν** 20 13, 15 11; **νομοφύλακας προσαιροῦνται** οἵτινες 9 14, 20 29; ὅτων (a very rare form in Attic prose, Krüger *Gr.* 25, 9, 1) **ἂν δέωνται** 3 2. —followed by subjunctive without neg. in preceding clause: **τοῖς μέλλουσιν ἕξειν ὅ τι εἰσφέρωσιν** 7 20

ὅστις-περ: ἄλλῳ ἐργάζεσθαι ὅ τι **περ καὶ ἑαυτῷ** 1 3

ὄστρακον[1, 2], **τό** *testa* 19 14

ὅταν 7 2 3 36, 8 3, 11 25, 12 3 14 16, 13 1 6 7 8, 14 1, 16 7: ὅ. **δέῃ** 13 11; 19 18, 20 9 28

ὅταν-περ: ὅ. **ὑγιαίνω** 4 24

ὅτε, rel. adv. Temporal: *quando*, *cum*, with ind. impf. or aor. to denote single events: ὅ. ἔφην πλουτεῖν ἐγέλασας 2 9, 4 20, 12 20; **ὅ. ἔλεγες** 17 15; ὅ. πάλαι ἤρου με 19 14; οὔκουν **μέμνησαι ὅτε**; 2 11 dub. **ἔστιν ὅτε** = **ἐνίοτε**, 2 2, 20 18.—w. opt. to mark recurrence: **ὅτ'** εὐφραινοίμεθα, τῶν εὐφροσυνῶν **μεταδιδόντες** 9 12. Causal: *quandoquidem* 11 10

ὅτι: **A** w. superl. adv. ὅτι **μάλιστα** 16 13; **ὅτι βέλτιστα** 7 12; ὅτι πλειστάκις 16 14.—w. superl. adj.: **ὅ. πονηρότατοι** 1 19; ὅ. πλεῖστα 7 15; ὅ. ὠφελι**μώτατον** 18.—*quod*, 'that,' in objective clauses after verbs; (a) of saying etc.: **λέγειν ὅτι οὐδέ ἐστι** 1 12, 2 11, 4

15 16, 9 18; κατηγορεῖ ὅτι 4 10; δεῖξαι ὅτι 12 15; ἠγνόησέ τις ὅτι 20 3; ἐδίδασκον αὐτὴν ὅτι 9 14; λόγου οὕτω διαθέοντος ὅτι 20 3; προφασίσασθαι ὅτι 14; οἶδ' ὅτι 2 3, 7 11, 19 3 11; οἶσθα ὅτι 17 12, 18 1 6, 19 5, 20 7 8 10; δῆλον ὅτι 13 5, 18 7, 19 8, 20 15, 2 3 6 8 15, 5 19; ὅτι . . οὐδὲ σὲ λανθάνουσιν 1 19; ἀκούσας ὅτι 11 5 8; εὖ ἴσθι ὅ. 5 20; ὁρᾷς ὅ. 19 13; καταφανεῖς γίγνονται ὅτι 1 20, 7 11; γῆν πάντες ἴσασιν ὅ. εὖ ποιεῖ 20 14; εὔδηλόν (ἐστιν) ὅ. 16 15; φανερὸν ὅ. 20 15 etc.—introduces a direct quotation: τὸν δ' εἰπεῖν ὅτι δεσπότου ὀφθαλμὸς (παχύνει ἵππον) 12 20; in a parenthetical clause: εὖ ἴσθι ὅτι 5 20; δῆλον ὅ. 7 19. (b) of thinking: 1 17; ὅ. κάλλιστόν (ἐστι) πάνυ μοι δοκῶ πεπεῖσθαι 6 11, 15 8

B *quia:* the clause with ὅτι is primarily equivalent to an accusative of the reason: 1 17, 2 5 9, 4 15, 5 1, 6 5 11 15; διὰ ταῦτα—ὅ. 10, 7 40; ὅ.—διὰ τοῦτο 15 13, 8 1; τριήρης—διὰ τί ἄλλο φοβερόν ἐστι ἢ ὅ. ταχὺ πλεῖ; 8; τούτου οὐδὲν ἄλλο αἴτιον ἢ ὅ. κεῖται 22; ταύτῃ ὅ. 18 10.—introduces the reply to a question introduced by πῶς 7 33.—used elliptically in reply 1 7

οὐ A negatives **1** Single words: οὐκ ἡγεῖ προσδεῖσθαι 2 4; οὐκ ἐᾷ *vetat* 7 33; οὐκ ἔφην *negavi* 19 14; οὐκ ἐθέλουσιν 'refuse' 12 8; οὐ δοκῶ καταμεμαθηκέναι 19; οὐκ ἔστι ταῦτα 19 17; οὐκ ἔχω 'I am unable' 2 9; οὐκ ἀξιοῦντας 'disdaining' 21 4; οὐ θεμιτόν 'impossible' 11 8; οὐ διδακτόν 'unteachable' 12 10; οὐ μάλα 7 1; οὐκ ἐν πολλῷ μείζονι for ἐν οὐ πολλῷ μείζονι 8 13; οὐχ ἧττον 13 9, 14 7; οὐκ ἀθύμως 21 5; οὐ πάνυ 7 1, 21 12. **2** Whole sentences:—(**a**) often alone, with the ellipse of a definite verb as 1 8; εἰ δὲ μή (τῷ διαλέγομαι ἐλάττονα ἢ τῇ γυναικί), οὐ πολλοῖς γε (sc. διαλέγομαι) 3 12; πῶς γὰρ οὔ (sc. καλά ἐστιν ἃ σὺ λέγεις); 11 10. (**b**) with indic. of direct statement: μὴ πωλούμενοι οὐ χρήματά εἰσιν 1 11, 3 5 9, 7 7 19, 8 2 etc. (**c**) with opt. and ἄν: οὐκ ἂν ἔχοις διελεῖν 7 26; οὐκ ἂν ἐμέμφου μοι 2 15; οὐ γὰρ ἂν δυναίμην 10 4; οὐκ ἂν δύναιο 19 7; οὐκ ἂν ἀγαίμην 21 10 etc. (**d**) in dependent clauses, with ὅτι or ὡς after verbs of saying, perceiving etc.: λέγων ὅτι οὐκ εἴη 2 11; ὅτι οὐκ ἀπορία ἦν, καταφανὲς τοῦτ' ἐστί 7 11; εἰπέ μοι ὅτι οὐκ ὀρθῶς γιγνώσκοιμι 9 18; ἐδίδασκον αὐτὴν ὅτι οὐκ ἂν ἄχθοιτο δικαίως 16; ἐπιδεῖξαι ὡς οὐ χαλεπόν ἐστι 16 1 7 etc. (**e**) in causal sentences: δι' αὐτὸ τοῦτο ὅτι δεσπότας οὐκ ἔχουσιν 1 17; μηδέν τι ἀθυμήσῃς ὅτι οὐκ ἔχεις δοῦναι 8 1. (**f**) with infinitive in indirect statement: ἔφη οὐκ ἔχειν 20 23. (**g**) in questions where ordinarily a positive answer is expected: 1 8, 2 9, 3 4 9; οὐχ ὁρᾷς ὅτι; 12 8; τίς οὐκ ἂν φίλος ἡδέως θεάσαιτο; 8 6; πῶς οὐκ ἂν πολλὴ ἡμῶν ἀσυνεσία εἴη; 17

B Position:—sometimes at the end of a clause for the sake of emphasis, especially in μέν—δέ clauses, when it is accented: ἀποδιδομένοις μὲν οἱ αὐλοὶ χρήματα, μὴ ἀποδιδομένοις

δὲ οὔ 1 11; οἱ θεοὶ τοῖς μὲν διδόασιν εὐδαιμονεῖν, τοῖς δ' οὔ 11 8; πῶς γὰρ οὔ; 10, 20 6 9 12

C Accumulation:—where a compound negative follows οὐ in the same clause, the negative is not cancelled but continued and strengthened: οὐ γὰρ οὐδεὶς 7 3; οὐκ ἐδόκουν ἔχειν ἂν εἰπεῖν οὐδέν 19 14.—when a confirmative particle accompanies the first οὐ, the negative is repeated with emphasis: οὐ μὰ Δί' οὐκ 1 7 17, 2 14, 3 10, 11 25, 12 15, 21 7.—οὐ repeated 15 10.—with other particles: οὐ γὰρ δή 7 3; οὐ μὲν δή 13 5; οὐ μέντοι 12 19, 14 3, 21 11

οὐδαμῶς, *nequaquam* 1 13, 7 3, 12 15, 16 14

οὐδέ: **A** as conj. connecting two whole clauses (οὔτε connects parts only) with a simple neg. preceding, when it must be translated 'or': οὐκ—οὐδέ (quater) 2 11; οὐκ ἔνδον διατρίβεις οὐδὲ τοιαύτη σου ἡ ἕξις τοῦ σώματος καταφαίνεται 7 2, 16 2, 21 4; οὐδὲ ἔλαιον οὐδὲ σῦκα ἔχει 'nor has he oil or figs' 20 4 etc.

B as adv. *ne—quidem* (**a**) 'not even': 1 12, 2 9 11, 3 6, 4 15, 5 1, 20 1, 21 5; οὐδ' ἔξεστι τῶν πολιτῶν οὐδενί 4 3; ὡς οὐδ' ὑγιαίνοντα 11 5; οὐδ' εἰ—οὐδ' ὥς, *ne sic quidem* 2 4, οὐδὲ ἐν 11; οὐδ' ὁπωστιοῦν 13 12. (**b**) as the negative of καί, *etiam*, 'not either,' 'also not': 1 8 19; οὐδ' ἂν τοῦτό μοι ἐμέμφου 2 15, 3 3, 4 15, 8 21, 12 2, 13 12, 15 2, 16 2, 20 23. **οὐδὲ γάρ**, as the negative of καὶ γάρ: οὐδὲ γάρ ἐστιν οἷόν τε, 'no more is it possible' 12 10. **οὐδέ—γε**, the negative equivalent of καί—γε, 'no, nor': 1 8; οὐδ' ἂν νῦν γε ἑώρας 7 2, 19 3. **οὐδέ—μέντοι** 1 8, a stronger form of οὐδέ—γε. **οὐδὲ μήν**, *neque vero* 12 14

οὐδείς: **1** as Adj. *nullus*)(τις: τοιοῦτον οὐδὲν ἔργον 3 7; οὐδὲν ὄφελος 4 15, 15 2. **2** as Subst. 7 3, 18 9, 19 16, 20 15; οὐδέν 8 3; οὐδὲν ἄλλο 22, 12 15; οὐδὲν πλέον 3 2, 20 23; οὐδὲν ὅ τι ἂν σε ἀποκρύψαιτο 15 11 (the omission of ἦν when there is no negative in the rel. clause following is singular).—with partitive gen.: οὐδὲν τούτων 2 11; τῶν πολιτῶν οὐδενί 4 3; χρῆσθαι οὐδενὶ αὐτῶν (τῶν χρημάτων) ἔξεστιν 9 16. **οὐδέν** as a quantitative acc. 'not at all': οὐ. χρήσιμοι 1 11; 2 1 2; οὐ. παύομαι 2 23, 15 9; οὐ. προσδέονται 18 2. **οὐδὲν μᾶλλον** 12 18. **οὐδέν τι μᾶλλον** 3 8 10, 15 7 8. **οὐδὲν ἧττον** 2 6, 4 12 17, 5 16 19, 6 1, 8 14, 20 27 29

οὐδέποτε, *numquam*, usually in Attic with the present or fut., rarely with the past, as in 20 22 οὐδέποτε εἶα. See Kühner on *Mem.* IV vi 1, Lobeck *Phrynichus* p. 457

οὐκέτι, *iam non, non item*: σε οὐ. ἀφήσω πρὶν ἂν ἀποδείξῃς 3 1; ἐπειδὰν ποιήσῃς, οὐ. ἐρήσομαι 15 1; ἐπειδὰν γνῷ τις, οὐ. συμφέρει θεομαχεῖν 16 3; ταῦτα οὐ. δεῖ θαυμάζειν 20 21

οὔκουν:—**1** in direct negation: οὐ. ἔμοιγε δοκεῖ 1 9; οὐ. οὐδέν 2 2. **2** in interrogations: οὔκουν μέμνησαι; 2 11

οὐκοῦν, *itaque* 3 7 8 13, 4 12, 12 5, 13 6, 16 3, 17 7 12,

18 6 10, 19 7 9.—*iam igitur*, 'well then,' 'to begin then': 6 4, 13 6, 16 10, 17 12, 18 3 4, 19 5 7.—interrogatively: *nonne ergo* 1 6 9, 7 8, 10 4, 16 10, 17 13 15, 18 4, 19 7

οὖν: adv. and conj. always after a word with reference to something which precedes, either (**a**) in confirmation (**b**) continuation or (**c**) inference. (**a**) 11 23, 18 8 13, 19 1. (**b**) *ὁ οὖν Κριτόβουλος εἶπεν* 2 1; *ἀκούσας οὖν ὁ. Σ. εἶπε* 9, 6 16 17, 7 1, 8 10 17; *ἀτὰρ οὖν ἐκ τούτου ἄρα θερίζειν εἰκός· δίδασκε οὖν* 18 1, 15 9.—in transition 'now': *πολέμιοι μὲν οὖν . . αἱ δὲ τοιαῦται δέσποιναι* 1 23.—in interrogative forms it is used in opening the subject matter of a speech or to express deduction from what has preceded, with an objection implied, or to elicit further information; 'but,' 'well now,' 'then,' 'well then': 12 13; *τί οὖν ἦν σοι ἐπιδεικνύω* 3 1 3 4, 6 12, 10 5, 12 12 13; 2 10; *ἦ καὶ ἐμὲ οὖν δεήσει* 7 35; *ἦ καὶ ταύτην οὖν σὺ ὑποδύει διδάσκειν* 14 3; *ἦ οὖν καὶ σὺ . . παιδεύεις* 13 4, 16 8 11 14, 17 5; *ἔστι δ' οὖν τῆς γεωργικῆς τέχνης καὶ ἡ τῶν δένδρων φυτεία;* 19 1 (where *δέ* is merely the connecting particle); *πῶς ἂν οὖν; ibid.* 3 7; *πῶς οὖν;* 20 1. (**c**) 'therefore,' 'it follows that,' 'consequently': 19 10, 1 10, 2 10 12, 5 15, 12 7; *δῆλον οὖν* 14 5.—it makes relative pronouns or adverbs indefinite, like Lat. *-cumque*: *ὁποίας τινὸς οὖν ἐπιστήμης* 12 5; *οὐδ' ὅπως τι οὖν* 13 12. In combination with other particles: **ἀτὰρ οὖν** 18 1. **γὰρ οὖν**: *δοκεῖ γὰρ οὖν* 17 1; *ἔστι;* *Ἔστι γὰρ οὖν* 19 1. For **μὲν οὖν**, *v.s.* *μέν*

οὔποτε, *numquam* 1 23

οὔπω, *nondum* 7 5, 16 12

οὐρανός: *ἐν ᾧ πολλὴν ἔχει τροφὴν ἡ γῆ ἀπὸ τοῦ οὐ.* per pluviam 17 10; *τὸ κλῆμα ὀρθὸν τιθεὶς πρὸς τὸν οὐ. βλέπον* 19 9

οὔτε—οὔτε, *neque—neque*, 'neither . . nor,' connect two or more corresponding negative expressions into a whole: *οὔτε αἱ ἐπιστῆμαι οὔτε τὰ χρήματα* 1 16; *οὔτε θεοὺς οὔτ' ἀνθρώπους* 2 5; *οὔτε αὐτὸς οὔτε ἄλλος* 12; 12 12, 4 1 11; *οὔτ' εὔχρηστον οὔτε καλόν* 8 3 21; *οὔτε βαθύτερον οὔτε βραχύτερον* 19 5, 10 6, 11 17; *οὔτε ἐλπίδα οὔτ' ἐπιμέλειαν* 12 14; *οὔτε καταστήσαντες οὐδ' ἥσυχοι βαδίζοντες* 16 7; *οὔτε ἔμαθε οὔτε μεριμνῶν ηὗρεν* 20 25. **οὔτε—τε**, *neque—et*: *οὔτε μαθεῖν οἷόν τε ἡμῖν ἐδόκει εἶναι συναπεδοκιμάζομέν τε* 6 5

οὗτος, αὕτη, τοῦτο, sometimes strengthened by the demonstrative *-ί*: *ὅλον τουτὶ τὸ ἀγαθόν* 21 12; *τῶν φίλων τουτωνί* 3 1. When used as an adjective, its substantive takes the article: *οὗτος ὁ Κῦρος* 4 20; *ἡ ἐπιστήμη αὕ.* 6 4; *αὕ. ἡ ἐργασία* 9; *τ. τὸ ὄνομα* 14; *τ. τοῦ ἀγαθοῦ* 7 27; *τῷ ἐπικλήματι τ.* 11 4; *τῷ αὐτῷ τ. τρόπῳ* 13 8; *τ. τὴν ἀκρίβειαν* 8 17; *αἱ ἀπάται αὗται* 10 8, 12 8 12; except when the noun with which it agrees stands as its predicate, as *οὐκ εἴ τι κακόν, τ. κτῆμα καλῶ* 1 7, 11 14, 14 1,—when *οὗτος* is attached to a substantive as predicate noun by *εἰμί* or a verb

'of naming,' 'considering as,' it most frequently assumes the gender of the substantive: ἔστι πενία αὕτη σαφής, τὸ δεόμενόν τινος μὴ ἔχειν χρῆσθαι 8 2

τοῦτο followed by an explanatory clause as 8 2, τοῦτο . . ὅτι δεῖ ἐπιμελεῖσθαι 13 1 6; αὐτὰ τ. μελετῶν, ἀπολογεῖσθαι μέν κτλ. 11 22; or by a participle as 6 1, or articular infin. as τοῦτο οὐ διδακτὸν φαίην εἶναι τὸ ἐπιμελῆ ποιῆσαι 12 10, 14 10.—referring to a previous whole sentence: διὰ δὲ τὸ . . πεφυκέναι, διὰ τοῦτο 7 28; εἰ δ τοὺς ἐχθροὺς αὔξων καὶ μισθὸν τούτου φέροι (sc. τοῦ τοὺς ἐχθροὺς αὔξειν) 1 6. **ταῦτα ποιεῖν**, *id facere* v.s. ποιεῖν **B 4.** **οὗτος** simply as antecedent to ὅς, *is qui*: μέγας οὗτος ἀνὴρ ὃς ἂν δύνηται 21 8; εἰ πωλοίη πρὸς τοῦτο ᾧ μὴ ἐπίσταιτο χρῆσθαι 1 12; ταῦτα ἃ βούλονται 12 8, 6 4; φύσει φιλεῖν ταῦτα ἀφ' ὧν ἂν ὠφελεῖσθαι νομίζωσι 20 29.—when the relative clause with omitted antecedent precedes the leading clause, the latter is referred back by οὗτος with emphasis to its implied antecedent: 2 16; οἳ μὲν ἂν φαίνωνται . . τούτους αὔξει 4 7 13, 5 2 3, 7 27 33, 6 15, 8 5, 11 24, 14 8, 16 3, 20 22, 21 7 10.—as plural antecedent to indefinite relative: τούτους δικαίως ἄν τις καλοίη μεγαλογνώμονας, ᾧ ἂν πολλοὶ ἕπωνται 21 8 9, 7 33; ὃς ἂν κάμνῃ, τούτων σοι ἐπιμελητέον πάντων 37; πρὸς ὅντινα ἂν . . οὗτοι 21 7; ὃς ἂν δύνηται . . οὗτοι δὴ 9. **καὶ οὗτος**, 'and this too,' to heighten the force of a previous word: ξένους πολλοὺς δέχεσθαι καὶ τούτους μεγαλοπρεπῶς 2 5. **καὶ ταῦτα**, accusative (Ridd. *Dig. Id.* § 17 c), *idque*, 'and that too': 5 3, 8 23, 11 3, 17 6, 20 28. **ταύτῃ**, *hoc nomine*, 'herein' 21 4; *propterea* followed by ὅτι 18 10

οὕτω (οὕτως), *ita* 12 20, 20 2 19. (**a**) correlative to ὡς, *sic—ut*: οὕτως εὔχρηστον ὡς τάξις 8 3; οὕ. κείμενα ὡς οὐκ ἄλληλα ἐμποδίζει 13; οὕ. ἐπιστάμενος ὡς καὶ ἀπὼν ἂν εἴποι 14; οὕ. ὡς ἂν ἄριστα μάχοιντο εἰ δέοι 20 7.—to ὥσπερ: οὕ. βιοτεύει ὥσπερ ἐγὼ ἐδίδασκον αὐτὴν καὶ ὥσπερ νῦν σοι λέγω 10 13, 1 2; ὥσπερ χρημάτων κοινωνήσαντας διελθεῖν, οὕ. καὶ λόγων κοινωνοῦντας διεξιέναι 6 3, 7 30, 9 19, 10 7; οὐχ ὥσπερ . . οὐχ οὕτω 15 10, 21 6; ὥσπερ καὶ . . οὕτω δὲ καὶ 20 18.—to ὅπως: οὕ. ποιεῖν ὅπως τὰ ὄντα ὡς βέλτιστα ἕξει 7 15.—οὕτως omitted before ὡς: πειρῶμαι ποιεῖν ὡς ἂν θέμις ᾖ μοι 11 8.—before ὥσπερ 1 2 3 4, 7 19, 9 15, 12 3, 14 9, 17 9, 19 19, 20 14, 21 12.—οὕτως sometimes omitted before the καί which assumes in addition to its proper meaning the relation which οὕτως would have expressed: ὁρῶ δ' ὥσπερ γεωργοῦντας, καὶ τὰς ἄλλας τέχνας ἐργαζομένους 18 9. (**b**) correlative to ὥστε 1 8 14; οὕ. χρωμένους ὥστε συνεργοὺς ἔχειν αὐτάς 3 10, 6 11; οὕ. διατίθενται πρὸς αὐτὴν ὥστε οὐδεμία οἴεται 7 38; ἡ γεωργία οὕ. φιλάνθρωπός ἐστι τέχνη, ὥστε καὶ ὁρῶντας ἐπιστήμονας ἑαυτῆς ποιεῖν 19 17; ὅταν οὕ. σκάπτωσιν ὥστε πλείω τὴν ὕλην γίγνεσθαι 20 20; οὕ. ῥᾴδιον μαθεῖν ὥστε ἐπιστάμενος ἄπει 24; οὕ. ἀγ-

νώμονές εἰσιν ὥστε ἀνύτουσι 21 3.—omitted before *ὥστε*: *τοῖς ἐχθροῖς χρῆσθαι ὥστε ὠφελεῖσθαι ἀπ' αὐτῶν* 1 15, 5 3, 7 7; *ἐτετιθάσευτο ὥστε διαλέγεσθαι*, 10, 8 10, 9 4, 14 1, 19 9; before *ὡς* (=*ὥστε*) 8 13 14, 11 13, 20 20. (c) **οὕτω** or **οὕτω δή**, *ita, tum demum*, 'so,' 'in such circumstances': 11 5 8, 17 3—'then,' in apodosis after a protasis introduced by a temporal particle: *ἐπεὶ δὲ ταῦτα διήλθομεν, οὕτω δὴ ἤδη διεκρίνομεν* 9 6; *ἐπεὶ γὰρ καταμεμαθηκέναι δοκῶ ὅτι . . οὕτω δὴ ἄρχομαι* 11 8.—with participles as a corroborating word: *γυμναζομένην ἔφην οὕτως ἂν ἐσθίειν ἥδιον* 10 11. (d) **οὕτω** in lieu of protasis, *tum, si haec ita fiunt*, 'in this case,' 'if such be the case': *οὕ. γὰρ ἂν τοὺς ἀμφὶ γῆν ἔχοντας ψηφίζεσθαι ἀρήγειν* 6 7; *ὅταν οὕ. σκάπτωσιν, πῶς οὕ. οὐκ ἀργὸν ἂν φήσαις εἶναι;* 20 20. (e) **οὕτως** in reference to a preceding statement or circumstance: *οὕ.* (sc. ut dixisti) *ἐγνωκώς* 2 4; *οὕ. δὴ καὶ ἐμοὶ ἔχει* 12; *ταῦτα οὕ. ὀρθῶς ἔχει* 8 9; *πῶς ἂν οὕ. ἔχοντες μαχέσαιντο;* 8 5, 9 8; *οἱ μὲν ποιοῦσιν οὕ.* 20 7, 16 5; *ταῦτα οὕ. ἡγοῦμαι χρῆναι ἔχειν* (where observe the transposition of *οὕτως*) 13; *καὶ ὁ σὸς πατὴρ οὕτω πως ἔοικε φιλογέωργος εἶναι* 20 28; *τούτου ἐπιμελοῦνται ὡς ἔχῃ οὕτως* (sc. *τὸ φυλακὰς καταστῆναι*) 8; *διατεθῶσιν οὕ.* (sc. *ὥστε τὸ φιλοπονεῖν αὐτοῖς ἐγγίγνεσθαι*) 21 7; *ταῦτα πειρασόμεθα οὕτω ποιεῖν* (sc. *ὡς τῶν θεῶν κυρίων ὄντων*) 6 1.—In answers, *ita*, 'yes,' 'as you say' 1 9: *οὕ. νὴ Δία* 19 10. (f) **οὕτω**, of degree, *adeo, tantopere* 15 12; *λίαν οὕ. ἐπιπολῆς* 19 4; *οὕ. καταφανὲς ὂν* 5; *οὕ. γε ῥᾴδιά ἐστι μαθεῖν* 20 1. (g) **οὕτω**, *sic*, 'off-hand,' 'without more ado': *ἐφεξῆς γε οὕ.* 12 10, 18 8

οὐχί 11 10, 20 1

ὄφελος indecl. noun: w. gen. *πάντων τούτων οὐδὲν ὄ.* (*ἐστίν*) 9 14, 12 5; *τῆς ἐπιμελείας ἔφησθα ὄ. οὐδὲν γίγνεσθαι* 15 2; *ἄνευ εὐνοίας τί ὄ. ἐπιστήμης γίγνεται;* 12 5; *τί ἐπιτρόπου ἄνευ τούτων ὄ.;* 13 2.—w. inf. *οὐδὲν ὄ. πολλὰ ἀροῦν* 4 15.—with articular infin. *τί ἂν ὄ. εἴη τὸ* (*τοῦ?*) *διὰ τῆς τούτου ἐπιμελείας γεωργεῖν;* 14 2

ὀφθαλμός: *τοὺς ὀ. ὑπαλειφόμενος* 10 5; *δεσπότου ὀ.* 12 20.—'the eye' or 'bud' of a plant: *οἱ ὀ. . . τῶν ὀ. . . τοὺς ὀ.* 19 10

ὀφθῆναι 21 5: *v.s. v. ὁρᾶν*

ὀχετός, ὁ, *canalis*, 'a water-course': *οὔτε τάφρου οὔτε ὀχετοῦ ἀπεχόμενος* 11 17

[**ὄχθος** [6], *tumulus*: *ὄχθου v.l.* 11 17]

ὀχυρός: *ἐν ὀχυρῷ* 9 3

ὀψέ, *vesperi*: *πρωί τε καὶ ὀ.* 5 6, 13 2

ὄψιμος [4 6], *serotinus*: *ὁ ὀψιμώτατος* (*σπόρος*) 17 4; *τοῦ ὀψιμωτάτου* 5; *τῷ ὀψιμωτάτῳ* 4

ὄψις, **1** *adspectus*, 'a look,' 'seeing': *δεόμενον θεραπείας ἐξετάσει ἢ ὄ.* 8 10. **2** *species oris*: *ὄψις καθαρωτέρα* 10 12; *τῆς καλῆς ὄ.* 6 16

ὄψον, *obsonium, quidquid cibi pani additur ut pisces carnes olera*: *μάζης ἢ ἄρτου ἢ ὄ.* 8 9; terra *ὄ. πολλὰ φύει* 5 3

ὀψο-ποιικός: *ὀ. ὀργάνων* 9 7; *ὀ.* (*σκεύεσιν*) 9

Παιδεία: *θηριώδης π.* 13 9, 21 11

παιδεύειν, *instituere*, c. acc. pers. 3 14; *παιδεύσομεν αὐτά* 7 12, 12 3 4.—c. acc. rei 12 5.—c. dupl. acc. *τὸ προθυμεῖσθαι συναύξειν τὸν οἶκον ἐπαιδεύομεν αὐτήν* 9 12, 13 4.—c. acc. et infin. *ἢ ἄρχειν ἱκανοὺς εἶναι παιδεύεις τοὺς ἐπιτρόπους;* 13 4.—with *ὥστε*: *ἐπαίδευσας τὴν γυναῖκα ὥστε εἶναι;* 7 4 7. PASS. *εἰς ἐπιμέλειαν π.* 12 15; *περὶ τοῦ π.* 17: *ἀνδρικῶς παιδευόμεναι* 5 13: *τῶν παιδευομένων εἰς τὴν ἐπιμέλειαν* 12 17: *ὅπερ πεπαίδευνται* (*didicerunt*) 6 7; *τὰ ἀμφὶ γαστέρα καλῶς πεπαιδευμένη* 7 6. Comp. *συμ-*

παίδευμα: *μέγιστον π.* 7 6

παιδικός: *π. πράγμασιν* 2 7.—*amasius*: *τῶν π.* 12 14

παιδίον: *ἐκ παιδίων* 3 10

παιδο-ποιεῖσθαι, *liberos procreare*: *παιδοποιησάμενοι* 9 5

παιδο-τροφία[2]: *ἡ τῶν νεογνῶν τέκνων π.* 7 21

παίζειν 11 7, 17 10, 20 29

παῖς, *puer, servus* 11 15 18.—*ἡ, puella*: *παῖδα νέαν μάλιστα* 8 13

πάλαι, *dudum*: w. past impf. *ἔλεγον ἐγώ σοι π.* 19 17.—w. aor. *ὅτε π. ἤρου με* 14.—w. praes. *π. ἐννοῶ εἰ* 18 9

παλαίειν, *luctari*: FIG. *πολλαῖς ζημίαις παλαίσαντες* 17 2

πάλιν: *ἀπολαμβάνουσαν καταθέναι π.* 8 10, 9 10; *π. ἐννοῶ* 19 14

πάμ-φορος, *frugum omnis generis ferax*: *χῶρος ἐξ ἀργοῦ π. γιγνόμενος* 20 23

παντάπασιν, *prorsus*: w. adj. *π. πένης* 2 9; *π. ἀγνώς* 20 13; *π. ἀλόγιστος* 15; *π. οὐ διδακτόν* 12 10.—w. verbs: *πρὶν ἂν π. ἡ ἀγορὰ λυθῇ* 12 1; *π. ἀναπέπεισμαι* 21 1

παντοῖος: *ὕλην π.* 20 11; *πολλὰ καὶ π. ἔπιπλα* 3 2

πάντως, *omnino*, 'at any cost,' 'by all means': w. imper. *π. μοι σαφῶς τούτους διασήμηνον* 12 11; *π. ἐπισκεψώμεθα* 17 7.—*π. ἀπαληθεῦσαι δεῖ πρὸς ἡμᾶς* 3 12

πάνυ 1 with Verbs: *π. ἂν βουλοίμην ἄν* 6 12; *π. βούλομαι* 7 2; *π. πένεσθαι* 2 2; *π. ἀδοξοῦνται* 4 2; *οὐ π. σχολάζοντα* 7 1; *π. μοι δοκεῖ ἀθυμία ἐγγίγνεσθαι* 13 11; *π. λεληθέναι* 15 10; *π. μου ἡ ψυχὴ ἐπεθύμει* 6 14; *π. συκοφαντοῦμαι* 11 21; *π. με ἐξώργισας* 17 15. emphasised by *καὶ* 1 17; *καὶ π. οἰκτίρω σε* 2 2, 16 7.—2 with Adj.: *π. μικρά* 2 8; *π. ἀπόρους . . π. πλουσίους* 17; *π. δεινὸν χρηματιστήν* 18; *π. μοι δοκεῖ πολλοῦ ἂν ἄξιος εἶναι* 15 1; *π. ἀντίρροπον* 3 15, 16 2; *οἱ π. μακάριοι* 5 1; *π. ἐπαγωγός* 13 9; *π. ἱκανή* 7 36; *π. ἀγαπητόν* 8 16; *π. βλακικόν* 17; *ἄξια π. ἐπαίνου* 11 1; *π. πολύν* 17 6; *π. πολλά* 3 2; *π. ὀλίγος* 6 13; *π. μακράν* 3 7; *π. μοχθηρούς* 6 16; *ἄλλα π. μεγαλόφρονα* 10 1; *καὶ π. γε χαλεπῶν δεσποτῶν* 1 22; *καὶ π. εὐπατριδῶν* 17; *οὐκ ἀφανεῖς ἀλλὰ καὶ π. φανεροί* 19; *καὶ π. εὐπόρους* 3 8; *καὶ π. εὐάγωγοι* 12 15.—3 with Adv. *ἀρκούντως π.* 2 1; *π. ῥᾳδίως* 3 10; *π. οἰκείως* 17; *π. καλῶς* 7 6, 8 16; *εἰκότως π.* 4 2; *ἁπλῶς π.* 12 16; *φαύλως π.* 18 4; *π. ἱκανῶς* 6 11; *π. ἐπιεικῶς* 11 25; *καὶ π. σφοδρῶς* 1 21; *καὶ π. ἡδέως* 7 4,

11 2; καὶ π. προθύμως 2 14; καὶ π. ἰσχυρῶς 13 1; π. πρωί 3 7. **4** **οὐ πάνυ**, 'hardly,' 'scarcely' 7 1, 21 12; μὴ πάνυ 16 5. **5** in answers, *omnino*, *certe*: **καὶ πάνυ** 14 3; **πάνυ γε** 16 13, 17 15; **καὶ πάνυ γε** 3 2, 11 9; **πάνυ μὲν οὖν** 7, 17 8 13

παρά:—**A** w. Gen. 'from': παρὰ Κύρου αὐτομολῆσαι πρὸς βασιλέα 4 18.—with verbs of asking, receiving, obtaining etc.: π. σοῦ ὠφελησόμενοι 2 8; ὕδωρ παρ' ἐμοῦ αἰτοῦντι 15; τὰ π. τῶν συμμάχων δῶρα 4 20; ἔλαβες (τὴν γυναῖκα) π. τοῦ πατρός 7 4; ἂν πολλὰ ἀνύτοις παρ' αὐτῶν 13 9; μή τι κακὸν λάβῃ παρ' ἡμῶν 9 11.—with verbs of learning: 2 15 18; ἔστι π. γείτονος τόπου γνῶναι . . π. γείτονος ἀνθρώπου πυθέσθαι 16 4; ἔμαθε παρ' ἄλλου τοῦτο 20 25

B w. Dat. *iuxta*, 'by the side of': π. κρήναις ἀναπαυόμενος 20 18. *apud*, Fr. *chez*: μὴ ὄντος (*sc.* πυρὸς) παρ' ἐμοί 2 15

C w. Acc. 'close to': π. γῆν τέμνοις ἂν)(ἀκροτομοίης; 18 2; π. τὰς ὁδούς 19 13.—*praeter*: γέμει (ναῦς) π. πάντα φορτίων 8 12.—*ad*, 'contrasted with' lit. 'made co-ordinate with': ἀνὴρ εἰς π. τοὺς δέκα 20 16; π. στάδια διακόσια τοῖς ἑκατὸν σταδίοις διήνεγκαν ἀλλήλων τῷ τάχει 18.—*contra*: εἴ τις παρ' ἃ ἔφυσεν ὁ θεὸς ποιεῖ 7 31; ἤν τις π. τοὺς νόμους ποιῇ 9 14

παράδεισος: τὸν ἐν Σάρδεσι π. 4 20; κῆποι οἱ π. καλούμενοι 13; οἱ π. 14

παρα-διδόναι, *tradere*: σοι παρέδωκα (ταῦτα) οὐ τάξας ὅπου χρὴ ἕκαστα κεῖσθαι 8 2, 9 9; ταῦτα τῇ ταμίᾳ παρεδώκαμεν 10; ὅπου ἂν ἀκούσωσι μάλιστα τιμᾶσθαι τὸν σῖτον, τούτοις αὐτὸν παραδιδόασιν 20 28

παρ-αινεῖν: παρῄνει 20 22

παρα-καθίζεσθαι, *assidere*: παρακαθιζόμενος 7 1

παρα-καλεῖν, **1** *advocare*: εἴ τι λυπηρὸν εἴη, εἰς ταῦτα παρακαλοῦντες 9 12.—**2** *incitare*: ἐπὶ τοιοῦτον οὐδέν με ἔργον παρεκάλεσας 3 7.—**3** *requirere*: ὁ θάλαμος ἐν ὀχυρῷ ὢν τὰ πλείστου ἄξια σκεύη παρεκάλει 9 3

παρα-κελεύεσθαι 5 16

παρα-λαμβάνειν, *accipere*: παρέλαβον 7 5; ἔρια παραλαβοῦσα ἱμάτιον ἀποδεῖξαι 6; ἀνεπιστήμονα ταμιείας παραλαβοῦσα 4 1.—*suscipere*: τοὺς αὐτοὺς παραλαμβάνοντες 21 5; οἶκον παραλαβών 1 4

παρ-αμελεῖν: παραμελοῦσι)(ἐπιμελοῦνται 20 10

παρα-μένειν: ἐκπονοῦντι ὀρθῶς δοκεῖ μοι ἡ ὑγίεια π. 11 12.—'to remain faithful': οἰκέτας ἐθέλοντας ἐργάζεσθαι καὶ π.)(ἀποδιδράσκειν 3 4.—w. dat. ᾧ ἂν ἐν τοῖς δεινοῖς π. ἐθέλωσιν 4 19

παρα-πλήξ[2]: παραπλῆγες 1 13

παρα-πλήσιος: π. γεωργίας 3 5

παρα-σκευάζειν, *facere*, *reddere*, with obj. acc. and pred. adj. or its equivalent: τοὺς ἐργαστῆρας προθύμους π. 5 15; ὁ θεὸς τὴν τῆς γυναικὸς φύσιν ἐπὶ τὰ ἔνδον ἔργα παρεσκεύασεν 7 22.—w. inf. ἀντὶ τοῦ τρέφειν πεινῆν παρασκευάζει 1 8.—MED. *ornare se*: ἐξ εὐνῆς ἐξανιστάμενοι πρὶν παρασκευάσασθαι 10 8. PASS. *accingi*: εὖ παρεσκευασμένοι τὰς ψυχάς 5 13

παρα-σκεύασμα[3]: *τοῖς πρὸς τὴν ὑγίειαν π.* 11 19

παρα-τρέπεσθαι[3] (MED.): *παρατραπόμενος τοῦ λόγου* 12 17

παρα-τρέχειν: *παρατρέχοντες τοὺς ἀγρούς* 16 7

παρ-εῖναι:—**1** of Persons, *adesse*: *εἰ μέλλει ἀρκέσειν ἀντὶ σοῦ παρών* 12 5; *οἱ παρόντες* 3 12. **2** of Things, *praesto esse*: *ὅταν παρῇ τὸ πρακτέον* 12 14; *ἐὰν ἔχω βέλτιον τοῦ παρόντος* 11 16; *ἀπὸ τῆς παρούσης δυνάμεως* 9 15

παρ-έχειν, *suppeditare* 2 4; *ἱμάτια ἃ δεῖ π. τοῖς ἐργαστῆρσι* 13 10; *κόπρον τῇ γῇ π.* 16 12; *ἡ γῆ ὕλην παντοίαν παρέχει* 20 11; *ταῦτα μετὰ ἡδίστων ὀσμῶν παρέχει* (*ἡ γῆ*) 5 3; *θεοῖς ἀπαρχὰς παρέχει* 9, 20 11; *παρέχουσα ἀφθονώτατα τἀγαθά* 5 4; *κυσὶν εὐπέτειαν τροφῆς παρέχουσα* 5.—*exhibere*: *εὔγνωστα καὶ εὐμαθῆ πάντα π.* 14; *ταῦτα σὰ π.* 9 9.—of incorporeal Things: *praestare*, *efficere*, 'to afford,' 'to cause': *ἀσχολίαν π.* 6 9; *διατριβὴν π.* 8 13; *ἡδονὰς π.* 20 23; *ὕλη παρέχει πνιγμὸν* (*τῷ σίτῳ*) 17 12; *ἐξουσίαν παρέχων ὀψὲ ἀπιέναι* 5 6; *παρέχοντος τοῦ φρουράρχου εἰρήνην τοῖς ἔργοις* 4 10.—*praebere*: *σοὶ τὸ σῶμα π. τὸ ἐμαυτοῦ* 10 5 13.—c. inf. *copiam facere*, *permittere*: *εἰ μὴ ἄλλος αὐτῷ παράσχοι μανθάνειν* 2 12; *πάρεσχέ μοι τὰ ἑαυτοῦ διοικεῖν* 13; *παρέχων ὁρᾶν καὶ ἅπτεσθαι μίλτου* 10 5; *κρίνεσθαι παρέχουσιν ἑαυτάς* 13.—*facere*, *reddere* 'to exhibit that which has been made so and so,' hence 'to make,' 'render,' with object and predicate acc.: *οἳ ἂν τούτους δοκίμοις ἵπποις κατεσκευασμένους παρέχωσι* 4 7; *σφοδρὸν παρέχει τὸ σῶμα* 5 5, 21 5. MED. *exhibere*: *πολίτας ἀρίστους π.* 6 10.—*facere*: with obj. and pred. acc.: *τὰ σώματα κάλλιστα π.* 6 9; *πολίτας εὐνουστάτους π. τῷ κοινῷ* 10; *πειθομένους π.* 14 1; *τὰ ἤθη γενναιοτάτους π.* 15 12; *προθύμους καὶ ἐντεταμένους π.* 21 9; *οὔτε ἂν αὐτὸς δύναιτο τὰ δέοντα ποιεῖν οὔτε ἄλλους π.* 12 12; *δραμεῖν ἱκανωτέρους παρέχεται* 5 8; *οὔτε πονεῖν ἐθέλοντας οὔτε κινδυνεύειν παρέχονται* 21 4; *ὀλιγάνθρωπον παρέχηται τὴν χώραν* 4 10; *συνοικουμένην τὴν χώραν παρεχομένους* 8; *τῇ ὑποθέσει ὅλον τὸν λόγον βοηθοῦντα παρέσχησαι* 21 1.—of incorporeal Things, 'to cause': *ἐὰν ἀντὶ τῆς περιουσίας ἔνδειαν παρέχηται* 20 21.—*afferre*: *τούτου τεκμήρια παρέσχηται* 4 18; *ἱκανὰ τεκμήρια παρέχει ὅτι* 11 20. Comp. *συμ-*

παρ-ιστάναι, 'to set before the mind': *ὅταν παραστήσῃς τινὶ τοῦτο ὅτι δεῖ* 13 1. PASS. *adstare*: *παραστῆναι ἀπομετρούσῃ τῇ ταμίᾳ* 10 10

παρ-οξύνεσθαι: *τῷ ἐπαίνῳ παροξύνονται* 13 9. Comp. *συμ-*

παρ-ορμᾶν, *incitare*: *παρορμᾷ τι εἰς τὸ ἀρήγειν* 5 7

πᾶς, πᾶσα, πᾶν, **1** *omnis*, *quisque*, 'every': sine subst. *πᾶς εἰδὼς φανεῖται* 8 22; *παντὸς* (neut.) *ἀξίαν* 7 41.—c. subst. *ἄρχεσθαι π. ἔργου* 6 1; *π. κινδύνου* 21 7; *ἐν π. ἔργῳ* 11; *π. ἀνθρώπῳ* 20 13. PL. *πάντες ὁμοίως ἴσασιν* 1, 20 14 12; *πάντας* 12 10, 20 29; *τούτων σοι ἐπιμελητέον π.* 7 37; *τὸ πάντων ἥδιστον* 42; *τὸ π. ἀνοητότατον ἔγκλημα* 11 3; *μάλιστα πάντων* 19 3;

π. τούτων οὐδὲν ὄφελος 9 14; ἐπὶ τούτοις πᾶσιν *ibid.*, 15 1; ἅμα πᾶσι δοκεῖ 17 3; πάντα ὁμοίως 18 4; ὅσα τις κέκτηται π. 1 5; δι' ἴσου π. πεφυτευμένα 4 21; ἐν σοὶ πάντα ἐστὶν 7 14; ὅσα λέγω πάντα 8 13; παρὰ πάντα 12; π. ταῦτα 4 21, 17 12; ταῦτα π. 4 22, 11 19.—c. subst.: π. ἄνθρωποι 12 8, 17 2; π. σκεύη ὅσοισπερ ἐν οἰκίᾳ χρῶνται 8 12; ταῦτα π. ἔργα 7 20; πρὸς π. ἀνδρῶν 6 17; τέχνην πασῶν εὐμαθεστάτην 21 1; τοὺς χώρους πάντας 20 26 etc. 2 c. artic. 'the whole')(a part: π. τοῦ σπόρου 17 6; τὸ ἥμισυ τοῦ ἔργου π. 20 17; π. οἱ πρόσθεν 17 1; οἱ στρατηγοὶ πάντες 20 6; τὰ κοῖλα π. 11; π. τὰ ἔπιπλα 9 8; τὰ ὄντα π. 2 3; π. τῶν κτημάτων 5 20; π. τῶν τεχνῶν 4 1; π. τοῖς ἀνάλμοις 20 12, 19 13; ταῖς κεφαλαῖς π. 19 13; π. ταῖς πράξεσι 21 2; π. τὰς ἐπιστήμας 6 5.—between the article and subst. it denotes totality: ἡ π. πόλις 8 22. Comp. ἅπας, σύμπας

πάcχειν, *experiri* (mala vel bona): εὖ πάσχειν)(κολάζεσθαι 13 6, 14 8; γῆ εὖ πάσχουσα (*diligenter culta*) εὖ ποιεῖ 20 14. —ὅ τι χρὴ παθεῖν 11 25

πατεῖν, *conculcare*: π. τὸν σῖτον 18 4. Comp. κατα-

πατήρ: ὁ π. 7 15, 20 22 26; τὸν π. 27; ἔλαβες τὴν γυναῖκα παρὰ τοῦ πατρός 7 4.—with poss. pron. ὁ ἐμὸς π. 20 25 26; ὁ σὸς π. 28

πατρίc: ταῖς π. 4 3

πατρόθεν[2]: 7 3

παύειν: τούτους παύων τῆς ἀρχῆς 4 7 8. MED. abs. πρότερον οὐκ ἐπαύσω πρὶν ἐξήλεγξάς με 2 9.—c. participio: οὐδὲν παύομαι λέγειν μελετῶν 11 23. Comp. ἀπο-

πάχνη, *pruina*: χάλαζαι καὶ π. 5 18

παχύνειν, *saginare*: τί τάχιστα παχύνει ἵππον 12 20; παχῦναι (αὐτὸν) ὡς τάχιστα βουλόμενος *ibid.*

παχύc)(λεπτός: π. ἱμάτια φορεῖν 17 3; γῆ παχυτέρα 8

πεζῇ)(σὺν ἵππῳ 5 5

πείθειν: οὐδεὶς τοῦτο αὐτὸς αὐτὸν πείθει 20 15; σε πεῖσαι ὡς ἐπίστασαι 19 16. PASS. 13 9, 21 5; π. ἐθέλοντας 5 15, 21 4; τὰ ζῷα τὸ π. μανθάνουσιν 13 6; ἐπείθετο 10 1; ὅταν πείθηται 13 8; ἄρχοντος ᾧ ἂν ἑκόντες πείθωνται 4 19; πείθωνται)(ἀπειθῶσι 13 7; ὅ τε κελεύων καὶ οἱ πειθόμενοι 21 3; πειθομένους παρέχεσθαι 14 1.—pf. pass. *persuasum habeo*: ὅτι δεῖ ἐπίστασθαι ῥᾳδίως πέπεισμαι 15 8; πάνυ μοι δοκῶ πεπεῖσθαι ἱκανῶς 6 11. Comp. ἀνα-

πεινῆν, *esurire* 1 8; πεινῶσι τῶν σίτων τε καὶ ποτῶν 13 9.—FIG. πεινῶσι τοῦ ἐπαίνου *ibid.*

πεῖρα: πεῖραν λαμβάνειν αὐτῶν 8 21; γῆς πεῖραν λαμβάνειν 20 13; τῆς ὥρας π. λαβόντες . . λαμβάνοντες 17 1

πειρâcθαι c. inf. 6 1, 7 29; π. διαπράττεσθαι 7 29; π. ἐπιδιδάξαι 10 10; ἃ πειρῶμαι ἐπιτηδεύων διαπερᾶν τὸν βίον 11 7 8; ἐλέγχειν πειρῶμαι 23; αὐτὸς π. παιδεύειν (τοὺς ἐπιτρόπους) 12 4; τὸ εὐνοεῖν ἐμοὶ π. παιδεύειν 5; τιμᾶν π. αὐτούς 16; λέγειν π. ὁποῖα δήξεται αὐτοὺς *ibid.*, 13 4 12; π. ἐμβιβάζειν τοὺς οἰκέτας εἰς τὴν δικαιοσύνην 14 4; π. δικαίους ἀπεργάζεσθαι 6; ἀποφεύγειν μοι πειρᾷ 2 14; πειρᾷ

ὠνεῖσθαι . . κτᾶσθαι 12 3 ; ἄλλοις πειρῶνται δούλοις χρῆσθαι 1 22 ; πειρώμενος διδάσκειν 11 23 ; ἔτι ἀδικεῖν πειρωμένους 14 8 ; τοὺς σὺν ὅπλοις πειρωμένους καταδουλοῦσθαι 1 23 ; ἐπειρώμην καταμανθάνειν 6 15 ; καθαρὰν ἐπειρᾶτο ἑαυτὴν ἐπιδεικνύναι 10 9 ; ταῦτα πειρασόμεθα οὕτω ποιεῖν 6 1 ; πειρῶ διεκπεραίνειν *ibid.* ; ταῦτα πειρῶ ὡς βέλτιστα ποιεῖν 7 16 ; ἵνα πειρῶμαί σε μιμεῖσθαι 11 6 ; εἰ πειρῴμην σε ἐξαπατᾶν 10 3 5 ; ἵνα πειραθῶμεν τὰ λοιπὰ διεξιέναι 6 2 ; τούτῳ πειραθῆναι συγγενέσθαι 17. Comp. ἀπο-

πελαγίζειν [2 3 6] (*i.q.* ἐν τῷ πελάγει πλεῖν (*Cyr.* IV i 16)): πελαγίζωσι 21 3

πελταστής: πελταστάς 8 6

πελταστικώτατα 21 7

πέμπειν: πιστοὺς πέμπει ἐπισκοπεῖν 4 6 ; πέμπων πιστοὺς ἐπισκοπεῖται 8. Comp. ἐκ-, συν-εκ-

πένεσθαι 2 2

πένης, *cui quidem nihil superest sed suppetit unde vivat* (Arist. *Plut.* 552))(πλούσιος 2 9, 11 3. Iocose Socrates nominat πένητα ἵππον qui non habet χρήματα 5

πενθ-ημι-πόδιος[2], 'measuring 2½ feet' : 19 3 ; βαθύτερον πενθημιποδίου 5

πενία 8 2 ; τῇ π. 2 4

πέντε μνᾶς 2 3

πεντεκαίδεκα ἔτη γεγονυῖα 7 5

πεπαίνειν : vitis διδάσκει ἑαυτὴν ψιλοῦν καὶ πεπαίνειν τὴν ὀπώραν 19 19

πέπων[2] : π. βότρυς 19 19

περαίνεσθαι, *confici, absolvi* : ἐπιμελεῖσθαι ὅπως ταῦτα περαίνηται 11 8. Comp. δι-εκ-

περᾶν, *traicere* : π. πλοῦς ἡμερινοὺς 21 3 ; Σικελικὸν πόντον περῶντες 20 27. Comp. δια-

περί: **A** with Gen. **1** *de*: διαμάχεσθαι π. τῆς ἐλευθερίας 1 23 ; π. τῶν γεωργικῶν πράξεων τοὺς θεοὺς ἱλάσκεσθαι 5 20. **2** *de* with verbs of speaking, hearing, knowing, thinking or their equivalents : π. οἰκονομίας τοιάδε διαλεγομένου 1 1, 17, 2 1, 6 1 3, 7 3, 8 23 ; π. τῶν τοιούτων τὰ λεγόμενα ἀκηκοέναι 2 1 ; οὕτω καὶ ἐμοὶ ἔχει τῆς οἰκονομίας π. 12 ; π. τῶν τῆς γυναικὸς ἔργων ἱκανῶς ἀκηκοέναι 11 1 ; πολὺν λόγον ἐχόντων π. αὐτοῦ 4 ; ὅτε π. αὐτῆς τῆς ὅλης ἔλεγες 17 15 ; οὐκέτι ἐρήσομαι π. τούτου 15 14 ; ἀποφαίνεσθαι π. τῆς γῆς 16 7 ; π. τῆς νεοῦ ἡμῖν ταὐτὰ δοκεῖ 17 1 ; π. τοῦ σπόρου ὥρας ἄλλο τι γιγνώσκεις *ibid.* 4 ; π. θερισμοῦ εἰδὼς ἅπερ ἐγώ 18 3 ; διαφέρονται π. τοῦ σπόρου 19 2 ; π. ἀργυρίου ἐρωτῶν σέ 16 ; π. αὐλητῶν (σὲ) ἀναπεῖσαι ὡς *ibid.* ; ἀκοῦσαι τὴν ἀλήθειαν π. αὐτῆς 20 13 ; π. πλείστου ποιῶνται τὸν σῖτον 28 ; τῆς χρηματίσεως π. ἀκούειν 11 11

B with Acc., *circa*: π. τὸν νεκρὸν μαχόμενοι 4 19.—'in regard to' : δεινοτέρους π. μουσικήν 2 15 16 ; πλείω αὐτῇ προστάττω πράγματα π. τὰ κτήματα 9 16 ; δικαίους π. τὰ διαχειριζόμενα 14 6 ; μαθεῖν τὰ περὶ τὴν γεωργίαν 20 1

περι-βάλλεσθαι : σχῆμα 8 σὺ περιβέβλησαι 2 4

περι-ιέναι, *circumire* : περιιόντι ἰατρῷ 15 9 ; περιελθεῖν (in urbe) καὶ θεάσασθαι τὰ ἔργα artificum 6 13, 10 10

περι-ουσία, *abundantia rerum* : ἀντὶ τῆς π. ἔνδειαν 20 21 ; περιουσίαν ποιῶν 1 4, 2 10, 11 13;

πολλὴν τὴν π. ποιοῦντες 21 9; πολλὴν π. ποιῆσαι 2 10

περι-πατεῖν: περιπατοίην 11 16; αὐτοῖς περιπατοῦσι 4 21

περί-πατος: ἅμα ἐπιμέλεια καὶ π. 10 10; π. τούτῳ χρῶμαι ('this serves me for a walk') 11 14; π. χρῶμαι τῇ εἰς ἀγρὸν ὁδῷ 15

περι-πεταννύειν[2]: vitis περιπεταννύουσα τὰ οἴναρα 19 18

περι-πέττεσθαι[2], *obcrustari*, 'to be crusted over': λῦπαι ἡδοναῖς περιπεπεμμέναι 1 20

περι-ποιεῖν: π. ὥστε τὴν πόλιν κοσμεῖν 11 10; τὸν ἀπ' ὀλίγων περιποιοῦντα 2 10

περι-τρέχειν 13 7

περιττεύειν 7 36

περιττός: π. πόνον 18 2; περιττὰ ἔχουσι 20 1

Πέρσης: τὸν Περσῶν βασιλέα 4 4; βασιλέα τῶν Π. 5

πηδᾶν: δραμεῖν καὶ βαλεῖν καὶ πηδῆσαι 5 8

πηλός, *lutum* 16 11, 19 11; πῶς ἂν τὸ ὄστρακον ἐπὶ τοῦ π. καταθείης 14; π. ἐπικείμενον ταῖς κεφαλαῖς τῶν φυτῶν 13

πιθανός: ἀνθρώπους πιθανωτέρους ποιεῖν λόγῳ 13 9; πιθανωτέροις ἀνθρώποις χρῆσθαι 10

πίθος[2], *dolium*: εἰς τὸν τετρημένον π. ἀντλεῖν 7 40

πιστεύειν: seq. infin. π. σοι φιλεῖν πάντας ταῦτα 20 28; πιστεύεις βασιλέα συνεπιμελεῖσθαι 4 5. seq. ὅτι: ἐὰν πιστεύῃς ὅτι τιμιωτέρα ἔσῃ 7 42

πιστός: ἐπιστήμονα καὶ πιστήν 7 41; πιστούς 4 6 8

πλάγιος, *obliquus*, *transversus*)(ὀρθός: οὔτε π. οὔτε κατάντους ἀπεχόμενος 11 17; πλάγιόν τι 19 9

πλάτος: ὁπόσον π. δεῖ 19 2; τὸ π. τριπόδου πλέον 3

πλεῖν: 1 οἱ ἔμποροι πλέουσιν ἐπὶ τὸν σῖτον 20 27; τὸ πλοῖον ἐν ᾧπερ αὐτοὶ πλέουσι 28. 2 of Ships: τριήρης φοβερόν ἐστι τοῖς πολεμίοις ὅτι ταχὺ πλεῖ 8 8; ναῦς διὰ πολλῶν τῶν κρεμαστῶν πλεῖ 12. Comp. ἐμ-

πλειστάκις: ὅτι π. 16 14

πλεῖστος (πολύς), *plurimus*: τὰ πλείστου ἄξια στρώματα 9 3; τοῖς πλείστου ἀξίοις 13 12; π. κριθὰς καὶ π. πυρούς 16 9; π. ἀγαθά 5 12; π. σκεύη 8 11; ἄλλα ὅτι π. 7 15; τὰ ἐκ τῆς γῆς ὡραῖα ἀποδεικνύων ὅτι π. 15 1. —with the art.: τῶν ἰδιωτῶν οἱ π. 20 6; τῆς γεωργικῆς τὰ π. 5 18. — σῖτον ὁπόσον δύνανται πλεῖστον 20 28. — with prepositions: περὶ πλείστου τιμῶνται 20 28.—adverbial usages: τὰ πλεῖστα, *plerumque* 3 15, 4 13, 7 1, 16 7; πλεῖστα 3 10 dub.

πλείων (**πλέων**), **πλεῖον** (**πλέον**): π. εὐμάρεια 5 9; πλείονα καρπὸν 17 9; ὥστε πλείω τὴν ὕλην γίγνεσθαι 20 20; πλείονα ἐπίδοσιν 23; πλεῖον μέρος τοῦ θράσους 7 25; πλεῖον ὕδωρ 17 9; πλεῖον βάρος *ibid.*; πλείονες οἱ ὀφθαλμοί 19 10; ἐργαστήρων καὶ πλεόνων καὶ μειόνων 20 16; πλείω πράγματα 9 16.—with the substantive understood: τὰ πλείονος ἄξια 7 13; τῶν σπουδαίων πλείω 3 12; πλείω τῶν ὄντων ἐστί μοι 10 3; πλείω ἀντιχαρίζεται 5 8; ἀριθμῷ πλείω 7 13.—with the article: τοὺς πλείους 17 9

Peculiar usages of neuter:— (a) as a noun: πλέον ἂν εὕροι ἢ ἑκατονπλασίονα τούτου 2 3; πλεῖον αὐτῇ ἐδάσατο 7 24; οὐδὲν

πλέον κεκτημένους 3 2: πλεῖον φέρεσθαι τούτου τοῦ ἀγαθοῦ 7 27: τοῦ στέργειν τὰ βρέφη πλεῖον 24: τῷ πλέον ἔχειν 14 9. (b) as an adv. *extra constr.* τὸ πλάτος ἤδη τινὰ (βόθρον) τριπόδου πλέον εἶδες 19 3; πλεῖον ἢ ἐν διπλασίῳ χρόνῳ for ἐν πλείονι ἢ ἐν δ. χ. 21 3

πλεκτός[2]: σκευῶν π. 8 12

πλεον·εκτεῖν: τούτων πλεονεκτεῖ 7 26

πλεον·έκτης: ἀνηκέστους π. 14 8

πλῆθος: ὑπὸ πλήθους στρατευμάτων 5 13

πλήν as Adv.: πάντας π. τοὺς ἐν ταῖς ἀκροπόλεσιν 4 6.—as Prep. πάντες π. Ἀριαίου 19

πλήρης: w. gen. γῆν π. δένδρων 4 8.—*frequens*: ἑορτὰς πληρεστέρας 5 9. See n. *ad l.* —*satur*: μήτε κενὸς μήτε ἄγαν π. 11 18

πλησίον 19 18

πλοῖον: ταῦτα εἰς τὸ π. ἐνθέμενοι 20 28: τὸ μέγα π. τὸ Φοινικικόν 8 11; τὰ πολέμια π. 12; π. μικροῖς 17

πλοῦς: ἐν τῷ π. 8 15: τὸν αὐτὸν ἀνύτουσι π. 21 3; περᾶν ἡμερινοὺς π. *ibid.*

πλούσιος: πάνυ πλουσίους 2 17; πλουσιωτέρους γιγνομένους τοὺς δικαίους τῶν ἀδίκων 14 7; ἐν τοῖς πλουσιωτάτοις 11 20. Adv. πλουσιώτερον βιοτεύοντας 9 13

πλουτεῖν 2 1; ἱκανῶς π. 2 7 9; μέλει σοι ὅπως πλουτῇς 11 9

πλουτηρόν: π. ἔργον 2 10

πλουτίζειν: πλουτίζων τοὺς οἰκέτας 14 9. Comp. κατα-

πλοῦτος: π. καλῶς αὐξομένου 11 8; ταῖς τοῦ π. ἐπιμελείαις 19

πνεῖν: ἔνθα πνεῖ ἄνεμος 18 1

πνεῦμα: ὕδασί τε καὶ π. 5 9

πνίγειν, *suffocare*: ἢν ὕλη πνίγῃ (τὸν σῖτον) 17 14

πνιγμός[2]: ὕλη (τῷ σίτῳ) παρέχει πνιγμὸν 17 12

πόα: (εἰκὸς) τὴν π. ἀναστρεφομένην κόπρον τῇ γῇ παρέχειν 16 12

ποδιαῖος[2]: (βόθρον) τὸ βάθος ἐλάττονα ποδιαίου 19 4

ποθεῖν: ἡ χώρα αὐτὴ τὸ μὴ ὂν ποθήσει quae ibi reponenda sunt 8 10

ποθεινός, *exoptatus*: τίς τέχνη τέκνοις ποθεινοτέρα 5 10

πόθεν βούλει ἄρξωμαι 16 8

ποιεῖν:—**A 1** *creare*: περιουσίαν π. 1 4, 2 10, 11 13, 21 9; ποιῶ 13 10; εἰ σκάπτοντες τὴν νέον ποιοῖεν 16 15; ἐξουσίαν ἐποίησας 2 11; οἱ θεοὶ οὐ θεμιτὸν ἐποίησαν εὖ πράττειν 11 8.—w. infin. (ἐπιστήμη) ἡ ποιοῦσα τοὺς μὲν εὐπορεῖν τοὺς δὲ ἀπόρους εἶναι 20 2, 15 3; ἐπιγιγνώσκειν αὐτὴν ποιοῦντες 9 12; ὁμολογεῖν με ἐποίησας 2 9; πολλοὺς ῥᾷον βιοτεύειν ἐποίησαν 1 23; τοὺς οἴνου ἀκρατεῖς ἐπιμελεῖσθαι ποιῆσαι 12 11.—with relative clause: οὐκ ἐπιμελεῖται οὐδὲ ποιεῖ ὅπως ταῦτα ἔχῃ 4.—MED. *sibi comparare*: ἀπὸ γεωργίας τὸν βίον ποιεῖσθαι 6 11.—*constituere*: τὴν ταμίαν ἐποιησάμεθα 9 11.—with nouns periphrastically for the verb from which the noun is derived: τὸν βίον π. = βιοτεύειν 6 11; εἴ τινα τούτου ἐπιμέλειαν ποιεῖ 11 22; ἐξέτασιν ποιεῖται = ἐξέταζει 4 6. **2** with acc. of the object and predic.: δίχα δεῖ π. τὴν γῆν καὶ τὴν ὕλην 16 15; τὰς χώρας ἐνεργοὺς ποιοῦντας 4 15 17. 20 24: ἀρχικοὺς ἀνθρώπων π. 18 5; τὸν ἥττω λόγον

κρείττω π. 11 25; *τὸ ψεῦδος ἀληθὲς π. ibid.*; *ἄλλους π. ἐπιμελεῖς* 12 17 18 10; *ἀνθρώπους πιθανωτέρους π.* 13 8, 14 5; *εὔνουν σοι π. αὐτόν* 15 5 3; *κοινωνοὺς τέκνων ἐποίησεν (ἄνδρα καὶ γυναῖκα)* 7 30; *οἱ θεοὶ ἐποίησαν ἵπποις μὲν ἵππους βουσὶ δὲ βοῦς ἥδιστον* 10 7; *ὅταν ἀνεπιστήμονα ταλασίας λαβοῦσα ἐπιστήμονα ποιήσῃς* 7 41; *ἄρχειν ἱκανὸν αὐτὸν ποιήσῃς* 15 1. MED. *ἐὰν ἐμὲ σὸν θεράποντα ποιήσῃ* 42; *ἐπιμελητικοὺς ποιήσασθαί τινας* 12 19; *ἐπιστήμονα καὶ διακονικὴν ποιησαμένη* 7 41.—*putare*: *ὅπου ἂν περὶ πλείστου αὐτὸν (sc. τὸν σῖτον) ποιῶνται* 20 28

B (a) *agere*)(*πάσχειν*: *π. βουλόμενοι ἀφ' ὧν ἔχοιεν ἀγαθά* 1 18, 2 6 15, 7 15, 11 2 8 19 21; *ὅ τι χρὴ π. καὶ ὅ τι μή* 5 19; *ὁ τοῦτο δυνάμενος π.* 13 5; *ἃ δεῖ π.* 5 15, 11 8, 20 1; *τὰ δέοντα π.* 12 12; *οὐ θαυμαστὸν δοκεῖς τοῦτο π. ὅτι ἐγέλασας;* 2 9; *ταῦτα ὡς βέλτιστα π.* 7 16; *τοιαῦτα λέγειν καὶ π.* 21 3, 12 16; *αἰσχρόν τι π.* 21 5; *ποῦ διατρίβεις καὶ τί ποιεῖς;* 7 2, 11 19; *παρ' ἃ ὁ θεὸς ἔφυσε ποιεῖ* 7 31; *ταῦτα οἱ μὲν ποιοῦσι οἱ δ' οὔ* 20 6; *ἤν τις παρὰ τοὺς νόμους ποιῇ* 9 14; *ὅπως ἃ μὲν ἀγαθά ἐστι ποιῶμεν, ἃ δὲ βλαβερὰ μὴ π.* 6 11; *ὅταν ποιῶσιν ὅ τι ἂν τύχῃ* 8 3; *ὅπως ἔχοι ὅ τι ποιοίη* 20 25 10; *ἃ ποιῶν διατελῶ* 11 2, 14 5; *ὅσαπερ ποιῶν πιθανωτέροις χρῶμαι* 13 10; *τὸν ποιοῦντα τὰ νόμιμα* 9 14; *ὀφθῆναι καλόν τι ποιοῦντας* 21 6. **τί ποιῶν**, *quo pacto, qua arte* 7 3, 17 13; *ὅ τι ἂν ποιῶν αὔξοιμι τὸν οἶκον* 2 1; *ὅ τι ἂν ποιοῦσα συναύξοιμι τὸν οἶκον;* 7 16; *ὅ τι χρὴ ποιοῦντα βιοτεύειν* 6 1; so *ταῦτα ποιῶν, hac arte* 4 7. (b) with an adv.: *πολίτας εὖ π.* 2 5; *εὖ ποιῶ πολλούς* 11 22; *εὖ πάσχουσα (ἡ γῆ) εὖ ποιεῖ* 20 14; *εὖ ποιοῦντας οὐδένα* 11 22; *τοὺς σώφρονας εὖ ποιῆσαι* 7 41; *ταῦτα οὕτως π.* 5 1; *οὕτως π.* 7 15, 20 7 9; *ὅταν τεταγμένως ποιῶσι* 8 3; *μὴ καλῶς π.* 11 2; *ὅπως ἐποίησεν* 15 11; *ὀρθῶς π.* 18 2. PASS. *τὰ καλῶς ἐγνωσμένα καὶ πεποιημένα* 5 18; *ὅ τι ποιητέον καὶ ὁπότε καὶ ὅπως* 13 1. (c) used vicariously to replace other verbs: 'to do so' *i.e.* act according to what is said before: *ταῦτα π.* (sc. *αὔξειν τοὺς οἴκους*) 1 16, 6 1; *π. ταῦτα* 1 18; *τοῦτο π.* 7 35, 12 18, 13 5; *ἐνδεῶς τι τούτων π.* 2 6; *τὸ αὐτὸ τοῦτο π.* (sc. *ἐξ αὐτῶν βλαστάνειν τὰ φυτά*) 19 10; *τλήμονές εἰσιν εἰ τοῦτό γε ποιοῦσιν* 7 40; *ταῦτα ποιοῦντι* 2 15; *ταῦτα ποιοῦντα* 11 17.—*οἱ μὲν ποιοῦσιν οὕτως οἱ δ' οὐ ποιοῦσι* 20 7. PASS. *ὡς ἂν ποιούμενα ὠφελιμώτερα γίγνοιτο* 15 1; *καλῶς πεποιημένα* 5 18. Comp. *ἀντι-, ἐμ-, περι-, προσ-*

ποιητής 3 9

ποίκιλμα[2]: *ποικίλμασι* 9 2

ποικίλος: *ἐν τῷ ῥιπτεῖν τὸ σπέρμα π. τέχνη ἔνεστι;* 17 7; *ποικιλώτατον τῆς γεωργίας* 16 1

ποῖος: *ποίαις (τέχναις) συμβουλεύεις ἡμῖν χρῆσθαι;* 4 4.—with the art. *τὸ π.;* 15 2; *τὰ π.;* 10 1

πολεμία, *hosticum*: *διὰ πολεμίας πορευομένους* 20 7

πολεμικός, *bellicus* 4 17; *π. (πράξει)* 21 2; *τὴν π. τέχνην* 4 4; *τῶν π. πράξεων* 5 19; *τῶν πολεμικῶν ἔργων* 4 5 7 12

24. 6 1; π. ἐπιστήμας 1 17.—*bellicosus*: ἐπηγγέλλετο ἐπὶ τῷ π. εἶναι 4 17

πολέμιος, as adj. *hostilis*: τὰ π. πλοῖα 8 12.—as subst. *hostis*: τίς οὖν ἂν π. φοβηθείη; 8 6; ἢν πολέμιοι ἐπίωσιν 4 5; π. εἰς τὴν χώραν ἰόντων 6 6; τοῖς π. εὐχειρωτότατον 8 4; δυσχερέστατον τοῖς π. 6 8; ἐπὶ τοὺς π. ἰέναι 5 14; τὸν ἐπὶ π. ἄγοντα 15.—'a (personal) enemy': συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἢ π. 11 23

πόλεμος: ἢν π. γένηται 2 6; ηὐξημένοι ἀπὸ πολέμου 1 15; ἐκ π. καλῶς σῴζεσθαι 11 11; ἀσκοῦντι τὰ τοῦ π. 12; ὅπως ἀσκεῖς τὰ τοῦ π. 13; τοὺς πολέμῳ ἀγαθοὺς γεγονότας 4 15; ἐν π. καλῆς σωτηρίας 5 13, 11 8; ἐν τῷ π. 17, 5 10; τοῖς εἰς τὸν π. ἀσκήμασι 11 19; ἐσθῆτα ἀνδρὸς τὴν εἰς π. 9 6

πόλις (from root *Par* (πελ, πλε), denoting fulness, Sanscr. *pur* as Sitapura) 1) 'a crowd,' (2) 'a city': ἡ πᾶσα π. 8 22; φίλων καὶ π. συνεπιμελεῖσθαι 4 3; ἐν τῇ αὐτῇ π. 1 5; ἀμήγειν τῇ π. 5 5; ἐπιστημονέστατοι τῶν ἐν τῇ π. 2 16; τὴν π. αἰσθάνομαί σοι προστάττουσαν μεγάλα τελεῖν 6; ἡδύ μοι δοκεῖ τὴν π. μηδὲν <τὸ> κατ' ἐμὲ χρήμασιν ἀκόσμητον εἶναι 11 9; τὴν π. κοσμεῖν 10; πόλιν ἐπισχύειν 13; κατὰ πόλιν ("in town") 14; ἐν ἐνίαις τῶν π. 4 3; εὐδοξοτάτη πρὸς τῶν π. 6 10; συναπεδοκιμάζομεν ταῖς π. τὰς βαναυσικὰς τέχνας 5; ἐν ταῖς εὐνομουμέναις π. 9 14; ἐν ταῖς εὐπολέμοις π. 4 3

πολίτης: τῶν π. οὐδενὶ 4 3; τοῖς π. 9 14; πολίτας 2 5, 6 10

πολιτικός: πάσαις ταῖς πράξεσι . . οἰκονομικῇ καὶ π. 21 2

πολλάκις 5 13 16 18, 8 23, 11 24, 17 12, 19 3, 21 5

πολλαπλάσιος: τῆς ἀρχαίας τιμῆς πολλαπλασίου ἀξίους 20 24

πόλος[2], ου, ὁ (from the root *Kvel*, 'to turn,' 'revolve,' hence πελ 'to move about,' 'to be,' seen in πέλ-ει, περι-πλ-όμενος, ἀμφί-πολος, αἰ-πόλος (αἰγ-πόλος), βου-κόλος (βουκ-Fολος), πωλ-εῖσθαι, ἐμ-πολ-ή, πάλ-ιν. Lat. *col-onus*, *ac-cola*, *in-cola*, *cul-tus*, *cul-tura*. To the same root *Kvel* belong τελ-έθει, περι-τέλ-λεσθαι, ἀν-τολή, ἐν-τέλ-λομαι Leo Meyer *Vergl. Gramm.* I[2] p. 709 foll.): συνώσας τὸν καθαρὸν σῖτον πρὸς τὸν π. ὡς εἰς στενώτατον 18 8

πολύς (from same root as πόλις): of Quantity or Amount)(ὀλίγος: π. ἐπιμελείας 7 5; π. ἀργυρίου 20 23; οὐ πολλῷ τινι μείζονι χώρᾳ 8 13; π. μισθὸν 1 4; π. σῖτον 17 6; π. καρπὸν 10; π. τροφὴν *ibid.*; π. περιουσίαν 2 10; π. ἀργύριον 20 26; π. σπέρμα 17 5; π. ἄνθρωποι 11 10; π. μυριάδες 8 7; π. χεῖρες 21 8; π. χρήματα 11 9; π. ὕδατα 17 12; π. πράγματα 11 9; π. ξυλίνων σκευῶν 8 12; π. τῶν κρεμαστῶν καλουμένων *ibid.*; π. μηχανήμασιν *ibid.*: π. ἀδροὺς χοίρους ἐκτρέφειν 17 10; π. χώρους 20 24; π. θεατάς 11 4; ξένους π. 2 5; πάνυ π. καὶ παντοῖα ἔπιπλα 3 2; π. ὅπλα 8 12.—used substantively: πολλοί 17 4, 21 8; ὑπὸ π. καλὸς κἀγαθὸς κέκλημαι 11 21; π. ὄντων ἐπιμελείας δεομένων 12 1; εὖ ποιῶ πολλοὺς 11 22; πολλὰ ἀροῦν 4 15; ἂν πολλὰ

ἀνύτοις παρ' αὐτῶν 13 9; πάνυ πολλὰ φράσω 16 8.—of Degree, 'much,' 'great': π. χάρις 8 16; π. χάριν 11 1; π. ἀσυνεσία 8 17; ἐν π. ἀθυμίᾳ 11 4.—of Value: πολλοῦ ἄξιος 15 1; πολλοῦ ἄξιον τὸ ἐνθύμημα 20 24.—Special usages: partit. w. gen. πολλοὶ αὐτῶν 12 8; πολλοὺς τῶν νόμων 14 4; πολλὰ ἐπιστάμενον αὐτῆς (*sc.* τῆς γεωργίας) 15 10.—joined with an adj. ἄλλα π. μανθάνει 13 8.—Adverbial usages: **πολὺ** διεσκεμμένως 7 18.—with comparatives: π. μᾶλλον 1 14, 2 8, 4 21, 15 13, 17 15, 20 21; π. ἐλάττονος 3 1; π. γελοιότερος 8; π. δεινοτέρους 2 15 16; π. ἀρρωστότεραι 4 2; π. ἥδιον 10 1; π. ὑποδεέστερα 13 8; π. κρεῖττον 17 6, 1 14, 2 8; π. ῥᾷον 20 13 (but πολλῷ μείζονι χώρᾳ 8 13).—with a compar. verb: πολὺ διαφέρειν 21 2, 20 19.—**ὡς ἐπὶ τὸ πολύ**, *plerumque* 3 11 15, 9 5, 11 20; ὡς τὰ πολλά 17.—**πολλά**, qualifying verbs, *multum*, *saepe*: π. ἀνιωμένους—π. ἀνιῶντας 3 2; π. ὑπισχνουμένη 7 8; π. πονοῦντας 15 3; π. πονήσαντας 8 21

πολυφορία[23] 19 19

πονεῖν μάτην 7 40; ἐθέλοντας π. 21 3; οὔτε π. ἐθέλοντας οὔτε κινδυνεύειν 21 4, 13 11; π. ὅπου δεῖ καὶ κινδυνεύειν 14 10; μήτε πονοῦντας μήτε κινδυνεύοντας 6 7; π. ὅταν δεήσῃ οὐκ ἀθύμως πονοῦντας 21 5, 15 3; πολλὰ πονήσαντας 8 21. Comp. δια,- ἐκ-

πονηρία: πονηρίαν 1 19

πονηρός, *pravus*: ἐάν τις π. φαίνηται 7 41; π. δεσπότου οἰκέτας χρηστούς 12 19; οἱ π. 9 5; πονηρότατοι 1 19

πονηρῶς)(καλῶς: τοῦ διδασκάλου π. τι ὑποδεικνύοντος 12 18

πόνος: ὁποίῳ π. χρῇ πρὸς τὴν εὐεξίαν 11 13; περιττὸν π. 18 2

πόντος: Αἰγαῖον καὶ Εὔξεινον καὶ Σικελικὸν π. 19 27

πορεύεσθαι: π. σφοδρῶς 5 4; μεγάλῃ χειρὶ π. 21 8; καθ' ἡσυχίαν πορεύονται 8 7; ὁπότε τῷ ἀδελφῷ ἐπορεύετο μαχούμενος 4 18; πῶς ἂν πορευθεῖεν; 8 4; ἐν τάξει πορευομένους 6 7

πορίζειν: πάνυ μικρὰ πορίσαντες 2 8. PASS. τὸ γηροβοσκοὺς κεκτῆσθαι ἑαυτοῖς τοῖς γοῦν ἀνθρώποις πορίζεται 7 19. MED. τὰ ἑαυτοῖς ἀρκοῦντα π. 11 10; οὐδὲ τὰ ἀναγκαῖα π. 20 1; ἀφ' ἧς τὰ ἐπιτήδεια πορίζονται 6 8

πόρρω *i.q.* πρόσω, *longe*: π. ἀπωθείσθω 1 14

πορφυρίς, *stola purpurea*: πορφυρίδας ἐξιτήλους 10 3

πόσος: πόσον ἂν οἴει εὑρεῖν τὰ σὰ κτήματα 2 2

ποτέ, *aliquando*, 'once': ἤκουσά ποτε αὐτοῦ 1 1, 2 17, 4 16 20, 6 12, 7 1, 8 11, 10 2, 11 22.—in correlat. clauses π. μέν—π. δέ, *modo—modo* 17 6.—with interrogatives: τίνος ποτε ἕνεκα; 7 10; τί ποτ' ἐργαζόμενοι; 6 14

πότερος, *uter*: π. ἀριθμῷ πλείω συμβέβληται 7 13; ποτέρᾳ (γῇ) ἂν πλεῖον (σπέρμα διδοίης) 17 8.

πότερον — ἤ, in a disjunctive question, *utrum—an*, 'whether'—'or.' (a) direct, 17 5, 18 8. (b) indirect, 17 4, 19 16. So pl. **πότερα—ἤ** (a) direct 3 11, 12 3, 18 1, 19 7, 20 26, (b) indirect 6 6, 7 4 26

ποτέρως—ἤ 10 3

ποτόν: σίτων τε καὶ π. 13 9

που, *alicubi*: εἴ που ἴδοιμι 6 15. — *opinor*: τὰ ἄλλα ἤδη

π. ἀπὸ τούτου καλλίω φαίνεται 8 20; καὶ σὺ π. οἶσθα 17 7.—to limit the meaning of single words, *fere*: πάντες π. οἱ ἄνθρωποι 2

ποῦ: *ubi?* 7 2

πούς: ὑπὸ τοὺς π. iumentorum ὑποβάλλοντες 18 5

πρᾶγμα: οὐκ ἄξιον τὸ π. καταγέλωτος 13 5; παιδικοῖς π. (*rebus ludicris*) προσέχοντα τὸν νοῦν 2 7; τοῖς ἀσθενεστέροις μείω προστάττειν π. 17 11; ὑποφέρειν τὰ ἐμοὶ ἀναγκαῖα π. in administranda domo 2 14; πλείω αὐτῇ π. προστάττω 9 16.—*res molestae*: ὅπως πολλὰ ἔχῃς π. τῶν χρημάτων ἐπιμελόμενος 11 9; ὅταν ἀπειθῶσι π. ἔχειν (*puniri*) 13 7

πραγματεύεσθαι, *sedulo aliquid tractare*: τοιοῦτον οὐδὲν ἐπραγματεύσατο 10 9; τὰ κατὰ πόλιν πραγματευόμενος 11 14

πρακτέος[2]: τὸ π. 12 14

πρᾶξις: αἱ ἐπικαιριώταται π. 5 4; διὰ τῶν τοῦ ἀνδρὸς π. 3 15; τῶν γεωργικῶν π. 5 20; τῶν πολεμικῶν π. 19; πάσαις ταῖς π. 21 2; τὰς διὰ χρόνου π. 9 10

πρᾷος, πραεῖα, πρᾷον, *mitis*: π. τέχνη 19 17.—*mansuetus*: ζῷα πραέα πρὸς τοὺς ἀνθρώπους 15 4

πράττειν. I *facere*: τι ὧν δεῖ λέγειν ἢ π. 3 13; κἄν τι δέῃ π. 11 14; ἃ ἂν ἐπιθυμῶμεν π. 24; ὅταν μὴ πράττῃς τι τοιοῦτον 7 2; ὅταν πράττῃ ἐφ' ὅπερ ὥρμηται 20 18; ἠρόμην τί πράττοι 8 15; τί ποτε πράττων (*qua ratione*) ἀγαθὸς κέκλησαι 7 2; πράττων τὰ τῆς γυναικὸς ἔργα 31 32; ἢ πράττοντά τι ἢ οὐ πάνυ σχολάζοντα 1; οἱ πράττοντες ἐφ' ὅπερ τεταγμένοι εἰσὶ 20 19; τοὺς εἰκῇ ταῦτα πράττοντας . . θᾶττον καὶ κερδαλεώτερον πράττοντας 2 18. PASS. ἐν παντὶ ἔργῳ ὅπου τι δι' ἀνθρώπων πράττεται 21 11; κακῶς τούτων πραττομένων)(εὖ τούτων γιγνομένων 3 15. II *artem exercere*: τοὺς πράττοντας αὐτάς (sc. τὰς ἐπιστήμας) 4 1. III *fortuna uti*, 'to do' (*i.e.* 'fare) so and so': πράττουσιν ὁμοίως 20 1, διαφερόντως 5; εὖ π. 2 18, 11 8.—with neut. Adj. ἀγαθόν τί σε βούλονται π. 12 7. Comp. δια-, συμ-

πρέμνον[2], 'an olive stump': πρέμνα πᾶσι τοῖς φυτευτηρίοις πρόσεστι 19 13

πρέπειν: τὰ πρέποντα ἑνὶ ἑκάστῳ, *quae recte quoque loco essent collocanda* 9 2.—impers. w. partcp. ἐμοὶ πρέποι ἂν μάλιστα ἐπιμελομένῳ (τούτων) 4 1

πρεπόντως: π. ἔχουσαν 10 9; π. μᾶλλον ἠμφιεσμένη 12

πρεπώδης: ἀπαρχὰς πρεπωδεστέρας 5 9

πρέσβυς, *senex*: πρεσβυτέρα γιγνομένη 7 42

πριάμενος (from aor. ἐπριάμην, present in use being ὠνεῖσθαι. Cp. Andoc. *or. de pac.* § 37 πείσαντες . . λαθόντες . . πριάμενοι . . βιασάμενοι): ἵππον π. 1 8; π. ἑταίραν 13; π. τι ἐξ ἀγορᾶς 8 22

πρίν, *antequam*, 'before that,' when the principal clause is negative, takes the same construction as other temporal conjunctions: when affirmative, the infinitive or, in case of a new subject, the accusative and infinitive. I with inf. (a) after a leading affirmative clause: πρότερον ἂν π. εἰπεῖν ἀπείποι 8 23; ἁλίσκονται

. . π. παρασκευάσασθαι 10 8; κατατριβῆναι μανθάνοντας π. ἄξια τῆς τροφῆς ἐργάζεσθαι 15 10; οἱ π. κελευσθῆναι ὑπὸ τοῦ θεοῦ σπείραντες 17 2. (b) after a negative clause: μηπώποτε δειπνῆσαι π. ἱδρῶσαι 4 24. II with a finite mood 'until':—(a) with ind. aor. after a negative clause: πρότερον οὐκ ἐπαύσω π. ἐξήλεγξάς με 2 9; οὐκ (ἐπαίδευσα αὐτὴν) π. ἔθυσα 7 7 where the γε belongs to the general answer, not to πρίν. (b) with aor. subj. and ἄν only after negatives, the principal verb being an emphatic future or some equivalent of the future and the event conditional, so that π. ἄν=ἕως ἄν or ἣν μή: οὐκέτι σε ἀφήσω π. ἂν ἀποδείξῃς μοι 3 1; οὐκ ἂν ἀπέλθοιμι π. <ἂν> ἡ ἀγορὰ λυθῇ 12 1

πρό, *ante:* 1 Local: π. τοῦ στρατοπέδου 20 8. 2 Temporal: π. τῶν πολεμικῶν πράξεων 5 19; π. τῆς ὥρας ἀπιέναι 20 16

προ-άγειν: τὸν ἵππον ὁ παῖς προάγει εἰς ἀγρόν 11 15

προβατευτικός[27]: ἡ π. τέχνη, *ars pecuaria* 5 3

πρόβατον: π. ἣν κακῶς ἔχῃ, τὸν νομέα αἰτιώμεθα 3 11. PL. 'flocks and herds,' but usually in Attic 'sheep' (as *Anab.* III v 9 π. καὶ αἶγας καὶ βοῦς): τὰ π. 2 11; τὰ θηρία ἀπερύκουσαι ἀπὸ λύμης προβάτων 5 6; βοῶν καὶ π. 20; μὴ ἐπίστασθαι προβάτοις χρῆσθαι 1 9; π. κάλλιστα τεθραμμένα νόσος ἀπώλεσεν 5 18; οἱ θεοὶ ἐποίησαν ἥδιστον προβάτοις πρόβατα 10 7

προ-εργάζεσθαι[2], *ante subigere:* τῷ σπόρῳ νεὸν π. 20 3

προ-θυμεῖσθαι, *studere:* τὸ π. συναύξειν τὸν οἶκον 9 12

πρό-θυμος, *gnavus, impiger:* μέγιστα τιμῆσαι τὸν π. 21 10; δεῖ τοὺς ἐργαστῆρας προθύμους παρασκευάζειν 5 15; π. καὶ ἐντεταμένους παρέχεσθαι 21 9

προ-θύμως, *alacriter, studiose:* π. ὑπηρετῶσιν 13 6; π. ἀποφεύγειν μοι πειρᾷ 2 14; ἐμὲ ἀναπείθοντα π. 3 7; καὶ πάνυ π. ἐξηγήσομαί σοι 2 14

προ-ιέναι, *procedere:* προιόντος τοῦ χρόνου 1 20; προιούσης τῆς ἡλικίας 7 42

προ-κατα-λαμβάνειν, *occupare:* π. τὰ ἐπίκαιρα 20 9

προ-κινδυνεύειν, *ante alios periculis se obicere:* ὡς ἱππικώτατα προκινδυνεύωσι 21 7

προ-νεύειν: remiges ἐν τάξει προνεύουσιν 8 8

προ-νοεῖν, *cavere:* τὸ π. μή τι κακὸν λάβῃ 9 11; τῆς γεωργικῆς τὰ πλεῖστά ἐστιν ἀδύνατα προνοῆσαι 5 18

προ-νοητέον[2] = προνοεῖν δεῖ 7 36

πρό-νοια: τοιαύτας τινὰς π. (*curas suorum*) 7 38

προ-οίμιον (πρό, οἶμος 'a road,' Att. φροίμιον), *exordium:* τὸ π. *i.e.* quae primo exposuisti de agricultura 15 13

πρός: A w. gen. after passive verbs: ἀδοξοῦνται π. τῶν πόλεων 4 2; π. πάντων ἐπονομαζόμενον 6 10 17.—with adj. 'in the judgment of': ἐνδοξοτάτη πρὸς τῶν πόλεων αὕτη ἡ βιοτεία 6 10. In forms of protestation, *per*, lit. 'in presence of': π. τῶν θεῶν 2 3, 7 2, 12 6 10, 13 4; π. θεῶν 7 9, 10 9

B w. dat. 'in addition to': ἄλλοι τινὲς π. τούτοις 12 13; π.

τούτοις, *praeterea* 15 1 ; π. δὲ τούτοις 2 7. 9 16, 15 1 ; πρὸς τούτοις δέ 9 11

C w. acc. **I** (**a**) *versus, ad* : π. τὸ τέλος 9 8 ; παρὰ Κύρου αὐτομολῆσαι π. βασιλέα 4 18 ; ἦλθε π. ἐμέ 7 5 ; π. σε τείνοι τὰ ἔργα 39.—with verbs of rest implying previous motion, 'at,' 'by': π. τὸν ἱστὸν προσστᾶσαν 10 10. (**b**) with verbs of looking etc., 'towards': π. μεσημβρίαν ἀναπέπταται 9 4 ; π. τὸν οὐρανὸν βλέπον 19 9 ; π. πῦρ ἡμερεύειν 4 2 ; ὀπτὴν π. τὸν ἥλιον 16 13. (**c**) in hostile sense, 'against': π. ταῦτα διαμάχεσθαι 1 23 ; ἐξώργισάς με π. τὴν ὕλην 17 15. (**d**) with verbs of speaking or addressing oneself to a person : ἀπαληθεῦσαι π. ἡμᾶς 3 12.—in reply to a statement : π. ταῦτα εἶπεν 1 12, 2 14 ; ἀπεκρίνατό μοι πρὸς ταῦτα 7 14 10 9, 20 29. (**e**) *apud*, 'before,' 'in presence of': μέμφομαί τινα π. τοὺς φίλους 11 23 ; κατηγοροῦμεν π. ἀλλήλους 24 ; ὑπισχνουμένη π. τοὺς θεούς 7 8

II of Relation between two objects : (**a**) 'in regard to,' 'for a purpose': π. τὸ ἐργάζεσθαι καὶ πάνυ σφοδρῶς ἔχουσι 1 21 ; διὰ τὸ τὴν φύσιν ἀμφοτέρων μὴ π. πάντα ταὐτὰ εὖ πεφυκέναι 7 28 ; ἧττον δυνατὸν π. ταῦτα 23 ; κεκινημένην π. τὴν ἐπιμέλειαν 8 1 ; ὁποίῳ πόνῳ χρὴ π. τὴν εὐεξίαν 11 13 ; τοῖς π. τὴν ῥώμην παρασκευάσμασι 19 ; π. τὸ φιλοκερδεῖς εἶναι μετρίως ἔχουσιν 12 16 ; π. αὐτὸ τοῦτο ὅπως 9 2 ; (ζῷα) πρᾳέα π. τοὺς ἀνθρώπους 15 4 ; π. ὅντινα ἂν οὕτω διατεθῶσιν 21 7 ; φιλονεικία π. ἀλλήλους 10 ; ὑγροτέρα π. τὸν σπόρον . . ἁλμωδεστέρα π. φυτείαν 20 12 ; π. τὸ φυλάττειν οὐ κάκιόν ἐστι φοβερὰν εἶναι τὴν ψυχήν 7 25 ; ἐπαγωγὸς π. τὸ πείθεσθαι 13 9. (**b**) 'in proportion to,' 'in comparison with': τὰ ἔργα μὴ τελεῖσθαι λυσιτελούντως π. τὴν δαπάνην 20 21 ; π. τὰς κεκοσμημένας (γυναῖκας) κρίνεσθαι 10 13. (**c**) 'in exchange for': εἰ πωλοίη π. τοῦτο 1 12

In composition with a verb it has sometimes an adverbial meaning 'additionally,' qualifying the whole sentence rather than uniting with the verb, the meaning of which is in no way affected by it, as προσέχειν, *insuper quid habere* Plat. *Rep.* VII 521 D. See προσ-αιρεῖσθαι, -γίγνεσθαι, -δεῖσθαι, -εἶναι, -επιφέρειν, -μανθάνειν, -οφείλειν, -χαρίζεσθαι

προσ-αιρεῖσθαι : οὐκ ἀρκεῖν δοκεῖ ἦν . . ἀλλὰ καὶ νομοφύλακας προσαιροῦνται 9 14

προσ-αιτεῖν, *mendicare* : κλεπτῶν ἢ προσαιτῶν βιοτεύειν 20 15

προσ-αρτᾶσθαι[2], *adiungi* : προσηρτημένον τῷ καλῷ 6 15

προσ-βλέπειν : προσβλέψας με ὡς οὐδὲ ὑγιαίνοντα 11 5

προσ-γίγνεσθαι : ἐκπονοῦντι μᾶλλον ἡ ῥώμη π. δοκεῖ 11 12 ; τὰ ἄλλα προσγενήσεται 7 15 ; εἰ προσγένοιτό σοι 2 4

προσ-δεῖσθαι c. gen. εἴ ἔτι τινὸς προσδεῖται 15 1 ; ἔτι τινὸς προσδεήσεται ; 13 3.—with neut. pron. οὐδὲν π. χρημάτων 2 1 2 4 ; εἴ τι π. νομίζεις 3 16 ; ὧν οὐδὲν προσδέονται 18 2 ; εἴ τι καὶ προσδεηθείην 2 8

προσ-εἶναι : πρέμνα τοῖς φυτευτηρίοις πρόσεστι 19 13 ; ὁπό-

ταν τὸ ἑκοῦσαν χαρίζεσθαι προσῇ 10 12

προσ-επι-φέρειν[27] 5 2. Cp. προσεπιχαρίζονται *Hipparch.* c. 3, 2, προσεπιβλαστάνειν Theophr. *CPl.* III 7, 7

προσ-έρχεσθαι: c. dat. προσῆλθον αὐτῷ 7 1.—abs. ἠρόμην προσελθὼν τὸν ἱπποκόμον 11 4

προσ-έτι, *praeterea* 1 6

προσ-έχειν: παιδικοῖς πράγμασι προσέχοντα τὸν νοῦν 2 7

προσ-ήκειν, *decere*: ξένους προσήκει σοι δέχεσθαι 2 5; ὧν προσήκει ἐπιμελεῖσθαι 7 7; ἐν χώρᾳ ἔνθα προσήκει 3 3; ὅσα ἐλευθέρῳ προσήκει 5 1; τούτῳ τὴν ἐπιμέλειαν μάλιστα προσήκουσαν ἀπέφαινον 9 17; χώραν τὴν π. ἔχειν (for ἣν προσήκει ἔχειν) 8 10; ἓν τῶν σοὶ π. ἐπιμελημάτων 7 37; χώρας τὰς π. 9 8; διοικεῖν τὰ π. αὐτῇ 7 4; ὅπως βέλτιστα τὰ π. διαπράττεσθαι 29

προσ-ήνεμος[2]: ἐκ τοῦ π. μέρους τῆς ἅλω 18 6

πρόσθεν, prep. *ante*: π. ἐμοῦ τὴν γνώμην ἀποφαινόμενος 17 6. adv. *antea*: ὀλίγῳ π. 2 9)(νῦν: ἤδη μᾶλλόν τι ἢ π. 6 1; εὐνούστεροι ἢ π. 7 37.—w. art. οἱ π. ἄνθρωποι)(οἱ νῦν 17 1

προσ-ιέναι: προτείνουσα προσιόντι λαβεῖν 5 8; ὅντινα καλὸν ἴδοιμι τούτῳ προσῄειν 6 15

προσ-ίστασθαι, *adstare*: πρὸς τὸν ἱστὸν προσστᾶσαν 10 10

προσ-καλεῖσθαι, *in ius vocare*: προσκαλοῦνται 7 3

προσ-κεῖσθαι de adiunctis in oratione vocabulis: προσέκειτο τὸ καλὸς τῷ ἀγαθῷ 6 15

προσ-κομίζειν, *advehere*: καρπὸν προσκομίζοντες 11 16

προσ-μανθάνειν[2 3]: τι καὶ ἄλλο προσμαθητέον αὐτῷ ἔσται 13 1

πρόσ-οδος, *reditus*: PL. εἰσὶν αἱ π. ἀπὸ τῶν τοιούτων 2 11; μηχανᾶσθαι προσόδους 1 21

προσ-οφείλειν: προσοφείλουσιν 20 1

προσ-ποιεῖσθαι, *simulare*: δέσποιναι προσποιούμεναι ἡδοναὶ εἶναι 1 20

προ-στατεία[3], *patrocinium*: χορηγίας καὶ π. (sc. μετοίκων) 2 6

προ-στατεύειν c. gen. rei, τῶν ἔργων π. 12 4.—c. gen. pers. ὥρα σοι προστατεύειν ἐμοῦ 2 9

προσ-τάττειν, c. dat. pers. et acc. rei: τοῖς ἀσθενεστέροις μείω π. πράγματα 17 11; εἰ πλείω αὐτῇ πράγματα προστάττω 9 16; εἰσφοράς σοι προστάξουσιν 2 6; τῇ γυναικὶ προσέταξε τὴν τῶν νεογνῶν τέκνων τροφήν 7 23; τὸ φυλάττειν τὰ εἰσενεχθέντα τῇ γυναικὶ προσέταξε 24, 25; τῇ γυναικὶ τὰ ἔνδον ἔργα προστάξαι 23.—c. inf. τὴν πόλιν σοὶ προστάττουσαν μεγάλα τελεῖν 2 6; τοῖς δυνατωτέροις τρέφειν ἂν τοὺς πλείους προστάξαιμι 17 9. PASS. ᾧ τοῦτο προστέτακται 4 6; ἃ ἑκατέρῳ προστέτακται ὑπὸ τοῦ θεοῦ 7 29; ἔργα ὑπὸ τοῦ θεοῦ προστεταγμένα 32.—c. inf. οἷς ὡπλίσθαι προστέτακται 4 6

προσ-τιθέναι: τούτοις χώραν ἄλλην προστίθησι 4 8; ἰσχὺν αὐτοῖς προστίθησι 5 4

προσ-φέρειν, *adhibere*: τούτων (τῶν νόμων) προσφέρων ἔνια 14 6

προσ-φιλής: τίς (τέχνη) οἰκέταις προσφιλεστέρα; 5 10; τέχνην προσφιλεστάτην θεοῖς τε καὶ ἀνθρώποις 15 4

προσ-χαρίζεσθαι[2]: τῇ γαστρὶ

servorum ἐπὶ ταῖς ἐπιθυμίαις προσχαριζόμενος 13 9

πρόσω, *procul* 4 6

προ-τείνειν : προτείνουσα προσιόντι λαβεῖν ὅ τι χρῄζει 5 8

πρότερον 2 9 ; π. πρίν 8 23

προ-τιμᾶσθαι, *praeferri aliis:* ἢν ἴδω κολακεύμασί τινα servum προτιμώμενον a vilico 13 12

προ-φασίζεσθαι : π. ὅτι οὐκ ἐπίστανται 20 14

πρό-φασις[1] : εὑρίσκοντες προφάσεις τοῦ μὴ ἐργάζεσθαι 20 19

προ-φέρεσθαι[2] 14 6

πρῴην, *nuper* 11 4

πρωί, *primo mane* 3 7, 5 4 6 ; π. τε καὶ ὀψέ 13 2

πρώιμος: ὁ π. σπόρος)(ὄψιμος 17 4 ; ἀρξάμενον ἀπὸ τοῦ πρωιμωτάτου (σπόρου) 5

πρῳρεύς, *proreta* 8 14

πρῶτον, *primum* 12 5 11, 16 2 ; π. μὲν . . δεύτερον δέ 4 15 ; π. μὲν . . ἔπειτα . . ἔπειτα δέ 2 5, 7 19 ; π. μέν, ἔπειτα δὲ . . ἐπ. δὲ . . ἐπ. 5 2.—alone without ἔπειτα following : 3 1, 6 2 15, 12 5, 16 1. **τὸ πρῶτον**, 'for the first time' : οἱ τὸ π. μανθάνοντες 2 13 ; αὐτῇ τὰ πρῶτα διαλεχθεὶς 7 43

πρῶτος : τὴν πρώτην 11 1

πυνθάνεσθαι : βούλομαί σου πυθέσθαι 7 2 ; ἔστι παρὰ γείτονος τόπου ἀληθέστερα πυθέσθαι 16 4 ; ταῦτα ἂν ἡδέως σοῦ πυθοίμην 7 4, 11 13

πῦρ : ἐμποιῆσαι τοῖς στρατιώταις ἀκολουθητέον εἶναι καὶ διὰ πυρός 21 7 ; π. ἀφθόνῳ 5 9 ; ἐπὶ π. ἐλθόντος σου 2 15 ; π. κάειν ἐν τῷ χειμῶνι 17 3

πυρός, *triticum* : κριθὰς καὶ πυρούς 8 9, 16 9

πωλεῖν, *vendilare* : εἰ δὲ πωλοίη πρὸς τοῦτο, ᾧ μὴ ἐπίσταιτο χρῆσθαι, οὐδὲ πωλούμενοί εἰσι χρήματα 1 12. PASS. μὴ πωλούμενοι οὐ χρήματά εἰσιν οἱ αὐλοί, πωλούμενοι δὲ χρήματα 11 ; πόσον ἂν οἴει εὑρεῖν τὰ σὰ κτήματα πωλούμενα ; 2 3

πώλησις[2 3] (= Attic πρᾶσις) : κερδαλέων εἰς π. equorum 3 9

πωλο-δαμνεῖν[2] 3 10

πωλο-δάμνης : τῷ π. 13 7 ; τοῖς π. *ibid.*

πῶλος : οἱ π. 13 7

πώ-ποτε, c. neg. ᾧ οὐδὲν π. ἐγένετο τούτων 2 11 ; εἰ μὴ π. κτήσαιτο 12 13, 3 7 ; τοιοῦτον οὐδὲν π. ἔτι ἐπραγματεύσατο 10 9 ; οὐδεὶς π. ἐδίδαξέ με 19 16

πῶς ; *qui? quo modo?* 1 13 ; π. δὴ τοῦτο ; 2 5 ; πῶς δ' ἂν ἵππῳ χρήματα γένοιτο ; 11 5 ; π. τούτους οὐχὶ βαθεῖς χρὴ νομίσαι ; 10 25, 12 16 ; π. πρὸς τῶν θεῶν ; 6 10, 13 4 ; τὸ ῥάστην εἶναι μαθεῖν π. οὐχὶ γενναῖόν ἐστι ; 15 4, 19 2 ; π. οὕτως οὐκ ἀργὸν φήσαις ἂν εἶναι ; 20 20.—*cur*, 'how is it that ?' 'why ?' 20 1 ; καὶ πῶς δή 13 4. **πῶς γὰρ οὔ**, *quidni?* 'of course' 11 10.—in indirect question for ὅπως 8 15, 19 14

πως, *quodammodo* : ἡ γυνὴ ἐδόκει σοί πώς τι ὑπακούειν ; 9 1 18 ; ἀργότερόν πως 15 1 11 ; τοὺς ἔξω π. δύναιντ' ἂν ἐξαπατᾶν 10 8.—with other modal adverbs : ὧδέ πως *sic fere* 2 1, 7 10 ; οὕτω π. ἔοικε φιλογέωργος εἶναι 20 28 ; ἄλλως πως 16 14.—after hypothetical particles, *forte:* ἢν π. δυνώμεθα 6 2

Ῥᾴδιος : οὐ ῥᾴδιον κτήσασθαι 4 1 ; ῥ. εὑρεῖν 8 18, 12 14 ; ῥᾴδιον μαθεῖν 20 24 ; τὰ ῥ. διδάσκειν 15 13 ; ῥᾴδια μαθεῖν 20 1 ; ῥᾷον (sc. ἐστί) γῆς πεῖραν λαμβάνειν

ἢ ἵππου 13 9 19. **ῥᾷστος**: ῥάστη μαθεῖν 6 9, 15 4, 18 10

ῥᾳδιουργεῖν: ἐὰν ῥ. τοὺς ἀνθρώπους 20 17; ἐώμενοι ῥ. 19

ῥᾳδίως 2 3 6 10, 15 8, 20 16 17: ῥᾷον ὑποφέρειν 2 14; ῥ. βιοτεύειν 1 23

ῥᾳστωνεύειν[23]: ὅταν ῥαστωνεύῃ τῇ ψυχῇ 20 18

ῥεῦμα: ψιλωθῆναι ὑπὸ ῥεύματος 17 12

ῥῖγος: ῥίγη καὶ θάλπη 7 23

ῥίζα, *radix*: ψιλωθῆναί τινας ῥ. ὑπὸ ῥεύματος 17 12; (σίτῳ) τῷ ἐψιλωμένῳ τὰς ῥ. 13; θερμαινομένων τῶν ῥ. 19 11

ῥιζοῦσθαι[2], *radices agere* 19 9

ῥιπτεῖν: ῥ. τὸ σπέρμα 17 7; ῥ. ὁμαλῶς *ibid.* PASS. ἐκ τῆς χειρὸς δεῖ ῥ. τὸ σπέρμα *ibid.*

ῥώμη: 11 12; ῥώμης σώματος 8 11, 11 11; γνώμῃ μᾶλλον ἢ ῥ. 21 8; τὴν εὐεξίαν καὶ ῥ. 8 13; τοῖς πρὸς τὴν ῥ. παρασκευάσμασι 19

Σᾶ: *v.s.* σῶς

σαλεύειν[2]: navigantes σαλεύοντες ἰσχυρῶς ἐν πλοίοις 8 17

Σάρδεις: τὸν ἐν Σάρδεσι παράδεισον 4 20

σατράπης 4 11; τῶν σ. 7

σάττειν, 1 *replere*, c. gen. τριήρης ἡ σεσαγμένη ἀνθρώπων 8 8. 2 *comprimere*: σάξαις ἂν (τὴν γῆν) περὶ τὸ φυτόν; σάττοιμι ἄν . . εἰ μὲν γὰρ μὴ σεσαγμένον εἴη 19 11

σαυτοῦ ἀποπειρᾶσθαι εἰ 3 7; δοκεῖς σαυτῷ ποιεῖν 2 9; ὥσπερ σὺ σαυτῷ 15 1; σαυτῷ γελοιότερος (φαίνει) 3 8

σαφηνίζειν[3]: ἁπλῶς ἃ δύναται σαφηνίζει terra 20 13

σαφής: πενία σ. cui certo paupertatis nomen convenit 8 2; σ. κατήγορος 20 15; τεκμήριον σαφέστατον 6 6

σαφῶς 7 3, 12 11, 20 6; τουτὶ τὸ ἀγαθὸν σ. δίδοται τοῖς σωφροσύνῃ τετελεσμένοις 21 12

σεμνός, 1 *augustus*: σ. ὄνομα 6 12. 2 *serius*: ὁ σ.)(ὁ κομψός 8 19

σεμνῶς: σ. καθήμεναι 10 13

σήπεσθαι, *putrescere*: ὑπὸ τοῦ ὕδατος σ. δι' ὑγρότητα 19 11

Σικελικὸς πόντος, *Siculum mare*: properly the sea on the E. and S.E. of Sicily, sometimes applied to the whole of the sea between the Peloponnese and Sicily, called the *Ionium* or *Adriaticum mare* 20 27

σιτο-ποιία[3], *panis confectio*: αἱ ἐκ τοῦ καρποῦ σ. 7 21

σιτο-ποιικός: σ. ὀργάνων 9 7; σ. (σκεύεσιν) 9

σιτο-ποιός: τὴν σ. 10 10

σῖτος, *fruges*, including κριθαί as well as πυροί: ὁ ξηρὸς σ. 7 36; ἐπικουρίας τινος δεῖται ὁ σ. (ὁ κατιλυθείς) 17 13; τοῦ σ. τινά 12; ὕλη διαρπάζουσα τοῦ σίτου τὴν τροφήν 14; ὁ. κάλαμος τοῦ σ. 18 2; κεχυμένου τοῦ σ. 8; ὕλη συνεξορμῶσα τῷ σ. 7 14; ἐμβαλεῖν τῷ σ. τοὺς σκαλέας *ibid.*, 15; ὅπου ἂν ἀκούσωσι τιμᾶσθαι μάλιστα τὸν σ. 20 28; τὰ ξηρὰ τῶν στεγῶν τὸν σ. παρεκάλει 9 3; ἀρκοῦντα σ. λαμβάνειν 17 6, 20 4; τέμνειν τὸν σ. 18 1; ἀλοᾶν 3; πατεῖν 4; ἐπειδὰν καθήρῃς τὸν σ. 8; τὸν καθαρὸν σ. *ibid.*; φιλεῖν τὸν σ. 20 27. PL. **σῖτα**: πεινῶσι τῶν σ. τε καὶ ποτῶν 13 9.—*alimentum*: τοῦτο γίγνεται σ. τῇ γῇ 17 10

σκαλεύς[2], ὁ *sarritor*: τοὺς σ. τίνος ἕνεκα ἐμβάλλετε τῷ σίτῳ; 17 12; ἐμβαλεῖν τοὺς σ. 15

σκάπτειν, *fodere*: εἰ σκάπτοντες τὴν νεὸν ποιοῖεν 16 15; ὅταν σκαπτόντων . . οὕτω σκάπτωσιν, ὥστε πλείω τὴν ὕλην γίγνεσθαι 20 20. PASS. ἐξορύττοιτο ἂν σκαπτόμενα τὰ φυτά *i.e.* περισκαπτόμενα, *inter pastinandum* 19 4

σκέπτεσθαι: σκέψασθαι εἰ καὶ ἀλοᾶν ἐπίσταμαι 19 3; οἰκήματα πρὸς αὐτὸ τοῦτο ἐσκεμμένα 9 2

σκεῦος, *quicquid paratum vel factum est, supellex, utensilia, vasa, instrumentum, etiam armamenta.* PL. **σκεύη** 9 3; πάντα σ. ὅσοισπερ ἐν οἰκίᾳ χρῶνται ἄνθρωποι 8 12; σκευῶν κατασκευήν 18; χορὸς σκευῶν 20; περὶ τάξεως σκευῶν 23; ὅσοις τῶν σ. καθ' ἡμέραν χρῶνται, οἷον σιτοποιικοῖς, ὀψοποιικοῖς, ταλασιουργικοῖς 9 9; ἐξετάζειν τὰ σ. 15; τὰ πλείστου ἄξια στρώματα καὶ σ. 2. — *armamenta navis*, 'a ship's gear': ἀκριβεστάτην σκευῶν τάξιν 8 11; διὰ πολλῶν ξυλίνων σ. καὶ πλεκτῶν ὁρμίζεται ναῦς, διὰ πολλῶν δὲ κρεμαστῶν 12; πλεῖστα σ. ἐν σμικροτάτῳ ἀγγείῳ διακεχωρισμένα 11

σκευο-φόρος 8 4

σκέψις, *quaestio*: ἦλθον ἐπὶ τὴν σ. αὐτοῦ 6 13

σκιά: σκιαῖς 5 9, 20 18

σκιάζειν[2]: (ἄμπελος) διδάσκει σκιάζειν τὰ ἡλιούμενα 19 18

σκια-τραφεῖσθαι[2], *umbratilem vitam ducere* 4 2

σκληρός: σ. ἔσται ἡ γῆ κινεῖν 16 11; χωρεῖν εἰς τὸ σ. (de palmite) 19 8

σκοπεῖν: εἰ μὴ σκοπεῖς ὅπως μὴ ἰδιώτης ἔσει 3 9; σ. ὅπως ἀντιτιμήσεται 9 11

σμῆνος *i.q.* σίμβλος, 'a beehive': ἡ ἐν τῷ σ. ἡγεμὼν μέλιττα 7 17 33 38; τοὺς κηφῆνας ἐκ τῶν σ. ἀφαιρεῖν 17 14

σμικρός: πλεῖστα σκεύη ἐν σμικροτάτῳ ἀγγείῳ 8 11

σός: ὁ σ. πατήρ 20 28; χρῶμα τὸ σ. 10 6; τῷ σῷ *ol.* 2 13, 7 41; χρώματι τῷ σ. 10 7; τῇ σῇ κατασκευῇ 2 8; οἱ σοὶ φίλοι *ibid.*; οἱ σοὶ γονεῖς 7 11; μηδὲ ἑκατοστὸν μέρος τῶν σῶν 2 9; σοὶ καὶ τοῖς σ. 12 5 6; ταῖς σ. χερσί 4 23; τοὺς ὀφθαλμοὺς τοὺς σ. 10 6; τὰ σὰ ἔργα 11 1 6

σοφός: σοφόν τι ηὑρηκέναι ἐς τὰ ἔργα 20 5

σπείρειν: abs. ἐν ξηρᾷ σ. 17 2 5; ὁ κάλλιστα σπείρων 15 11; φυτεύοντες . . σπείροντες 11 16; οὐχ ὁμαλῶς ὁ σπορεὺς ἔσπειρεν 20 3 11; οἱ σπείραντες 17 2.—w. acc. ὅ τι σ. δεῖ 16 2; ὅτου δέοιτο αὐτός, τοῦτο σπείρων 3; ἐάν τε πολὺ ἐάν τε ὀλίγον σπέρμα σπείρῃ 17 5. PASS. ὡς σπείρηται (ὁ ἀγρός) 20 4

σπέρμα: 17 5; χλόης γενομένης ἀπὸ τοῦ σ. 10; ἢν ἐκτρέφειν ἐᾷς τὴν γῆν τὸ σ. εἰς καρπόν *ibid.*; πότερον ἴσον ἂν ἑκατέρᾳ τῇ γῇ σ. διδοίης ἄν; 8; ἐμβαλὼν τὸ σ. τῇ γῇ 10; τῇ ἀσθενεστέρᾳ γῇ μεῖον τὸ σ. ἐμβαλεῖν 11

σπορεύς[27], *sator* 20 3

σπόρος, *satio, sementis*: σ. καὶ φυτεία 7 20, 16 10; ὁ πρώιμος (σπόρος), ὁ μέσος, ὁ ὀψιμώτατος 17 4; παντὸς μετέχειν τοῦ σ. 6; τοῦ σ. ὥρας 1; τῷ σ. νεὸν ὑπεργάζεσθαι 20 3; ἐνὶ τούτων τῶν σ. 17 5; γῆ ὑγροτέρα πρὸς τὸν σ. 20 12; τὰ ἀμφὶ σ. 18 10, 19 1

σπουδάζειν, *sedulo facere*: ἃ σὺ ἐσπούδαζες διδάσκων 9 1

σπουδαῖος, *studio dignus*: τῶν σ. πλείω ἐπιτρέπεις τῇ γυναικί 3 12

στάσιμος[2]: ὕδατι σ. 20 11

σταφυλή[2], *uva*: ὑπὸ τοῦ ἡλίου γλυκαίνεσθαι τὰς σ. 19 19

στεγάζεσθαι, *tegi*: τῶν φυτῶν ἐστεγασμένον τὸ ἄνω 19 13

στέγη, *conclave*: ἐν δεκακλίνῳ σ. συμμέτρῳ 8 13

στεγνόν, *tectum*: ὅ τι εἰσφέρωσιν εἰς τὸ σ. 7 20 21; ἡ δίαιτα τοῖς ἀνθρώποις στεγνῶν δεῖται 19 21; ἃ τῶν σ. ἔργα δεόμενά ἐστι 21; τὰ ξηρὰ τῶν σ. 9 3

στενό-πορα, τά, *angustiae*: ὅταν διὰ στενοπόρων ἴωσι 20 9

στενός: συνώσας τὸν καθαρὸν (σῖτον) ὡς εἰς στενώτατον 18 8

στέργειν: σ. τὰ βρέφη 7 24

στερεῖσθαι: ἐὰν τῶν ἔργων στερηθῶσιν 5 13

στίχος, *series*: ὀρθοὶ οἱ σ. τῶν δένδρων 4 21

στοά: ἐν τῇ τοῦ Διὸς σ. 7 1

στρατεία, *expeditio*: ὁδοιπορίας καὶ στρατείας 7 23

στράτευμα: ὅλῳ τῷ σ. 21 6; ὑπὸ πλήθους στρατευμάτων 5 13

στρατηγικός: ἔστιν ἐν οἷς τῶν σ. ἔργων 20 6

στρατηγός: στρατηγῷ συμπαρόντες 11 24; παρακελεύεσθαι δεῖ τὸν σ. τοῖς στρατιώταις 5 16; οἱ σ. 20 5 6, 21 4

στρατιά: τεταγμένη σ.)(ἄτακτος 8 4 6

στρατιώτης: τοῖς σ. 5 16, 21 7

στρεπτός, *torques*: τῶν σ. τὸ κάλλος 4 23

στρέφειν, *invertere*: τὴν γῆν σ. 16 15; στρέφοντες (τὸν σῖτον) 18 5

στρώματα 8 19; ἱμάτια καὶ σ. 10 11; τὰ πλείστου ἄξια σ. 9 3; σ. ἐν γυναικωνίτιδι, σ. ἐν ἀνδρωνίτιδι 6

σύ: σὺ μέν—σὺ δέ 2 4; σὺ νυνὶ ἐθέλεις 13; σὺ λέγεις 3 14, 12 2; λέγεις σύ 17 11; σὺ πειρῶ 6 1; σὺ δ' ἡμῖν *ibid.*; σὺ δέ μοι λέξον 11 11, 13 4; ἃ σὺ εἴρηκας 14 1; εἰς τὸ σὸν σχῆμα ὃ σὺ περιβέβλησαι 2 4; ἢ γὰρ σὺ ταῖς σαῖς χερσὶν ἐφύτευσας; 4 23; πότερα αὐτὸς σὺ ἐπαίδευσας 7 4 13; τούτων οὐ σὺ αἰτία ἀλλ' ἐγώ 8 2; καὶ σὺ οὖν εἰ μὴ δέοιο 10; μὴ γένοιο σὺ τοιοῦτος 10 4; σύ τε κἀγώ 11 1; σὺ μὲν παίζεις ἐγὼ δέ 7; σὺ δ' ἴσως ᾤου 21; σὺ οὖν πότερον ἡγεῖ; 17 5, 16 14; σὺ κἂν ἄλλον δύναιο διδάσκειν 18 9; οὐ γὰρ σὺ ἐπίστασαι 19 2; καὶ σύ που οἶσθα 17 7; τοῦτο σύ με δίδασκε 9, 15 13; ἀκούσας σὺ ἄπει 20 24; σύ με ἐξώργισας 17 15; ὧν σὺ κελεύεις . . βούλει 12 16; ἀποκρίνομαί σοι, ὡς σὺ φής, ἅπερ σὺ γιγνώσκεις 19 14, 2 8; ὁρῶ σε οἰόμενον πλουτεῖν . . οἰκτίρω σε μή τι πάθῃς 2 7; σε τιμωρήσονται 6; καὶ σὲ οἶμαι, εἴ σοι ὁ θεὸς μὴ ἐναντιοῖτο, ἂν . . γενέσθαι 18; ἐγώ σε ἄξω καὶ ἐπὶ τούτους σὺ δὲ καταμαθήσει 3 6; τί σε δεῖ ἐπιδεικνύναι; 4 1; ᾤμην ἔγωγε σὲ εἰδέναι ὅτι 5 19; ἐγώ σε ἔλαβον καὶ οἱ σοὶ γονεῖς ἔδοσάν σε ἐμοί 7 10, 16; δεήσει σὲ ἔνδον μένειν 35; πρὸς σὲ τείνοι 39; ὃ σε αἰτῶν τυγχάνω 8 2; εἰ πειρῴμην σὲ ἐξαπατᾶν 10 3; μή σε κατακωλύω 12; ἀγαθόν τί σε βούλονται πράττειν 7; οὐδὲν ὅ τι ἄν σε ἀποκρύψαιτο 15 11; ἐρωτῶ σέ 17 8, 19 16; οὐ γὰρ ἂν ἔγωγέ σε δυναίμην ἀσπάσασθαι 10 4; ὑγιαίνοντά σε ὁρῶμεν 11 20; οἶμαι λεληθέναι πολλά σε αὐτόν 15 10; σὲ ὑπομιμνήσκειν 16 8; οἱ σοὶ φίλοι πολὺ ἀρκοῦντα σοῦ μᾶλλον ἔχοντες ἢ σὺ τῇ σῇ, ὅμως ὡς παρὰ σοῦ ὠφελησόμενοι ἀποβλέπουσι 2 8; σοῦ τὸν οἶκον 13;

οὐκ ἂν μίλτου ἁπτοίμην ἥδιον ἢ σοῦ 10 6, 16 14; ἐγὼ ὑπὸ σοῦ ἀναπέπεισμαι 21 1; τὰ λεγόμενα ὑπὸ σοῦ 2 1; τοιαύτη σοῦ ἡ ἕξις τοῦ σώματος 7 2; βουλομένου μαθεῖν σου 2 15; ἡδέως ἀκούειν σου 6 11 12, 7 4 9; βουλευόμενοι ὑπὲρ σοῦ 11; ἀντὶ σοῦ παρών 12 5; οὐδ' εἰ τρὶς προσγένοιτό σοι, οὐδ' ὣς ἂν ἱκανὰ δοκεῖ εἶναί σοι 2 4, 7 6; προσήκει σοι 2 5, 7 37; τὴν πόλιν σοὶ προστάττουσαν . . προστάξουσι 2 6; ἐξηγήσομαί σοι 14; σοὶ ἐπιδεικνύναι 3 14, 10 35; σοὶ συνέθου 7 8; ὥσπερ ἐξόν σοι 2 7; ὥρα σοι προστατεύειν ἐμοῦ 9; γελοῖός σοι φαίνομαι εἶναι 3 7; οἶμαι δέ σοι . . ἔχειν ἂν ἐπιδεῖξαί σοι 16; τοῦ καταμετρήσαντός σοι ἕκαστα τούτων 4 21; ἣν σοι διηγήσωμαι 6 12, 10 1; λέξω τοίνυν σοι 6 13, 20 2; ὅταν σοι διαλέγωνται 7 3; τί ἂν ἐγώ σοι δυναίμην συμπρᾶξαι; 14; ἐν σοὶ πάντα ἐστὶν *ibid.*; σοὶ ἐπιστατητέον 35; ὥσπερ νῦν σοι λέγω 10 13, 19 17, 20 29; σοὶ χάριν ἂν εἰδότας 2 15; σοὶ δείξω 16, 7 41; ἐδόκει σοί πως τι ὑπακούειν ὧν σὺ ἐσπούδαζες διδάσκων 9 1; πολλήν σοι χάριν εἰδῶ 11 1; σοὶ καὶ τοῖς σοῖς 12 5; οἱ ἀπολαύοντες τῶν σῶν ἀγαθῶν εὖνοί σοι γίγνονται 7; ἀποτετελεσμένος σοι ἔσται ἐπίτροπος 13 3; τὸ βούλεσθαί σοι εἶναι τἀγαθὰ . . ἥδηταί σοι . . ἀποδεικνύων ὥσπερ σὺ σαυτῷ 15 1; τοῦτο ἐπιδεῖξαί σοι 16 1; ἐπισταμένῳ σοι φράσω 8; σοὶ δοκεῖ 11; οὐ δοκῶ σοί; 11 22; εἰκότως σοι δοκοῦμεν 17 15; συνομολογῶ σοι ἐγώ 21 2; δι' ὅλης τῆς ἅλω οἴσεταί σοι τὰ ἄχυρα 18 6

συγ-γίγνεσθαι, *convenire*: συνεγενόμην ποτὲ ἀνδρὶ 6 12; αὐτῶν τινι συγγενέσθαι 14; τούτῳ πειραθῆναι συγγενέσθαι 17

σύγε 7 39, 17 6 10, 19 12

σύγ-κεισθαι (as pf. pass. of συντιθέναι): εἰ δυστραπέλως τι σύγκειται 8 15; χορὸς ἐξ ἀνθρώπων συγκείμενός ἐστιν 3

συ-ζευγνύναι, *copulare* (*legitimo matrimonio*): νόμος . . συζευγνὺς ἄνδρα καὶ γυναῖκα qui in eodem capite ζεῦγος nominantur 7 30. PASS. οἰκέται πονηροὶ συζυγέντες 9 5

συκάζειν [2], *ficus decerpere*: τὰ σῦκα συκάζουσι 19 19

συκῆ [2], *ficus arbor*: συκῆν φυτεύειν 19 12

σῦκον, *ficus fructus*: σῦκα 19 19, 20 4

συκο-φαντεῖσθαι: ὑπὸ πολλῶν συκοφαντοῦμαι 11 21

συλ-λαμβάνειν, *adiuvare*: τάδε συλλαμβάνω αὐτοῖς ut fiant ἐπίτροποι 13 10

συλ-λήβδην [2] 19 14

σύλ-λογος, *conventus*: ἔνθα δὴ ὁ σ. καλεῖται 4 6

συμ-βαίνειν, *contingere*: ἤν τι τῶν αἰσχρῶν συμβαίνῃ 21 5; εἴ τι συμβαίνει γίγνεσθαι 8 5

συμ-βάλλεσθαι (MED.), *conferre*: οὗτος τὰ πλείονος ἄξια συμβάλλεται 7 13; πότερος ἀριθμῷ πλείω συμβέβληται *ibid.*

συμ-βουλεύειν: ἡμῖν ποίαις (τέχναις) συμβουλεύεις χρῆσθαι; 4 4; συνεβούλευον αὐτῇ μὴ δουλικῶς ἀεὶ καθῆσθαι 10 10; εἴ μοι συμβουλεύοις ὅ τι ἂν ποιῶν αὔξοιμι τὸν οἶκον 2 1; συμβούλευε ὅ τι ἔχεις ἀγαθὸν *ibid.*; εἴ τι ἔχοιμι συμβουλεῦσαι 10 9

συμ-μάχεσθαι: ζῶντι συνεμάχοντο Cyro 4 19

σύμ-μαχος: ἔρημον συμμάχων εἶναι 2 5; σ. ὅτι βελτίστων

τυγχάνειν 7 12; τὰ παρὰ τῶν σ. δῶρα 4 20

σύμ-μετρος: στέγη σ. 8 13

συμ-παιδεύειν [2]: συμπαιδεύει εἰς τὸ ἐπαρκεῖν ἀλλήλοις ἡ γεωργία 5 13

συμ-παρα-τρέφειν [2]: ἡ γῆ κυσὶ θηρία συμπαρατρέφουσα 5 5

συμ-παρ-εἶναι: στρατηγῷ συμπαρόντες 11 24

συμ-παρ-έχειν: κυνὲς . . τῇ ἐρημίᾳ τὴν ἀσφάλειαν συμπαρέχουσαι 5 6

συμ-παρ-ομαρτεῖν: ὀσμαὶ ἡδεῖαι συμπαρομαρτοῖεν αὐτοῖς περιπατοῦσι 4 21

συμ-παρ-οξύνειν [2 7]: σ. (ἡ γεωργία) εἰς τὸ ἀλκίμους εἶναι 6 10

σύμ-πας: κτῆσις ἡ σ. 6 4; σ. τὴν οἰκίαν 9 4; ἕνα ἕκαστον καὶ σύμπαντας 21 5

συμ-περι-άγειν: ὅπλα συμπεριάγει (ναῦς) 8 12

συμ-πληθύνειν [3]: τὴν κόπρον συμπληθύνειν 18 2

συμ-πράττειν: τί ἂν ἐγώ σοι δυναίμην συμπρᾶξαι; 7 14

συμ-φέρειν, *conducere*: ὅ τι συμφέρει τοῖς κάμνουσιν 15 9.—Impers. ὅταν ἀληθῆ λέγειν συμφέρῃ 11 25; συμφέρει αὐτοῖς φίλους εἶναι 23; ἐπειδὰν γνῷ τις naturam soli, οὐκέτι συμφέρει θεομαχεῖν np. ut serat sementem cuius solum non sit patiens 16 3, 13 9.—*congruere*: χώραν ἑκάστας εὑρεῖν θεῖναι ὡς ἑκάστοις συμφέρει 8 18

συμ-φέρον, *utile* 13 2

σύμ-φορος, *commodus*: οὐδ' αὐτῷ σ. ταῦτα ποιεῖ 13 12; ἀγγεῖα συμφορώτατα τοῖς μέλλουσιν ἐν αὐτοῖς ἔσεσθαι 9 2

σύν, 1 'with,' 'including' 2 3.—sub duce: ἀποικίζει αὐτοὺς σ. τῶν ἐπιγόνων τινὶ ἡγεμόνι 7 34. 2 with collateral notion of aid, instrumentality: σ. τοῖς θεοῖς, *auxilio divino* 6 1, 10 10; but 'thank God' 11 20; σ. ἀνθρώποις 5 14. 3 to give prominence to some accessory circumstance, *instructus*, 'furnished with': σ. ὅπλοις 1 23, 5 7; σ. τοῖς ὅπλοις . . τοῖς γεωργικοῖς ὀργάνοις 13; σ. ἵππῳ 5

συν-άγειν, *convocare*: πάντας ἅμα συνάγων 4 6

συν-απο-δοκιμάζειν [2 3]: συναπεδοκιμάζομεν ταῖς πόλεσι 6 5

συν-απο-θνῄσκειν, *commori*: ἀποθανόντι συναπέθανον 4 19

συν-άπτεσθαι: ἡ προβατευτικὴ τέχνη συνῆπται τῇ γεωργίᾳ np. dum pabula terrae praebet 5 3

συν-αύξειν: σ. τοὺς οἴκους 3 10; συναύξοιμι τὸν οἶκον 7 16, 9 12

συν-ειδέναι: σε σύνοιδα . . ἀνιστάμενον 3 7

συν-εἶναι, *versari cum aliquo*: εἴ σοι συνείην coniunx ἐξαπατῶν σε 10 5; τοὺς ἔξω)(coniugi συνόντας ἀεὶ 8.—*versari in aliqua re*: τοὺς τῇ γεωργίᾳ συνόντας 15 12

συν-εκ-πέμπειν, *simul emittere*: mulier debet οἷς ἂν ἔξω ᾖ τὸ ἔργον, τούτους συνεκπέμπειν sc. in agrum 7 35

συν-εξ-ορμᾶν: ὕλη ὑπὸ τῶν ὑδάτων συνεξορμᾷ τῷ σίτῳ 17 12; ὕλη συνεξορμῶσα τῷ σίτῳ 14

συν-επ-αινεῖν: ἃ ὁ νόμος συνεπαινεῖ 7 16 30. In legal language it means 'to concur in an act' *e.g.* on the part of the heirs or claimants of the vendor: see *Inscr. Jurid.* 66, 19; 70, 39; 76, 62 etc.

συν-επ-αίρειν: θήραις ἐπιφιλοπονεῖσθαι συνεπαίρει ἡ γῆ 5 5

συν - επι - μελεῖσθαι, *simul curare*: γεωργίας τι σ. 4 5: εἴ τι συνεπιμελεῖται *ibid.*; φίλων τε καὶ πόλεως σ. 6 9. 4 3

συν - εργός, *operis socius*: γυναιξὶν οὕτω χρωμένους ὥστε συνεργοὺς ἔχειν αὐτάς 3 10

συν - ἔρχεσθαι, *matrimonio iungi*: συνεληλύθαμεν ὡς τῶν σωμάτων κοινωνήσοντες 10 4

συν - εσκευασμένως[3], *simul, confertim*: *v.l.* 11 19

συν - εὔχεσθαι[2]: (σοὶ) συνηύχετο ταὐτὰ ταῦτα 7 8

συν-έχεσθαι: ἀμηχανίαις συνέχονται 1 21

συν - εχής: προθύμους καὶ σ. 21 9

συν-θεᾶσθαι cum amico 3 7

συν-θύειν[2]: σοι συνέθυε 7 8

συν-ιστάναι, 'to introduce': συστήσω σοι Ἀσπασίαν 3 14

συν - οικεῖσθαι: χώραν συνοικουμένην)(ὀλιγάνθρωπον 4 8

συν-ομολογεῖν 1 13; τοῦτο συνομολογῶ σοι πολὺ διαφέρειν γνώμῃ τοὺς ἑτέρους τῶν ἑτέρων 21 2; συνομολογεῖς 17 11; τὰ λοιπὰ διεξιέναι συνομολογοῦντες 6 2 3

συν-ουσία, *consuetudo*: ἐγκρατεστάτη ἀνδρῶν συνουσίας 11 11

συν-τείνεσθαι, *intendi*: γνώμῃ συντεταμένῃ 2 18

συν-τεταμένως, *enixe*: τοῖς σ. γεωργοῦσιν 20 22

συν-τιθέναι, *componere*: ἱμάτια καὶ στρώματα ἀνασεῖσαι καὶ συνθεῖναι suo loco 10 11.—*iungere*: τὸ ζεῦγος τοῦτο (coniuges) συντεθεικέναι 7 18. MED. *constituere cum aliquo*: ξένους τινὰς συνεθέμην ἀναμένειν 7 2; συνέθου τοῖς ξένοις 12 2

συν-τόμως: ὡς σ. εἰπεῖν 12 10. Cp. Isocr. *or.* 7, 26, Plat. *Timae.* 25 D, and without ὡς Alex. *Phaedr.* (Meineke *FCG* III p. 495)

συν-τρέφειν: τὸν ἵππον σ. 5 5

συν-τρίβειν, *imminuere*: τὰ συντρίβοντα τοὺς οἴκους 20 21

συν - ωθεῖν[3], *concervare*: συνώσας τὸν καθαρὸν (σῖτον) ὡς εἰς στενώτατον 18 8

συν-ωφελεῖν: σ. τὴν γῆν 18 2; ὅ τι δύνασαι συνωφέλει εἰς ταῦτα διδάσκων 4 1; μηδέν με συνωφελῆσαι εἰς τὸ ὑποφέρειν 2 14

σῦς, *sus*: σὺν ἀσθενεῖ 17 10

συ - σκευάζεσθαι: συνεσκευασμένοις παρασκευάσμασι 11 19 ubi libri συνεσκευασμένως

συσ-σιτία[2]: ναῦς πάντα σκεύη . . τῇ σ. ἑκάστῃ κομίζει 8 12

σφεῖς: ταῦτα ἃ βούλονται εἶναί σφισι τὰ ἀγαθά 12 8

σφενδονήτης, *funditor*: τοξότας καὶ σ. 4 5, 8 6

σφόδρα: ἐρυθριάσασαν σ. 8 1; ναὶ μὰ Δία καὶ σ. γε 3 4

σφοδρός, *validus*: ἡ γεωργία σ. τὸ σῶμα παρέχει 5 5

σφοδρῶς, *acriter*: καὶ πάνυ σ. ἔχουσι πρὸς τὸ ἐργάζεσθαι 1 12; πορεύεσθαι σ. 5 4; σ. καὶ ἀνδρικῶς παιδευόμενοι 13

σχεδόν: σχεδόν τι 4 11, 5 17

σχῆμα: τὸ σὸν σ. ὃ σὺ περιβέβλησαι 2 4

σχολάζειν, *desidere* 7 1: ἢ πράττοντά τι ἢ οὐ πάνυ σχολάζοντα *ibid.*

σχολή: ἐν τῇ σ. 8 15

σῴζειν:—1 of Persons, *salvum praestare*)(ἀπολλύναι: ἐὰν πάνυ καλῶς ὑπηρετοῦντας σῴζῃ, πολλὴ χάρις 8 16. PASS. *salvum evadere*)(ἀπολέσθαι: ἐκ πολέμου καλῶς σ. 11 11. 2 of Things, *conservare*, 'to keep safe': δεῖ τοῦ σώσοντος

(*τὰ εἰσενεχθέντα*) 7 21 33 40; *ἃ ἂν ἑκάστη* (*τῶν μελιττῶν*) *εἰσφέρῃ* (*εἰς τὸ σμῆνος*), *σῴζει* 7 33.—*integrum servare*, 'to keep unchanged': *σῴζουσι τὴν τάξιν* 8 17. PASS. *δοκεῖ ἡ ῥώμη κάλλιον σ.* 11 12; *σῳζομένων*)(*φθειρομένων* 9 17

Σωκράτης: *Σωκράτους* 8 14

σῶμα, *corpus*: *ἡ ἕξις τοῦ σ.* 7 2; *τοῦ σ. κοινωνός* 10 5; *ῥώμης σώματος* 11 8 11; *εἰ κάκιον ἔχοι τὸ σ. καὶ τὴν ψυχήν* 1 13; *σ. ἧττον δυνατὸν πρὸς ταῦτα* 7 23; *τὸ σ. παρέχειν* (coniux coniugi) *ὑγιαῖνόν τε καὶ ἐρρωμένον* 10 5; *σ. καθαρὸν ἥδιστον εἶναι* 7; *τῶν σ. θηλυνομένων* 4 2; *τῶν σ. κοινωνήσοντες ἀλλήλοις* 10 4; *σωμάτων ἄσκησις* 5 1; voluptates *αἰκιζόμεναι τὰ σ. καὶ τὰς ψυχάς* 1 23; *καταλυμαίνονται τὰ σ.* 4 2; *τὰ σ. καταλυμαίνεσθαι* 6 5; *τὰ σ. κάλλιστα καὶ εὐρωστότατα παρέχεσθαι* 9

σῶς, **σῶν**, *integer, salvus*: *μηδὲ εἰδότας* (*τὰ ἔπιπλα*) *εἰ σᾶ ἐστιν* 3 2; *τά τε σᾶ ὄντα καὶ τὰ μή* 8 19; *ταῦτα σᾶ παρέχειν* 9 9

σωτηρία: *ἐν πολέμῳ καλῆς σ.* (*τυγχάνειν*) 11 8

σω-φρονεῖν, *modeste se gerere* de muliere 7 14

σω-φρονίζειν, *castigare*: *πολέμιοι πολλοὺς βελτίους ἠνάγκασαν εἶναι σωφρονίσαντες* 1 23

σω-φροσύνη: *τοῖς ἀληθινῶς σωφροσύνῃ τετελεσμένοις* 21 12

σώ-φρων: *ῥᾷον τὸ ἐπιμελεῖσθαι τῇ σ. τῶν ἑαυτῆς τέκνων ἢ ἀμελεῖν* 9 19; *οἱ σ.* 5 20; *σωφρόνων* 7 15.—servos *σώφρονας καὶ ὠφελίμους τῷ οἴκῳ*)(*πονηρούς* 7 41

Τἀγαθά crasis of *τὰ ἀγαθά* 5 4

ταλασία, *lanificium*: *ἀνεπιστήμονα ταλασίας* 7 41

ταλάσιος[3]: *ἔργα τ.* 7 6

ταλασιουργικός: *τ. ὀργάνων* 9 7; *σκεύεσιν τ.* 9

ταμία, *proma*: *τῇ τ.* 9 10, 10 10; *παραστῆναι ἀπομετρούσῃ τῇ τ.* 9 12; *τὴν τ.* 11

ταμιεία[2]: *ἀνεπιστήμονα ταμιείας* 7 41

ταμίευμα[27], *dispensatio*: *τῶν τῆς γυναικὸς τ.* 3 15

τἂν crasis of *τοι ἄν* 1 4

Τάνταλος, *ὁ* 21 12

τάξις, **1** *ordo*: *ὅπως διαμένῃ ἑκάστῳ ἡ τ.* 9 14; *ἐν τάξει* (*ordine servato*) 8 6 7 8; nautae *σῴζουσι τὴν τάξιν* 17. **2** *dispositio*: *ἔστιν οὐδὲν οὕτως εὔχρηστον ὡς τ.* rerum dispositarum 8 3; *περὶ τάξεως σκευῶν* 23; *σκευῶν τάξιν* 11. **3** *i. q. τάγμα, turma*: *ἱππέας κατὰ τάξεις ἐλαύνοντας* 8 6

ταραχή in choro est cum *ποιοῦσιν ὅ τι ἂν τύχῃ ἕκαστος* 8 3

τάραχος[7] *i. q. ταραχή*: *τοῦ τ. τούτου* 8 10

ταραχ-ώδης: *στρατιὰ ἄτακτος οὖσα ταραχωδέστατον* 8 4

τάττειν, **1** *ordine ponere*: PASS. *Σωκράτους ὁπόσα γράμματα καὶ ὅπου ἕκαστον τέτακται* 8 14; *τετάχθαι* 18.—*instruere aciem*: PASS. *τεταγμένος* 4 19; *τεταγμένα* 8 3; *τεταγμένη στρατιά* 8 5; *τεταγμένους πορεύεσθαι* 20 7. **2** *collocari in acie*: *ἐπὶ τῷ εὐωνύμῳ κέρατι τεταγμένος* 4 5. **3** *οἱ πράττοντες ἐφ' ὅπερ τεταγμένοι εἰσί* 20 19. **4** *statuere*, 'to order,' 'prescribe': *τέταχε* (*v.* Cob. *NL* 599) *τῷ ἄρχοντι ἑκάστῳ εἰς ὁπόσους δεῖ διδόναι τροφήν* 4 5; *οὐ τάξας ὅπου χρὴ ἕκαστα κεῖσθαι* 8 2.

—pf. pass. part.: *τὸν ἀριθμὸν τὸν τ.* 4 7; *ἐν χώρᾳ τ.* 8 22; *τὸ μὴ εἶναι τεταγμένον ὅπου ἕκαστον δεῖ ἀναμένειν* 23. Comp. *δια-*, *ἐπι-*, *προσ-*

ταὐτά crasis of *τὰ αὐτά*, *eadem*: v. s. *αὐτός*

ταύτῃ, *hoc nomine*: 18 10, 21 4

τάφρος, *fossa*: *οὔτε τ. οὔτε ὀχετοὺς ἀπεχόμενος* 11 17; *τὸ ὕδωρ ἐξάγεται τάφροις* 20 12

τάχεως: *ὡς τ. ὑφαίνηται* 7 34

τάχος: *διήνεγκαν ἀλλήλων τῷ τ.* 20 18

ταχύ, *celeriter*: *τ. πλεῖ* 8 8; *τ. ἐγχειρεῖ* 10; *τ. χρῆσθαι* 13; *τ. ἐπείθετο* 10 1.—*θᾶττον*, *ocius*: *θ. καὶ ῥᾷον πράττοντας* 2 18; *θ. χωρεῖν* 19 8.—*τάχιστα*, *celerrime* 12 20; *ὡς τάχιστα* 9 1, 12 20, 18 5, 19 8

ταχύς: *ταχὺ ἂν καὶ ἰσχυρὸν τὸ φυτὸν ἡγοῦμαι βλαστάνειν* 19 10

τε—τε, *que—et*, 'both—and' 10 3.—a single *τε* without *καί* is rare in prose: *καθαρωτέρα οὖσα πρεπόντως τε μᾶλλον ἠμφιεσμένη* 10 12.—to connect a new sentence 20 9.—irregularly placed 3 4 9. **ἄν τε—ἄν τε**, *sive—sive* 21 9, 17 5, 11 16. **οὔτε—τε**, *neque—et*, 'not only not—but' 6 5, 21 14. **τε—καί** connect two notions more intimately than *καί—καί* so as to form one whole, especially when they succeed each other immediately. The second notion is generally the more important. See exx. under *καί*

τείνειν, *pertinere*: *πρὸς σὲ τείνοι τὰ τοῦ ἡγεμόνος ἔργα* 7 39. The intransitive use of *τείνειν* and its compounds is frequent in reference to geographical position. Comp. *ἐν-*, *προ-*, *συν-*

τεῖχος: *τὰ τ. διαφυλάττειν* 6 6

τεκμήριον, *signum*: *μέγα τ. ἄρχοντος ἀρετῆς* 4 19; *τ. σαφέστατον τούτου* 6 6.—*documentum*: *ὅτι ὀρθῶς τούτων ἐπιμελῇ, ἱκανὰ τ. παρέχει* 11 20; *Κῦρος ἄριστος ἄρχων . . καὶ τούτου τ. πολλὰ παρέσχηται* 4 18

τέκνον: Pl., *liberi*: *τίς (τέχνη) τέκνοις ποθεινοτέρα (τῆς γεωργίας)*; 5 10; *κοινωνὸν οἴκου τε καὶ τ.* 7 11; *νεογνῶν τ.* 21 24

τεκνο-ποιεῖσθαι: *ζεῦγος μετ' ἀλλήλων τεκνοποιούμενον* 7 19; *ἵνα μὴ τεκνοποιῶνται οἱ οἰκέται* 9 5

τεκτονικός, *artis fabrilis peritus* 12 3. **τεκτονική**, *ἡ (τέχνη)*, *ars tignaria*: *ἡ τ.* 1 1; *ὁ τεκτονικὴν ἐπιστάμενος* 3

τέκτων, *faber*: *ὅταν τέκτονος δεηθῇς* 12 3; *ἀγαθοὺς τ.* 6 13

τελεῖν, 1 *perficere*. PASS. *τὰ ἔργα μὴ τ. λυσιτελούντως πρὸς τὴν δαπάνην* 20 21; *τῶν καλῶς τελουμένων* 12 19. 2 *impendere*: *τ. ὅσα δεῖ* 1 4; *μεγάλα τ.* 2 6; *τ. (ταῦτα) εἰς τὰς αὐτῶν ἐπιθυμίας* 1 22. 3 *initiare*: PASS. *τοῖς ἀληθινῶς σωφροσύνῃ τετελεσμένοις* 21 12. Comp. *ἀπο-*, *δια-*, *ἐπι-*

τελέως: *τ. διακούσας* 11 1; *διηγοῦ τ. τὰ σὰ ἔργα* 6

τέλμα[2]: *τέλματα* 20 11

τέλος, *finis*: *διὰ τέλους*, *perpetuo* 17 10; *πρὸς τὸ τέλος anni* 9 8; *ἐς τέλος*, *tandem* 17 10

τέμνειν, *resecare*: *τ. τὸν σῖτον* 18 1; *παρὰ γῆν ἂν τέμνοις*; *κάτωθεν ἂν τέμνοιμι* 2

τεταγμένως 8 3 6; *ὁ θεὸς οὐ τ. τὸ ἔτος ἄγει* 17 4

τετραίνεσθαι[2]: *εἰς τὸν τετρημένον πίθον ἀντλεῖν* 7 40

τέχνη, *ars* 5 8; ποικίλη τ. 17 7; φιλάνθρωπος καὶ πραεῖα τ. 19 17; ἡ γεωργικὴ τ. 18 10; ἡ προβατευτικὴ τ. 5 3; τὰ ἐπικαιριώτατα ἧς ἕκαστος ἔχει τ. 15 11; τούτων τῶν τ. sc. ἰατρικῆς, χαλκευτικῆς, τεκτονικῆς, ὅ τι ἔργον ἑκάστης 1 2; τέχνην χρηματοποιόν 20 15; τὴν πολεμικὴν τ. 4 4; τὴν τ. αὐτὴν τῆς γεωργίας 15 3, 19 16; τὴν γεωργικὴν τ. 21 1; εὖ φερομένης γεωργίας ἔρρωνται αἱ ἄλλαι τ. 5 17; ἀποσβέννυνται αἱ ἄλλαι τ. *ibid.*; τ. αἱ βαναυσικαὶ καλούμεναι 4 2 3; πασῶν τῶν τ. (ἐπιστημῶν) ἐργάτας 1; τὴν γεωργίαν τῶν ἄλλων τ. μητέρα καὶ τροφὸν 5 17; τὰς βαναυσικὰς καλουμένας τ. 6 5; βαναυσικὰς τ. ἐργάζεσθαι 4 3; τὰς ἄλλας τ. 15 10, 18 9

τεχνίτης, *opifex*: οἱ μὲν ἄλλοι τ.)(τῶν δὲ γεωργῶν 15 11; τοὺς γεωργοὺς καὶ τοὺς τ. 6 6; τοὺς τ.)(τοὺς ἀμφὶ γῆν ἔχοντας 7

τηνικαῦτα 16 12

τιθασεύεσθαι, *mansuefieri*: ἐπεὶ . . ἐτετιθάσευτο ὥστε διαλέγεσθαι 7 10

τιθέναι: — **A** **1** *ponere, reponere*: ὅπου δεῖ τ. 8 2, 9 9; ἐν ταύτῃ (τῇ χώρᾳ) θέντες 10 13; χώραν ἑκάστοις εὑρεῖν ἐν οἰκίᾳ θεῖναι 8 18. **2** *plantare*: ὁπηνίκα δεῖ τ. ἐν τῇ γῇ τὰ φυτά 19 7; τὸ κλῆμα ὀρθὸν τιθεὶς . . ἢ καὶ πλάγιόν τι θείης ἄν; 9. **3** 'to lay down laws' (of a supreme legislator): δοκοῦσι θεῖναι πολλοὺς τῶν νόμων 14 4. **B** 'to put in a certain state,' hence 'to assume': c. infin. θῶμεν τοῦ σίτου κατακρυφθῆναί τινα ὑπ' αὐτῶν (*scil.* τῶν ὑδάτων) 17 12. —'to regard as' (an Ionism): τιμιωτέρους τιθέντες (*pluris aestimantes*) τοὺς δικαίους τῶν ἀδίκων 9 13. Comp. δια-, ἐν-, ἐπι-, κατα-, προσ-, συν-, ὑπο-

τιμᾶν, **1** *colere*: θεοὺς μεγαλείως τ. 11 9; τιμῶν ὡς καλούς τε κἀγαθοὺς 14 9. **2** *praemio ornare* 9 15, 12 16; τὸν κρείττω τοῖς βελτίοσι τ. 18 10; μέγιστα τιμῆσαι τὸν πρόθυμον 21 10. PASS. ἀδίκως τιμᾶται 11 25.—*aestimari*: ὅπου ἂν ἀκούσωσι τιμᾶσθαι μάλιστα τὸν σῖτον 20 28. Comp. ἀντι-, ἐπι-, προ-

τιμή, 'honour': τυγχάνειν τιμῆς 11 8; ἐπαίνου καὶ τ. ἕνεκα 14 10; τούτους ταῖς τ. αὔξει 4 7. —'worth,' 'value': τῆς ἀρχαίας τ. 20 24

τίμιος, *honoratus*: τιμιωτέρα 7 42; τιμιωτέρους 9 13

τιμωρεῖσθαι, *punire*: τιμωρήσονταί σε 2 6

τιμωρία, *poena*: τ. χαλεπωτέραν 12 14

τις, τινός, indef. pron. used as subst.: εἴ τι ἄλλο τοιοῦτον 9 9; ἀπολογούμεθα ὑπέρ του, εἴ τις ἀδίκως αἰτίαν ἔχει 11 24; ὅταν τῳ ταχὺ δέῃ χρῆσθαι 8 13; ὅ τι ἄν τῳ διδῶ 9 10; αὐτῶν τινι συγγενέσθαι 6 14; εἴ τινα δεόμενος ἰδεῖν τυγχάνοιμι 11 14; ὅταν πράττῃς τι τοιοῦτον 7 2; ἄλλοι τινες 9 12.—sometimes τις is omitted, as where the infinitive is predicated generally and αὐτός is used referring to the implied subject 1 4; ἣν ἐπίστηται (*sc.* τις) 12; τὸ ἐπιμελῆ ποιῆσαι *sc.* τινα 12 10.—as adj. τινὰς ῥίζας 17 12; ξένους τ. 7 2.—with part. gen.: τοῦ σίτου τινα 17 12; ἤδη τινὰ αὐτῶν εἶδες βαθύτερον; 19 3; τῶν εἰσενεχθέντων τι 8 1; λέγειν τι τῶν οἰκονομικῶν 3 3; ἔχειν τι ἤθους

βασιλικοῦ 21 10 ; *τι αὐτῶν* 19 14 ; *τι τῶν ὄντων* 10 3 ; *τῶν ἡδέων τι* 13 7 ; *τινὰς τῶν ἐπιτηδείων* 11 23 : *τούτων τινας* 20 14.—as an adj. with adverbial force to limit by intensifying or softening the effect of a word, like Lat. *quidam* : *ταραχή τις* 8 3 ; *ὅμοιόν τι*, *fere simile* 9 : *γελοῖα τις* 7 39.—with numerals and adjectives implying number, size etc. : *ἕν τι πλουτηρὸν ἔργον* 2 10 ; *ἕν τι τῶν οἰκονομικῶν ἔργων* 3 1 ; *ἕν γέ τι φιλοτιμούμενος* 4 24.—with pronominals : *διὰ τοιαύτας τινὰς προνοίας* 7 38.—*τι* as a quantitative acc. with verbs 'in some degree,' 'at all' : *εἴ τι συνεπιμελεῖται* 4 5 ; *παρορμᾷ τι* 5 7 ; *συνεπαίνει τι* 5, 7 31, 9 1 ; *συμπαροξύνειν τι* 6 10 ; *οὐδ' ὅπως τι οὖν ἀξιῶ* 13 12 ; *μηδέν τι ἀθυμήσῃς* 8 2 ; *εἴ τι καὶ προσδεηθείην* 2 8 ; *ἤν τι δεώμεθα* 11 18.—with adj. or other adv. : *πλάγιόν τι* 19 9 ; *σχεδόν τι* 5 17 ; *μᾶλλόν τι* 6 1 ; *οὐδέν τι μᾶλλον* 3 8 10, 15 7 8

τίc interrog. pron. *quis? quid?* *τίς ἡ ἐμὴ δύναμις ;* 7 14 ; *τίς φίλος ;* 8 6 ; *ὑπὸ τοῦ (ἐκριθης) ;* 11 25. **τί**, *quid?* 2 12, 3 6, 7 2 3 4 10, 13 2 ; *τίνος ἕνεκα ;* 17 12 ; *τίνι τοῦτο (sc. ἴσασι) ;* 18 5 ; *τί ἐπισταμένην αὐτὴν παρέλαβον ;* 7 5 3 9 14, 2 15 ; *τί ὁρᾷς ὅ τι ποιοῦσα ;* 7 16 ; *τί ἂν ἄλλο εἰδείη ;* 18 4 ; *διὰ τί ἄλλο* 8 8 ; *τί αὐτῶν οὐ γιγνώσκεις ;* 19 14 ; *τί καὶ δεῖ ἄλλο ἐπίστασθαι ;* 12 4 ; *τί λέγεις ;* 4 23 ; *τί τοῦτο λέγεις* 7 8. **2 as predicate** : *καὶ τί δὴ ταῦτ' ἐστιν ;* 7 17 ; *οἶκος τί δοκεῖ ἡμῖν εἶναι ;* 1 5 ; *ἐκεῖνο ἡμῖν τί φαίνεται ;* 16 ; *καὶ τίνες δὴ οὗτοί εἰσι ;* 1 18 ; *τί τοῦτο λέγεις ;* 17 8. **τί γάρ** ; 17 7 ; *τί = διὰ τί*, *cur* : *τί κάθησαι ;* 7 1, 4 1. **τί δέ** ; *quid vero? iam vero*, 'then again' in passing on to a new point : 7 10, 12 15, 17 7 13, 19 3 6. **τί γὰρ οὔ** ; *quidni vero?* affirmantis 17 12 ; *τί δ' οὐ μέλλω (sc. εἰδέναι) ;* 18 1 ; *τί δ' οὐ μέλλει (sc. ὑποβάλλεσθαι) ;* 19 9 : *τί δ' οὐκ οἶδα ;* 18 4.—*τί δέ, εἰ μή γε*, *quid aliud nisi?* 'what else but?' 9 1 2 18, 10 9.—*καὶ τί δή ;* 9 1 ; *τί οὖν ;* 18, 12 13.—*τί εἰ ; quid si?* 'what if?' 6 2 ; *τί ἦν* 3 4 ; *τί δ' ἦν ;* 2 ; *τί γὰρ ἦν ;* 17 14 ; *τί οὖν ἦν ;* 3 1 4, 6 12

II τίc for *ὅστις* in indirect questions : the verb sometimes in the indic. as if the question were direct : *τί πρῶτον διδάσκειν ἤρχου αὐτήν, διηγοῦ μοι* 7 9 ; *ἆρα κατενόησας τίνος ἕνεκα ἔλαβον ;* 10 ; *βουλευόμενος τίν' ἂν κοινωνὸν λάβοιμεν* 11 : *ἠρόμην τί πράττοι* 8 15 ; *ἐννοῶ τί ποτε οὐκ ἔφην* 19 14

τλήμων [6] : *τλήμονες* 7 40

τοι 1 intensive particle post-positive and enclitic, used to express restricted affirmation, *utique, profecto* : *νῦν τοι* 3 1 ; *ἔμοιγέ τοι δοκοῦσιν* 12 13.—in general sentiments or statements 8 8. **2** in combination with other particles : **ἀλλά τοι** 4 21, 7 15, 12 2 5, 20 26, 21 2. **γάρ—τοι** 7 2 18, 13 5. **γέ τοι** 12 13. **δέ τοι** 7 40, 8 8. **νῦν τοι** 3 1. **ὅτι τοι** 1 7. **μέντἂν** 1 6, 11 4

τοίνυν, *igitur*, 'therefore,' 'well then,' 'accordingly,' at the beginning of a speech, referring to something present to the mind of the speaker

and hearer: *ἐγὼ τ.* 2 16, 11 14; *νὴ Δί' ἀνάγκη τ.* 4 14 20 22, 6 13, 10 2 7; *ταῦτα τ. ἐγὼ ποιῶν* 11 21, 17 6, 18 5 9, 19 11; *ἐγὼ μὲν τ.* 7 3, 4 17; *νῦν τ.* 15 4; *πρῶτον μὲν τ.* 16 1 5 9.—*adeo, praeterea: καὶ τοίνυν*, 'and withal' 5 2; *καὶ ἄλλα τ.* 10 1, 15 7 (?)

τοιόσδε, *talis*, in ref. to something that follows: *τοιάδε διαλεγομένου* 1 1

τοιοῦτος, *talis*, generally in ref. to something that precedes: *μὴ γένοιο σὺ τ., οὐ γὰρ ἄν σε δυναίμην εἰ τ. εἴης ἀσπάσασθαι* 10 4, 15 1; *οὐ τοιαύτη σου ἡ ἕξις καταφαίνεται* 7 2; *τ. οὐδέν* 3 7, 10 9; *εἴ τι ἄλλο τ.* 9 9; *τοιούτου χώρου ὅπου* 20 25; *ὅταν μὴ πράττῃς τι τοιοῦτον* 7 2; *εἰσί τινες τοιοῦτοι* 3 6; *τοιαῦτ' ἐστὶν ἃ* 20 5; *οὓς ἂν τ. γνῶ ὄντας* 12 14; *τ. τινὰς προνοίας* 7 38; *τοιαῦτα δοκῶ μεμνῆσθαι διαλεχθεὶς* 8 23; *τ. ἔργα* 7 32.—with article: *ὁ τ.* 13 1, 15 1; *οἱ τ.* 4 3; *αἱ τ. δέσποιναι* 1 23; *τἄλλα τὰ τ.* 6 13; *τῶν τ.* 2 1 11; *περὶ τῶν ἄλλων τῶν τ.* 19 16; *τοιαῦτα λέγειν καὶ ποιεῖν ὥστε* 21 3

τόκος, *suboles: dux apum* *τοῦ γιγνομένου τ. ἐπιμελεῖται ὡς ἐκτρέφηται* 7 34

τολμᾶν: *εἰ τοὺς καρποὺς τολμῴη ἀφανίζειν* 14 2

τοξεύειν: *οἳ ἂν τοξεύωσιν ἄριστα* 21 7

τοξότης: *τ. καὶ σφενδονήτας* 4 5, 8 5

τόπος: *γείτονος τ.* 16 4

τοσοῦτος, 1 *tantus: εἰσφορὰς τ. ὅσας οὐ ῥᾳδίως ὑποίσεις* 2 6. 2 neut. as subst.: *τοσοῦτο μόνον εἰδέναι* 18 4.—as adv. *τ. ὅσον φυλάττειν* 9 16; *τοσοῦτον διαφέρει ὅσον* 20 20.—*ὅσῳ . . τοσούτῳ, quanto . . tanto* 7 42

τραγῳδός[2]: *ἐπὶ τραγῳδῶν θέαν* 3 7; *θεᾷ αὐτοὺς ἧπερ τοὺς τ. τε καὶ κωμῳδοὺς* 9

τράπεζα: *τὰ ἀμφὶ τραπέζας* 8 19, 9 7

τρέφειν, 1 *alere: εἴπερ ἀντὶ τοῦ τ. πεινῆν παρασκευάζει* 1 8; *τὰς φυλακὰς τρέφει* 4 5; *ἡ γεωργία τὰ ἐπιτήδεια τρέφουσα τοῖς ἐργαζομένοις* 6 10. PASS. *πρόβατα κάλλιστα τεθραμμένα* 5 18. 2 of the earth, 'to produce': *ἡ γῆ ὄψα τὰ μὲν φύει τὰ δὲ τρέφει* 5 3, 16 3; *ἡ γῆ ἐν μέσῳ τοὺς καρποὺς τρέφουσα* 5 7. 3 'to sustain' 1 8. PASS. *κἂν δέῃ τρέφεσθαί τινας* 17 9; *λαμβάνειν ἀφ' ὧν θρέψονται* 5 13. Comp. *ἐκ-, συν-, συμ-παρα-*

τρέχειν: *ὁ βαδίζων*)(*τὸν τρέχοντα*—*ὁ τ.*)(*τὸν ἑστηκότα* 8 4; *δραμεῖν καὶ βαλεῖν καὶ πηδῆσαι* 'running, jumping and throwing the spear' 5 8. These were typically light games, as boxing and the pankration were typically heavy: the pentathlon stood between both. Comp. *ἀπο-, ἐπι-, παρα-, περι-*

τρι-ημι-πόδιος, *sesquipedalis*: (*βόθρον τὸ βάθος ἐλάττονα*) *τριημιποδίου* 19 4; *βραχύτερον τριημιποδίου* 5

τρι-ηρ-αρχία: *ἀντίδοσιν τριηραρχίας* 7 3; *τριηραρχίας προστάξουσιν* 2 6

τρι-ήρης (*ναῦς*): *τρ. σεσαγμένη ἀνθρώπων* 8 8

τρι-πόδης[2], *tripedaneus*: *βόθρον βαθύτερον τριπόδου* 19 3; *τριπόδου πλέον ibid.*

τρὶς *ὅσα νῦν κέκτησαι* 2 4

τρόπος: *τῷ αὐτῷ τ.* 13 8

τροφή: *εὐπέτειαν τροφῆς* 5 5; *ἃ ἂν ἐργασάμεναι (αἱ μέλιτται) τροφὴν καταθῶνται* 17 14; *ἐν ᾧ πολλὴν ἔχει τ. ἀπὸ τοῦ οὐρανοῦ ἡ γῆ* 10; *ὕλη διαρπάζουσα τοῦ σίτου τὴν τ.* 14.—*victus*: *ἄξια τῆς τ. ἐργάζεσθαι* 15 10; *σὺν τοῖς ὅπλοις τὴν τ. μαστεύειν* 5 13.—militum 4 5.—liberorum: *τὴν τῶν νεογνῶν τέκνων τ.* 7 24

τροφός, ἡ, *altrix*: *ὃς ἔφη τὴν γεωργίαν τῶν ἄλλων τεχνῶν μητέρα καὶ τ. εἶναι* 5 17

τρυγᾶν [2], *vindemiare* 19 19

τυγχάνειν, 1 *consequi* c. gen. *γηροβοσκῶν τ.* 7 12; *ὑγιείας τ. καὶ τιμῆς* 11 8: *τ. τῶν ἀγαθῶν* 13: *τῶν ὁμοίων τυγχάνοντας* 13 11; *τῶν ἴσων τ.* 12. **2** pers. and impers. in various relative turns to express accidental circumstances of time, place, fact: *ἐν χώρᾳ ἐν ᾗ ἔτυχεν* 'in any chance place' 3 3; *ὅποι ἔτυχεν ἕκαστον καταβέβληται* 'at haphazard' *ibid.*: *οὐκ εἰκῇ αὐτὸν ὅποι ἂν τύχωσιν ἀπέβαλον* 20 28; *ὅταν ποιῶσιν ὅ τι ἂν τύχῃ ἕκαστος* 8 3. **3** with partcp. of another verb, so that the two form one finite verb, 'to be just now': *ηὐξάμην ἐμέ τε τ. διδάσκοντα καὶ ἐκείνην μανθάνουσαν* 7 7; *ὅ τε αὐτῶν τυγχάνω* 8 2; *τὰ αὐτὰ ἐμοὶ γιγνώσκων τυγχάνεις* 19 12 11; *εἰ χρήσιμα ὄντα τυγχάνει* 15 13; *ἔτυχεν τεταγμένος* 4 19; *ἣν φυτεύοντες τυγχάνωσι* 11 16; *εἴ τινα δεόμενος ἰδεῖν τυγχάνοιμι* 14; *καὶ εἰ μὴ χρήματά τις τύχοι ἔχων* 1 4. 2 12. Comp. *ἐπι-*

τυραννεῖν: *ἀλόντων τ.* 21 12

τύραννος: *ὅσοι οἶκοι τυράννων πιεζημένοι εἰσὶν ἀπὸ πολέμου* 1 15

Ὕβρις: *χώραν ὀλιγάνθρωπον οὖσαν δι' ὕβριν (τῶν ἀρχόντων)* 4 8

ὑγιαίνειν, **1** 'to be in good bodily health': *ὅτανπερ ὑγιαίνω* 4 24; *γυμναζομένην ὑ. μᾶλλον* 10 11; *ὑγιαίνοντά τε καὶ ἐρρωμένον* 11 20; *ὅπως τὸ σῶμα ὑγιαῖνον ἔσται καὶ ἐρρωμένον* 10 5; *νέοι ὄντες καὶ ὑγιαίνοντες* 20 18.—*ὀφθαλμοὺς ὑγιαίνοντας* 10 6)(*ὑπαληλιμμένοις*. **2** 'to be of sound mind': *προσβλέψας με ὡς οὐδὲ ὑγιαίνοντα τῷ ἐρωτήματι* 11 5

ὑγίεια: *ἐκπονοῦντι δοκεῖ ἡ ὑ. παραμένειν* 11 12; *ὑγιείας τυγχάνειν* 8; *πῶς ὑγιείας ἐπιμελεῖ* 11; *τοῖς πρὸς τὴν ὑ. παρασκευάσμασι* 19

ὑγρός: *ὑ. γῆ* 19 6; *ἐν τῇ ξηρᾷ . . ἐν τῇ ὑ.* 7; *ὑ. καρπῶν*)(*ξηρῶν* 5 20; *πᾶσι τοῖς ἀνάλμοις ὑ. τε καὶ ξηροῖς* 20 12; *ἡ γῆ ὑγροτέρα πρὸς τὸν σπόρον ibid.*; *ὑγροτέραν καὶ ξηροτέραν γῆν* 19 6

ὑγρότης: *κίνδυνος τὰ φυτὰ σήπεσθαι δι' ὑγρότητα* 19 11

ὕδωρ: *τὸ ὕ. ἐξάγεται τάφροις* 20 12; *ὑπὸ τοῦ ὕ. σήπεσθαι* 19 11; *ἐν ὕ. φυτεύειν* 7; *ἐν ὕ. στασίμῳ* 20 11; *ὕ. παρ' ἐμοῦ αἰτοῦντι* 2 15; *ἐμβάλλειν εἰς τὸ ὕ.* 20 11; *τῷ οἴνῳ ἐπιχεῖν ὕ.* 17 9; *ἐν τῇ ὑγρᾷ ὀρύττων βαθὺν ὕ. ἂν εὑρίσκοις* 19 7. PL. *perennes aquae*: *θερίσαι ὕδασι καὶ πνεύμασι καὶ σκιαῖς* 5 9.—*pluvia*: *ἐν τῷ χειμῶνι πολλὰ ὕ. γίγνεται* 17 12

ὕλη, 'rank vegetation': *ἡ ὕ. ἐπιπολάζοι ἂν καὶ αὐαίνοιτο ὑπὸ τοῦ καύματος* 16 14; *ὕ. συνεξορμᾷ τῷ σίτῳ* 17 12; *ἵνα ὕλης καθαραὶ αἱ ἄμπελοι γένωνται* 20 20; *ὕλης δεῖ καθαρὰν (τὴν νεὸν)*

εἶναι 16 13; δίχα ποιεῖν τὴν γῆν καὶ τὴν ὕ. 15; τὴν ὕ. καταβάλλειν *ibid.*; ἐκκόπτειν τὴν ὕλ. 17 14; ἐξώργισάς με πρὸς τὴν ὕ. 15; ὥστε καλλίω τὴν ὕ. γίγνεσθαι 20 20; ἡ γῆ ὕ. παντοίαν παρέχει 11

ὑος-κύαμος[7] (φαρμακώδης βοτάνη Plut. *Demetr.* c. 20, 2), *altercum*, 'henbane': τὸν ὑ. 1 13

ὑπ-αγορεύεσθαι[2]: τὰ ὑπαγορευόμενα γράφειν 15 7

ὑπ-αίθριος: ὑ. ἔργα 7 20

ὕπ-αιθρος, *i.q.* ὑπαίθριος: ἐν ὑπαίθρῳ, *sub dio* 7 19; ἐν τῷ ὑ. 20

ὑπ-ακούειν, *morem gerere* 9 1; c. dat. pers. ταῦτα ἀκούσασα ἡ γυνὴ πῶς σοι ὑπήκουε; 18; ὑ. τοῖς πωλοδάμναις 13 7.—c. gen. rei 'to give ear to': ὑπακούοντας τῆς διδασκαλίας 14 3

ὑπ-αλείφεσθαι MED., *se illinere*: τοὺς ὀφθαλμοὺς ὑπαλειφόμενος ἀνδρεικέλῳ 10 5. PASS. τοὺς ὀφθαλμοὺς ὑπαληλιμμένους)(ὑγιαίνοντας 6

ὑπ-άρχειν: φύσεως ἀγαθῆς ὑπάρξαι 21 11

ὑπέρ:—**A** c. gen. *super, pro*, 'about,' 'in behalf of' 5 20; βουλευόμενος ὑ. ἐμοῦ 7 11, 11 24. **B** c. acc. *supra, ultra*, 'over,' 'beyond': ὑπερενεχθῆναι τὰ ἄχυρα ὑ. τὸν σῖτον 18 7

ὑπ-εργάζεσθαι[2]: τῷ σπόρῳ νεὸν ὑ. 16 10

ὑπερ-φέρεσθαι PASS. *superferri*: ἵν' ὑπερφέρηται τὰ ἄχυρα εἰς τὸ κενὸν τῆς ἅλω 18 8; πολύ ἐστι τὸ ὑπερενεχθῆναι τὰ ἄχυρα ὑ. τὸν σῖτον 7

ὑπερ-φοβεῖσθαι: ὑπερφοβούμενοι mari in tempestate 8 17. Cp. *Cyr.* 1 iv 2

ὑπ-ήνεμος)(προσήνεμος: ἐκ τοῦ ὑ. (μέρους τῆς ἅλω) 18 7

ὑπ-ηρετεῖν, 'to do the bidding of another,' 'serve': ἀναγκαζομένην ὑ.)(ἑκοῦσαν χαρίζεσθαι 10 12; (ἡ χείρ) ὅπως δύνηται ὑ. τῇ γνώμῃ 17 7; οὐ ἂν τῇ γνώμῃ πολλαὶ χεῖρες ὑ. ἐθέλωσι 21 8; καὶ πάνυ καλῶς ὑπηρετοῦντας *i.e.* in nave gubernanda 8 16.—w. dat. *obsequi*, 'to obey': ὑπηρετῶσιν)(ἀπειθῶσι 13 7; ἔστ' ἂν (οἱ πῶλοι) ὑπηρετήσωσι κατὰ γνώμην τῷ πωλοδάμνῃ *ibid.*

ὑπ-ισχνεῖσθαι, *polliceri*: πρὶν ἂν ἃ ὑπέσχησαι (*sc.* ἀποδείξειν) ἀποδείξῃς 8 1.—w. fut. infin. ὑπισχνεῖτο ἐπιμελήσεσθαι 9 1.—with aor. infin. πολλὰ ὑπισχνουμένη . . γενέσθαι οἵαν δεῖ 7 8

ὕπνος: ἐγκρατεστάτη ὕπνου 9 11; οἱ τοῦ ὕ. ἀκρατεῖς 12 12

ὑπό:—**A** w. gen. *a, ab*, to denote the agent 'under whose hand,' 'by whom' anything takes place. **1** with pass. verbs: (**a**) with Persons: κωλύονται ὑπὸ τῶν ἀρχόντων 1 18; διδασκομένη ὑπὸ τοῦ ἀνδρὸς τἀγαθά 8 11, 5 13; ὅπως φυλάξεται ὑ. τῶν φρουρούντων 4 9, 5 13; ὑφ' ἡμῶν ἀντιτιμήσεται 9 11; ἃ προστέτακται ὑπὸ τοῦ θεοῦ 7 29; ὑπὸ τοῦ (ἐκρίθης); 11 25; τὰ λεγόμενα ὑπό σου 2 1; ὑπὸ τούτων τῶν δεσποινῶν κωλύεσθαι *ibid.*; ἐπαινεῖσθαι ὑπ' ἐμοῦ 14 9; κελευσθῆναι ὑ. τοῦ θεοῦ 17 2; ὑ. σοῦ ἀναπέπεισμαι 21 1; ὀφθῆναι ὑπὸ τοῦ ἄρχοντος 6. (**b**) with Things: κωλύονται ὑ. τούτων (*sc.* τῶν ἡδονῶν) 1 21; ἡ γῆ ὀπτῷτο ἂν ὑπὸ τοῦ ἡλίου 16 14; κατακρυφθῆναι ὑπὸ ὑδάτων—ψιλωθῆναι ὑ. ῥεύματος 17 12; ὑπὸ ἱδρῶτος

ἐλέγχονται 10 8; ὑπὸ λουτροῦ ἀληθινῶς κατωπτεύθησαν *ibid.*; αὐαίνοιτο ὑ. τοῦ καύματος 16 14; ὑπὸ τοῦ ὕδατος σήπεσθαι 19 11. **2** with quasi-passives: (**a**) with Persons: ὑ. τῶν ἀγαθῶν ἀρχόντων ἐγγίγνεται τὸ φιλοπονεῖν 21 6. (**b**) with Things: ὑφ' οὗ . . παραπλῆγες γίγνονται 1 13: ἀπολωλέναι ὑ. γεωργίας 3 5: ὥσπερ ὑ. κόπρου ἰσχὺς αὐτῇ ἐγγίγνεται 17 10: ὕλη ὑ. τῶν ὑδάτων συνεξορμᾷ τῷ σίτῳ 12; ὑ. τοῦ ὕδατος πηλὸς ἂν γίγνοιτο ἡ ἄσακτος γῆ 19 11: ὅπως ἡ γῆ ἐνεργὸς ἔσται ὑ. τῶν κατοικούντων 4 9. To denote the accompanying circumstances, 'under the influence of': ἔζη ὑ. πολλῆς ἐπιμελείας parentum ὅπως ὡς ἐλάχιστα ὄψοιτο 7 5

B w. dat. *sub*, 'under': ὑ. τῇ γῇ θείης ἂν 19 9; ὑ. σκιαῖς ἀναπαυόμενος 20 18

C w. acc. to denote motion under: ὑπὸ τοὺς πόδας iumentorum ὑποβάλλοντες τὰ ἄτριπτα τοῦ σίτου trituranda 18 5

In composition it denotes the ground on which anything is based, the preliminary step to an action: as in ὑπ-εργάζεσθαι, ὑπο-δεικνύειν, ὑπ-αγορεύειν, ὑποτίθεσθαι. Cp. Arist. *Vesp.* 55 ὀλίγ' ἄττ' ὑπειπών, 'after some few preliminary words,' Xen. *Symp.* c. 4, 9 εἰς μάχην ὁρμωμένῳ καλῶς ἔχει κρόμμυον ὑποτρώγειν, 'to begin by eating,' Eur. *El.* 1036 τοῦδ' ὑπόντος, 'with this condition to begin with'

ὑπο-βάλλειν, 'to put under': ὑπὸ τοὺς πόδας ὑποβάλλοντες τὰ ἄτριπτα 18 5; ὑποβαλὼν τῆς γῆς surculis 19 8; ὑπὸ τῇ ὑποβεβλημένῃ γῇ θείης ἂν (τὸ κλῆμα) 9: ὑποβλητέα ἂν εἴη τῷ φυτῷ γῆ *ibid.*

ὑπο-δεικνύναι, *exemplo docere*: τοῦ διδασκάλου πονηρῶς τι ὑποδεικνύοντος 12 18.—c. inf. ἀμελεῖν ὑποδεικνύοντος *ibid.*

ὑπό-δημα, *calceus*: ἐπειδὰν ὑποδήματα ἐφεξῆς κέηται 8 19; ὑ. γυναικεῖα, ἀνδρεῖα 9 6; ὑ. ὑψηλά 10 2; ὑ. οὐχ ὁμοῖα πάντα ποιῶ 13 10

ὑπο-δύεσθαι, *suscipere*: τὴν δικαιοσύνην ὑποδύει διδάσκειν; 14 3

ὑπο-ζύγιον, *iumentum*: ὑποζυγίῳ ἀλοῶσι τὸν σῖτον 18 3; οἶσθα ὑποζύγια καλούμενα βοῦς ἡμιόνους ἵππους 4; τὰ ὑ. 17 9

ὑπό-θεσις: εὖ τῇ ὑ. τὸν λόγον βοηθοῦντα παρέσχησαι 21 1

ὑπο-λαμβάνειν, *excipere sermone*: ὑπολαβοῦσα ἔφη 10 4

ὑπο-μιμνῄσκειν, *commonefacere*: ἄρξωμαί σε τῆς γεωργίας ὑ. 16 8

ὑπό-ξυλος[7]: ὅρμους ὑ. 10 3

ὑπο-τίθεσθαι: ὑπέθου τὴν γεωργικὴν τέχνην εἶναι εὐμαθεστάτην 21 1

ὑπο-φέρειν: ῥᾷον ὑπ. τὰ ἀναγκαῖα 2 14; εἰσφορὰς ὅσας οὐ ῥᾳδίως ὑποίσεις 6

ὕπτιος, *resupinus*: κεῖσθαι ὥσπερ γάμμα ὕπτιον 19 9

ὑφαίνεσθαι, *texi*: ὡς καλῶς καὶ ταχέως ὑφαίνηται (τὰ κήρια) 7 34. Comp. ἐξ-

ὑφ-ίεσθαι, *cedere*, 'to keep oneself back,' 'to refuse': ὑφίεμαι . . μηδ' ἐπιχειρεῖν 12 14

ὑψηλός: ὑποδήματα ὑ. 10 2; ἐὰν ὑ. ᾖ (ὁ κάλαμος τοῦ σίτου))(βραχύς 18 2

Φαγεῖν as aor. of ἐσθίειν: οἱ φαγόντες αὐτόν 1 13

φαίνεσθαι: c. inf. γελοῖός σοι φαίνομαι εἶναι 3 7; σαυτῷ γελοιότερος (φαίνει) 8.—om. inf. τοῦτο φαίνεται ἡμῖν 1 11; ἐκεῖνο ἡμῖν τί φ.; 16; γελοία τις ἂν φαίνοιτο 7 39; ὅπως ἐρυθροτέρα φαίνοιτο τῆς ἀληθείας 10 2, 8 3 19 20.—c. particip. 'to be manifestly': εἰδὼς φανεῖται 8 22; ἣν φανῇς ἐπιστάμενος 18 1; φαίνωνται ἔχοντες 4 7.—om. part. ὤν: ὡς καλὸν φαίνεται 8 19 20; ἡ ἐπιστήμη αὕτη ἐφαίνετο ἣ 6 4; ἐάν τις πονηρὸς φαίνηται 7 41; ὡς ἂν τῷ ὄντι καλὴ φαίνοιτο, ἀλλὰ μὴ μόνον δοκοίη 10 9 11; ἐάν βελτίων ἐμοῦ φανῇς 7 42. Comp. ἀπο-, ἐπι-, κατα-

Φαληρικός[3]: ἡ ἐν τῷ Φ. ἕλει (γῇ) 19 6

φάναι 4 22; φῄς 11 13; ὡς σὺ φῄς 19 14; φασὶ γοῦν οἱ ἄνθρωποι 10 4; φασί τινες 4 15; φασίν, *on dit* 4.—w. acc. and inf. ὅτε ἐγὼ ἔφην πλουτεῖν 2 9; ἔφησθα καταμαθεῖν 6 11, 15 2 5, 1 6; ἔφη 5 17; εἰπεῖν ἔφη 10 7, 4 25, 9 19; ἔφη φάναι, *se dixisse narrabat* 7 18 30, 9 18; φάναι ἔφη 7 23; ἔφαμεν 6 4 6; φαίην 10 3, 21 10; φήσομεν 16 13 14; ἔφησεν 7 14; φήσαις 20 20. In repeating dialogues, preceding the subject: ἔφην ἐγώ 7 33, 8 1 4, 10 5, 11 13, 15 13, 16 11 (ἐγὼ ἔφην *ibid.*; see *s.v.* ἐγώ); ἔφη ὁ Σωκράτης 2 14, 3 1 3 4 5 6 11, 4 1, 7 5 7 10 35; ἔφη ἡ γυνή 37; ἔφη ἐκείνη 32, 10 6.—φημί, φησί, ἔφην, ἔφη, φάναι are sometimes inserted pleonastically in a sentence which has been introduced by εἶπον, λέγει or εἶπε: καὶ ἐγὼ εἶπον, Νὴ τὴν Ἥραν, ἔφην 10 1; ὁ Ἰσχόμαχος εἶπεν, παίζεις μὲν σύ γε, ἔφη· εὖ γε μέντοι, ἔφη, ἴσθι 17 10; ἀκούσας ταῦτα εἶπε, Νῦν τοι, ἔφη 3 1; τὸν Κῦρον εἰπεῖν· "ταῦτα τοίνυν" φάναι "ἐφύτευσα" 4 22; ὁ Λύσανδρος ἔφη εἰπεῖν, "τί λέγεις," φάναι, "ὦ Κῦρε"; 23, 7 10; ὁ δ' εἶπεν "Ἐπισκοπῶ," ἔφη 8 15. **οὐ φάναι**, *negare*: ὅτε ἤρου με εἰ ἐπίσταμαι φυτεύειν, οὐκ ἔφην (*sc.* ἐπίστασθαι) 19 14

φανερός: φανερὰ ἦν ἡδομένη 9 1; φανεροί)(ἀφανεῖς 1 19

φανός[2]: τὰ φ., *lucidae aedium partes* 9 3

φάος[4 6]: φάους δεόμενα 9 3

φάσκειν, *dicere*: ἀπολωλέναι φάσκοντας ὑπὸ γεωργίας 3 5.—*profiteri artem*: γεωργεῖν φάσκοντες 6

φαύλως, *facile* 13 4

φέρειν, I 1 *afferre*: ἅμα φέρων (τι) ἀπὸ χώρου εἰς ἄστυ 11 18; πριάμενόν τι ἐξ ἀγορᾶς ἐνεγκεῖν 8 22, 9 16. MED. *afferre secum*: ὅσα ἠνέγκω *vulg. l.* pro ἐπηνέγκω 7 13. 2 'to bring,' 'cause': ἃ βλάβην φέρει αὐτῷ 3 5. 3 *pendere, solvere*: φ. ἃ ἂν αὐτοὶ ἐργάσωνται 1 22

II 'to yield,' 'produce': 16 2 3, 20 13; δένδρων ὧν ἑκάστη (γῆ) φέρει 4 8; ἀφ' ὧν ζῶσιν, ταῦτα ἡ γῆ φέρει ἐργαζομένοις 5 1; ἄμπελος ὠμοτέρους φέρουσα (βότρυς) 19 19; ἀγνοήσας τὴν φέρουσαν ἀμπέλους 20 3; ὅπως φέρωσιν αὐτῷ αἱ οὖσαι (ἄμπελοι) 4

III *mercedem capere*: μισθὸν φέροι τἄν 1 4 6. MED. *reportare, consequi*: πλεῖον φ. τούτου τοῦ ἀγαθοῦ *sc.* plura temperantiae commoda 7 27. PASS. *impetu ferri*: δι' ὅλης τῆς ἅλω οἴσεταί σοι τὰ ἄχυρα 18 6. 2 *pro-*

colere: εὖ φερομένης τῆς γεωργίας 5 17. Comp. δια-, εἰσ-, ἐκ-, ἐπι- (dub.), προ-, προσ-, προσεπι-, συν-, ὑπερ-, ὑπο-

[The weak aorist of the indicative is used by preference over the strong, especially in the third plural, but we have the infinitive of the strong aorist, ἐνεγκεῖν 8 22; the ind. act. and mid. is uniformly of the a formation, as ἠνέγκω 7 13]

φεύγειν: τοὺς ἐπιόντας φ.—φεύγοντες 8 5. Comp. ἀπο-

φθέγγεσθαι[6], *sonum edere*: ὅταν τεταγμένως ποιῶσι καὶ φθέγγωνται (of the recitative of the chorus) 8 3

φθείρεσθαι: φθειρομένων)(σῳζομένων 9 17. Comp. δια-

φιλ-ανθρωπία, ἡ [not 'philanthropy' in our sense of the word *i.e.* love to man as such, 'love of mankind,' but 'neighbourly love,' an exhibition of that feeling of justice which accords to a man that to which he is especially entitled, whether as a friend or benefactor who has a personal claim, or a fellow-citizen who has a political claim, or a helpless and needy fellow-man having a divine claim to help, 'humanity.' See the observation of Dr. F. Field in his *Otium Norvicense* on Acts XXVIII 2, Ep. Tit. III 4. Such φιλανθρωπία was a marked trait in the Athenian character in contrast to that of other Greek nations, as is shown by Nägelsbach *nachhomerische Theologie* p. 261, who quotes in illustration Soph. *O.C.* 258 ff, Isocr. *or.* 4, 29, 41, 43; *or.* 14, 17; *or.* 15, 20; *or.* 15, 299; *or.* 18, 22; Dem. *Timocr.* 51]: τὴν φ. (τῆς γεωργίας) 15 3

φιλ-άνθρωπος τέχνη 19 17

φιλεῖν: σφόδρα φ. τὸν σῖτον 20 27; φ. ταῦτα ἀφ' ὧν ἂν ὠφελεῖσθαι νομίζωσιν 29

φιλ-εργία[2]: τὴν φ. 20 26

φιλο-γεωργία[3]: τὴν φ. 20 25

φιλο-γέωργος 20 28; φύσει φιλογέωργον 27; φύσει φιλογεωργότατος τῶν Ἀθηναίων 26

φιλ-οικό-δομος[2]: φιλοικοδόμους νομίζω 20 29

φιλο-κερδής: ἀνδρὸς φ. 14 10; φιλοκερδεῖς 12 16, 14 7

φιλο-νικία πρὸς ἀλλήλους 21 10

φιλο-πονεῖν: ὅλῳ τῷ στρατεύματι ἐγγίγνεται τὸ φ. 21 6. Comp. ἐπι-

φιλο-πονία 21 6; τὴν φ. 20 25

φίλος 8 6; οἱ φ., τί φήσομεν αὐτοὺς εἶναι, χρήματα ἢ οὐ χρήματα; 1 14; φίλοι γάρ ἐσμεν οἱ παρόντες 3 12; φίλων καὶ πόλεως συνεπιμελεῖσθαι 4 3; τίς (τέχνη) φίλοις εὐχαριστοτέρα; 5 10; εὐνοίας ἐν φίλοις 11 8; φίλους ἐπωφελεῖν 9 13; τοὺς φ. ἐπικουφίζειν 10; φίλους)(πολεμίους 23

φιλό-σιτος[2]: οἱ ἔμποροι φ. εἰσί 20 27

φιλό-σοφος: φ. ἀνδρός 16 9

φιλο-τιμεῖσθαι, *contendere studio*: ἔν γέ τι φιλοτιμούμενος 4 24.—c. inf. τὸ φ. ὀφθῆναι καλόν τι ποιοῦντας 21 6

φιλο-τιμία: δοῦλοι φ. δαπανηρῶν 1 22.—c. inf. φιλοτιμία κρατιστεῦσαι 21 10

φιλό-τιμος: ἀνὴρ φ. 14 10; αἱ φ. τῶν φύσεων 13 9

φιλο-φρονεῖσθαι c. dat. 4 20

φοβεῖσθαι: φ. μὴ . . ἀτιμοτέρα γένη 7 42; τίς οὐκ ἂν φοβηθείη ἰδών; 8 6; φοβούμενος μὴ δὶς

ἀποθάνῃ 21 12 ; φοβούμενον μὴ οὐ γνῶ τῆς γῆς φύσιν 16 6. Comp. ὑπερ-

φοβερός, 1 *formidabilis:* τριήρης φοβερὸν (ἐστι) πολεμίοις 8 8. 2 *timidus:* φοβερὰν εἶναι τὴν ψυχὴν 7 25

φόβος: πλεῖον μέρος τοῦ φ. ἐδάσατο (ὁ θεὸς) τῇ γυναικί 7 25

Φοινικικός: τὸ μέγα πλοῖον τὸ Φ. 8 11

φορεῖν 17 3

φορτίον: ναῦς γέμει φορτίων 8 12

φράζειν [6]: ἐπισταμένῳ σοι πολλὰ φράσω ὡς δεῖ γεωργεῖν 16 8

φρόνιμος: φ. οὖσι καὶ ἐπιμελέσι 11 8

φρούρ-αρχος, *praefectus:* 4 9 10, 9 15 ; τοῦ φ. 4 10 ; τῶν φ. 7

φρουρεῖν: τῶν φρουρούντων 4 7 9

φρουρός (from προ-ορός, as φροῦδος from πρὸ ὁδοῦ, φροίμιον from πρό, οἶμος, 'a road'), 'a garrison in a fortified place or troops sent to protect any town or district': τῶν φ. 4 9 ; τὴν τροφὴν τοῖς φ. δίδωσιν ὁ ἄρχων 6 ; τοὺς φ. 11

φύειν: 1 'to produce': (καλὰ) ὅσα ἡ γῆ φ. ἐθέλει 4 13 ; ὄψα τὰ μὲν φύει τὰ δὲ τρέφει 5 3 ; τὰ ἐπιτήδεια φύουσά τε καὶ τρέφουσα 6 10, 16 3 ; ἡ τὰ ἄγρια καλὰ φύουσα 5. 2 'to form by nature': παρ' ἃ ὁ θεὸς ἔφυσε 7 31 ; ἧττον τὸ σῶμα δυνατὸν πρὸς ταῦτα φύσας 23. —w. inf. ἃ οἱ θεοὶ ἔφυσάν σε δύνασθαι 7 16 30. PASS. *provenire:* καρπὸν οὔπω καταβαλεῖν ὥστε φ. 16 12 ; πολλῶν φυομένων βλαστῶν 19 10 ; βουλόμενος ὡς τάχιστα φῦναι αὐτά (sc. τὰ φυτά) 8.—'to be so and so by nature': πεφυκέναι δοκεῖ τέκνων τὸ ἐπιμελεῖσθαι τῇ σώφρονι 9 19 ; μείζων ἢ ἐπεφύκει 10 2 ; διὰ τὸ τὴν φύσιν μὴ εὖ πεφυκέναι 7 28. Comp. ἐν-

φυλακή, *custodia:* ἡ ἐμὴ φ. τῶν ἔνδον 7 39. PL. *excubiae, excubitores:* φυλακὰς ἐν ταῖς ἀκροπόλεσι τρέφει 4 5 ; ὁ φρούραρχος τὰς φ. ἐξετάζει 9 15 ; φυλακὰς καθιστάναι πρὸ τοῦ στρατοπέδου 20 8

φυλακτέον = δεῖ φυλάττειν 7 36

φύλαξ: οἴκου φ. ἀμείνων de muliere 7 42

φυλάττειν, *asservare:* mulieris est φ. τὰ εἰσενεχθέντα 7 25, 9 16. PASS. *custodiri:* ὅπως (ἡ γῆ) εὖ φυλάξεται ὑπὸ τῶν φρουρούντων 4 9. MED. *cavere:* φυλάττει ἰσχυρῶς μὴ ἀποβάλῃς 12 2. Comp. δια-

φυλή, *classis*, 'a set': ὅπλων ἄλλη φ., ἄλλη ταλασιουργικῶν ὀργάνων 9 7 ; κατὰ φυλὰς διεκρίνομεν τὰ ἔπιπλα 6 8

φυλλορροεῖν [2]: vitis φυλλορροοῦσα διδάσκει ἑαυτὴν ψιλοῦν 19 19

φύσις, *natura, ingenium:* φύσεως ἀγαθῆς ὑπάρξαι, *bona indole esse* 21 11 ; εἰ τὴν ψυχὴν φύσει ἀγαθὴν ἔχοι 11 5 ; τὴν τῆς γυναικὸς φ. παρεσκεύασεν ὁ θεὸς ἐπὶ τὰ ἔνδον ἔργα 7 22 ; διὰ τὸ τὴν φ. μὴ πρὸς πάντα ταὐτὰ ἀμφοτέρων εὖ πεφυκέναι 28 ; τὴν φ. τῆς γῆς εἰδέναι . . ὅ τι δύναται φέρειν 16 2 ; ἐπιδείκνυσιν (ἡ γῆ) τὴν αὑτῆς φ. 5 ; φύσιν γῆς διαγιγνώσκειν 5 6.

φύσει, 'naturally': 20 26 27 29. PL. αἱ φιλότιμοι τῶν φ. 13 9 ; ἔνιαι τῶν φ. *ibid.*

φυτεία: *σπόρος καὶ φ.* 7 20; *ἡ τῶν δένδρων φ.* 19 1; *περὶ ἀμπέλων φυτείας* 12; *ἐν τῇ τῆς ἀμπέλου φ. . . εἰς τὰς ἄλλας φ.* *ibid.*; *γῆ ἀλμωδεστέρα πρὸς φ.* 20 12; *τὰ ἀμφὶ τὴν φ.* 19 1

φυτεύειν: abs. *ἐν ὁποίᾳ τῇ γῇ δεῖ φ.* 19 2 14; *ἐν ὕδατι φ.* 7; *ὁ κάλλιστα φυτεύων* 15 11; *φυτεύοντες—νειοποιοῦντες—σπείροντες* 11 16.—w. acc. of the thing planted: *ὅ τι φ. δεῖ* 16 2 3; *συκῆν φ.* 19 12; *ἐλάαν πῶς φυτεύσομεν;* 13: *ἔστιν αὐτῶν (τῶν δένδρων) ἃ ἐφύτευσα αὐτὸς* 4 22: *ἐφυτεύσας* 23: *οὐκ ὀρθῶς τοῖς ὄρχοις ἐφύτευσεν* 20 3: *ἐν ἀφόρῳ ἐφύτευσεν (ἀμπέλους) ibid.*: *ὡς φυτεύσῃ ἀμπέλους* 4. PASS. *δένδρα δι' ἴσου πεφυτευμένα* 4 21: *εἰ (τὰ φυτὰ) ἐπιπολῆς πεφυτευμένα εἴη* 19 4

φυτευτήριον[2], *stolo, viviradix*: *πρέμνα πᾶσι τοῖς φ. πρόσεστιν* 19 13

φυτόν: *ὅπως ἂν τὸ φ. μάλιστ' ἂν βλαστάνοι* 19 2; *βόθυνον ὀρύττειν τῷ φ.* 19 2 7; *ὑποβλητέα τῷ φ. γῆ* 9; *τὴν γῆν σάξαις ἂν περὶ τὸ φ.*; 11: *καρπὸν μηδὲ φ.* 20 13; *ἐξορύττοιτο ἂν τὰ φ.* 4; *τῶν φ. πηλὸν ταῖς κεφαλαῖς ἐπικείμενον καὶ πάντων τῶν φ. ἐστεγασμένον τὸ ἄνω* 13: *τοῖς φ.* 3; ***ὁπηνίκα δεῖ τιθέναι*** *ἐν ἑκατέρᾳ* ***(τῇ γῇ) τὰ φ.*** 7; ***ἄνω*** *ὁρῶ βλαστάνοντα* ***τὰ φ.*** 10; ***τὰ*** *φ. κίνδυνος ὑπὸ τοῦ ὕδατος σήπεσθαι* 11

Χάλαζα, *grando*. PL. 'hailstorms': *χάλαζαι καὶ ὄμβροι ἐξαίστιοι* 5 18

χαλεπός: of Things, *difficilis*: *οὐ χαλεπόν ἐστιν ὃ λέγουσι τῆς γεωργίας ποικιλώτατον εἶναι* 16 1; *χαλεπὰ ἐπιτάττειν* 9 18.—c. inf. ***χαλεπὸν*** (*sc.* ***ἐστίν***, *difficile est*): ***χ. εὑρεῖν*** 8 21, 12 18, 16 1, 17 10; *χαλεπώτερον ἂν (ἦν) εἰ αὐτῇ ἐπέταττον ἀμελεῖν* 9 18.—*gravis toleratu*: *χαλεπὸν γίγνεται τοῖς ὄμμασι καὶ ταῖς χερσὶ ἀντίον ἀχύρων θερίζειν* 18 1.—*acerbus*, of Persons: *δοῦλοι χ. δεσποτῶν* 1 22.—of Things: *τιμωρίαν χαλεπωτέραν* 12 14

χαλεπότης, *asperitas*: *διὰ χαλεπότητα (τῶν ἀρχόντων)* 4 8

χαλεπῶς, *aspere*: ***χ. ἄρχει τῶν ἀνθρώπων*** 1 22; ***χ. κολάζει*** 4 7

χαλκεύς, *faber ferrarius*: ***χ. ἀγαθούς*** 6 13

χαλκευτική, *ἡ*, *ars ferraria* 1 1

χαλκίον: *χαλκία* 8 19

χαρίζεσθαι: *τὸ ἑκοῦσαν χ.*)(*ἀναγκαζομένην ὑπηρετεῖν* 10 12. II c. acc. rei et dat. pers.: ***χαριζομένη τι ἡμῖν*** 9 11. Comp. ***ἀντι-, προσ-***

χάρις 1 *gratia ob beneficium*: ***πολλὴ χ.*** (*sc.* ***ἐστὶ***) ***τοῖς θεοῖς*** 8 16; ***χ. ἀποδιδόναι τῶν καλῶς*** *τελουμένων* 12 19: *χάριν εἴσεσθαι* 7 37; ***ἵνα πολλήν σοι χάριν εἰδῶ*** 11 1; ***σοὶ χ. ἂν εἰδότας*** 2 15. 2 *officium*: ***κολακεύμασιν*** *ἢ ἄλλῃ τινὶ ἀνωφελεῖ χ. προτιμώμενον* servum a vilico 13 12. 3 special usage: ***ἐμοί, ἐάν τι*** *αἰτῶ, ἐν χ. διδόναι* 8 10

χαυνότης[1], *laxitas*: *αὐαίνεσθαι διὰ χαυνότητα τῆς γῆς* 19 11 [cp. Theophr. *CPl.* III iv 1 *ἄμφω ταῦτα γῆν ποιεῖ μανὴν καὶ χαύνην*]

χειμάζειν: 1 *hiemem transigere*: *χειμάσαι περὶ ἀφθόνῳ* 5 9. 2 *tempestatem ciere*: ***ὅταν χειμάζῃ ὁ θεὸς ἐν τῇ θαλάττῃ*** 8 16

χειμών : *ψύχη χειμῶνος* 5 4.—*τοῦ χ.*, *hieme*)(*τοῦ θέρους* 9 4; *χειμῶνος* 9 4, 16 11; *ἐν τῷ χ.* 17 3, 12

χείρ : I *ἡ χ. ὅπως δύνηται ὑπηρετεῖν τῇ γνώμῃ* 17 7; *ἐκ τῆς χ. δεῖ ῥίπτεσθαι τὸ σπέρμα ibid.*; *οὗ ἂν τῇ γνώμῃ πολλαὶ χ. ὑπηρετεῖν ἐθέλωσι* 21 8; *τοὺς αὐτουργοὺς διὰ τῶν χ. γυμνάζουσα* 5 4; *ταῖς σαῖς χ. τούτων τι ἐφύτευσας;* 4 23; *χαλεπὸν ταῖς χ. γίγνεται ἀντίον ἀχύρων θερίζειν* 18 1. II *manus*, *vis*, 'a number,' 'band,' of soldiers [not found in this sense elsewhere in Xen., once only in Thucydides, rarely in the tragic poets, but common in Herodotus and in later writers]: *μεγάλῃ χ. πορεύεσθαι* 21 9

χειρο-ήθης, *tractabilis* 7 10

χείρων : *τῷ χ. τὰ ἥττω διδόναι* 13 10.—of Things, *vilior: ὑποδήματα χείρω*)(*βελτίω* 13 10. ADV. **χεῖρον** : *ὅ τι χ. ἄλλου ἐπίσταιτο* 10 10

χεῖσθαι[2] 1 *laxari, resolvi*, 'to become friable': *ἔαρος ἀρκτέον* arare, *εἰκὸς γὰρ μάλιστα χεῖσθαι τὴν γῆν τηνικαῦτα κινουμένην* 16 12. 2 *diffundi: οὕτω κεχυμένου τοῦ σίτου* per totam aream 18 8. Comp. *ἐπι-*

χερσεύειν, *incultum esse:* 5 17; (*γῆ*) *χερσεύουσα* 16 5

χιλίαρχος : *τῶν χ.* 4 7

χλόη[2], the first green shoots of plants in spring: *χ. γενομένης ἀπὸ τοῦ σπέρματος* 17 10

χοῖρος : *ἁδροὺς χ.* (*porcellos*) *ἐκτρέφειν* 17 10

χορηγία : *ἀντίδοσιν χορηγίας* 7 3. PL. *χορηγίας* 2 6

χορός, 'a band of dancers and singers': *χ. ἐξ ἀνθρώπων συγκείμενός ἐστιν* 8 3; *κύκλιος χ.* 20.—*ordo: χ. σκευῶν ibid.*

χρή : *ὅ τι χ. ποιεῖν καὶ ὅ τι μή* 5 19; *ὅ τι χ. ποιοῦντα βιοτεύειν* 6 1, 8 2; *χ. νομίσαι* 11 10; *χρῆναι* 16 2 13

χρῄζειν[1 6], *velle, cupere: λαβεῖν ὅ τι χρῄζει* 5 8

χρῆμα : PL. 1 4 7 8 10, 11 4 5 8; *τὰ μὲν ὠφελοῦντα χ. ἡγεῖ, τὰ δὲ βλάπτοντα οὐ χ.* 9; *ὅτι οὐκ εἴη χρήματα οἱ ἵπποι* 2 11 12 13, 1 11 12 13 14 15 16, 11 4 9; *προσδεῖσθαι χρημάτων* 2 4; *χρημάτων κοινωνήσαντας* 6 3; *τῶν δεσποσύνων χ.* 9 16; *χρημάτων κοινωνόν* 10 3; *χρήμασιν ἀκόσμητον* 11 9; *μηχανᾶσθαι χρήματα* 2 7

χρηματισις *i.q. χρηματισμός: τῆς χ.* 11 11; *ἀνυτικωτάτην χ. ἀπὸ γεωργίας* 20 22

χρηματιστής[2] : *δεινὸν χ.* 2 18. Cp. Plut. *Them.* c. 5, 1

χρηματο-ποιός[2] : *τέχνην χ.* 20 15

χρῆσθαι 1 *uti: μὴ ἐπίστηται αὐτῷ* (*τῷ ἵππῳ*) *χ.* 1 8 9 10 12; *χ. τοῖς φίλοις* 14; *τοῖς ἐχθροῖς χ.* 15, 2 11; *τούτοις* (*τοῖς ἐπίπλοις*) *μὴ ἔχοντας χρῆσθαι* 8 2, 7 33, 8 2; *ἕτοιμα χ.* (*parata ad usum*) 3 2; *ἱππικῇ χ.* 9; *ἔχειν χ.* 5 3, 8 2 10 15, 9 16; *χ. τοῖς πρὸς τὴν ὑγίειαν παρασκευάσμασι* 11 19; *ὁποίῳ πόνῳ χρῇ πρὸς τὴν ῥώμην* 13; *οἷς* (*ἐπίπλοις*) *χρώμεθα* 9 6, 7 10; *ὅσοις τῶν σκευῶν χρῶνται* 9 9, 8 12; *εἴ τις χρῷτο τῷ ἀργυρίῳ* 1 13; *ὡς ἂν τις αὐτῇ* (*τῇ φύσει*) *χρῷτο* 19 18; *τοῖς χρωμένοις* 9 9. 2 *exercere artem: ποίαις συμβουλεύεις* (*τέχναις*) *χ.;* 4 4. 3 with neut. adj. *uti ad aliquid: ὅ τι ἂν βούληται ἑκάστῳ χρῆσθαι i.e. ἥντινα χρείαν χ.* 9

16. **4** (**a**) w. dat. and adv. of manner 'to treat so and so': γυναιξὶ οὕτω χρωμένους ὥστε συνεργοὺς ἔχειν 3 10. **b**) w. double dat., the second of which is sometimes preceded by ὡς (ὥσπερ), 'to treat as such': ἄλλοις δούλοις χρῆσθαι 1 22; περιπάτῳ τούτῳ χρῶμαι 11 14; περιπάτῳ χρῶμαι τῇ εἰς ἀγρὸν ὁδῷ 15; τούτοις ὥσπερ ἐλευθέροις χρῶμαι 14 9.—*experiri*: εἰ ἀνεπιστήμονι τούτων (τῶν καλῶν κἀγαθῶν) χρῷτο (τῇ γυναικὶ) 3 11; οἶμαι πιθανωτέροις ἀνθρώποις χρῆσθαι 13 10.—*familiariter uti*: κακοὶ φίλοις χρῆσθαι, *ad amicorum usum inepti* 1 3

χρήσιμος: οὐδὲν χρήσιμοι 1 11; ἡλικίαι εὐθὺς χρήσιμοι 3 10; χρήσιμα 15 13

χρῆσις: τάξεως σκευῶν καὶ χ. 8 23; ἵππων ἀγαθῶν εἰς τὴν χ. ἢ πώλησιν 3 9.—τούτους (τοὺς ἐπιτρόπους) τῆς χρήσεως ἀποπαύω 14 8

χρηστός: χ. δεσπότου 12 19; χ. οἰκέται ἢ πονηροί 9 5, 12 19

χρόνος 1 'time in general': ὁ χ. αἴτιος ἂν ποιοίη οἷς ἡ γῆ ἥδεται 20 11. **2** 'a certain definite portion of time': ὀλίγος χ. 6 13; ὁ μετοπωρινὸς χ. 17 2; τὰς διὰ χρόνου (*subinde, raro*) πράξεις 9 10; πλεῖον ἢ ἐν διπλασίῳ χ. 21 3; ἐν τῷ αὐτῷ χ. 11 19; τὸν ἔμπροσθεν χ. 7 5; βιοτεύειν τὸν λοιπὸν χ. 1 23; τὸν ἀεὶ χ. 21 12

χρυσο-χοεῖν [2]. 'to be a goldsmith' 18 9 (Ar. *Plut.* 164)

χρῶμα, *color*: ἀνδρεικέλου χ. 10 6; ἐγχούσης χρώματι 7

χρώς, *cutis*: ἅπτεσθαι μίλτου ἀντὶ τοῦ χ. 10 5

χύτρα, *olla*: χύτρας εὐκρινῶς κειμένας 8 19

χώρα, *locus*: ἐν χώρᾳ ἐν ᾗ ἔτυχεν 3 3, 8 13; εἰ κατὰ χώραν ἔχει ἣν δεῖ 10 10.—*suus locus*, 'proper, assigned place': ἡ χ. αὐτὴ τὸ μὴ ὂν ποθήσει 8 10; ἐν χ. τεταγμένα 3 3; ἐν χ. τεταγμένη 8 22; χώραν ἑκάστοις εὑρεῖν . . θεῖναι 18; χ. τὴν προσήκουσαν ἑκάστοις ἔχειν 10; ἐπιστάμενον ἑκάστων τὴν χ. 14; καλὴν καὶ εὐεύρετον χ. ἑκάστοις 17; τὸν μαθησόμενον τὰς χ. 21; τὰς χ. τὰς προσηκούσας 9 8; τὰς χ. τῶν σκευῶν 10; οἱ ἐν τοῖς πλοίοις χώρας εὑρίσκουσι 8 17. MET. 'position,' 'office': αὐτὴν (*sc.* τὴν ταμίαν) ἐν ταύτῃ τῇ χ. κατετάττομεν 9 13. **2** *regio*: ὁπόσην τῆς χ. ἐφορᾷ αὐτός 4 8: πολεμίων εἰς τὴν χ. nostram ἰόντων 6 6; ἐν ὁπόσαις χ. ἐνοικεῖ καὶ εἰς ὁπόσας χ. ἐπιστρέφεται 4 13.—omitted: εἰς τὰς τῶν ἀποκωλυόντων 5 13. **3** *ager*: οἱ κακῶς τὴν χ. ἐργαζόμενοι 4 11; κατασκευάζειν χώραν 16 15; χ. ἐνεργοὺς ποιοῦντας 17

χωρεῖν: τὸν βλαστὸν χ. διὰ τῆς μαλακῆς 19 8.—*provenire*: τὰς δαπάνας χ. ἐντελεῖς ἐκ τῶν οἴκων 20 21.—FIG. δι' ὁμολογουμένων ὁ λόγος ἡμῖν χωρεῖ 1 11

χωρίζειν, 'to sort': ἐπεὶ ἐχωρίσαμεν πάντα κατὰ φυλάς 9 8. PASS. ἱμάτια κεχωρισμένα 8 19. Comp. κατα-

χωρίς, Adv. *seorsum, singulatim* 6 6, 9 8. **2** Prep. w. gen. *praeter*: χ. τούτων 4 5

χῶρος [6, 7], **1** *ager, praedium*: χ. ἐξ ἀργοῦ πάμφορος γιγνόμενος 20 23; ἐπιθυμῆσαι τοιούτου χ. 25; οἱ ἵπποι ἀντωφελοῦσι τὸν χ. 5 6; χ. ἐξεργα-

σμένον ὠνεῖσθαι 20 22; *πολλοὺς χ.* 24; *ὁπόσους ἐξειργάσατο χ.* 26. **2** *rus*: *καὶ ἐν τῷ χ.* (*ruri*) *καὶ ἐν τῷ ἄστει* 5 4; *ἐν χ.* 9; *ἀπὸ χ. εἰς ἄστυ* 11 18

Ψέγειν: *τὴν μὲν* (*γῆν*) *ψέγουσι τὴν δ' ἐπαινοῦσι* 16 7

ψέλιον, *τό*, *armilla*, 'an armlet' for men, consisting of three or four massive coils of gold or bronze, generally worn by the Medes and Persians, Herod. III 20, 22, IX 80, 2 Sam. I 10: *τῶν στρεπτῶν καὶ τῶν ψ.* (*τὸ κάλλος*) 4 23

ψεύδεσθαι: *ἵνα μὴ ψεύσῃ* 12 2

ψευδής: *ψευδῆ λέγειν* 11 25

ψεῦδος, *mendacium* 11 25

ψηφίζεσθαι w. inf. 6 7

ψιλός)(*ὁπλίτης* 8 4

ψιλοῦν, *denudare*, 'to strip,' 'lay bare': vitis *φυλλορροοῦσα διδάσκει ἑαυτὴν ψιλοῦν* foliis 19 19. PASS. *θῶμεν ψιλωθῆναι τινὰς ῥίζας ὑπὸ ῥεύματος* terra qua erant obtectae 17 12; (*σίτῳ*) *τῷ ἐψιλωμένῳ τὰς ῥίζας* 13

ψιμύθιον, *cerussa*: *ψιμυθίου χρώματι ἥδεσθαι* 10 7; *ἐντετριμμένην πολλῷ ψ.* 2

ψυχεινός, *frigidus*: *τὰ ψ. τῶν στεγνῶν* (*παρεκάλει*) *τὸν οἶνον* 9 3; *διαιτητήρια ψ.*)(*ἀλεεινά* 4

ψυχή, 'the breath of life,' hence *animus*: *πάνυ μου ἡ ψ. ἐπεθύμει* 6 14; *ψ. κακῆς* 20 15; *μαλακίαν ψυχῆς* 1 19; *ἀσπάσασθαι ἐκ τῆς ψ.* (*ex animo* ut Aristoph. *Nub.* 86 *εἴπερ ἐκ τῆς καρδίας μ' ὄντως φιλεῖς*) 10 4; *ὅταν ῥαστωνεύῃ τῇ ψ.* 20 18; *κάκιον ἔχειν τὴν ψ.*)(*τὸ σῶμα* 1 13, 7 23; *εἰ τὴν ψ. φύσει ἀγαθὴν ἔχοι* 11 5; *φοβερὰ τὴν ψ.* 20 25, 7 28; *αἱ ψ. ἀρρωστότεραι γίγνονται* 4 2; *ταῖς ψ. ἀσχολίαν παρέχειν* 6 9; *τὰς ψ. καὶ τὰ σώματα* 5 13, 1 23; *αἰκιζόμεναι τὰς ψ.* (de voluptatibus) 1 28; *ἀκονᾶν τὰς ψ.* 21 3: *τὰς ψ.*)(*τὰς μορφάς* 6 16; (*αἱ βαναυσικαὶ τέχναι*) *δοκοῦσι τὰς ψ. καταγνύναι* 5

ψῦχος: *ψύχη* (*frigora*) *χειμῶνος καρτερεῖν* 5 4

Ὧδε 4 5: *ὧδέ πως* adverbial equivalent of *τοιῷδέ τινι τρόπῳ* 2 1, 7 10

ᾤμην: *v.s. οἴεσθαι*

ὠμός **1** *immaturus*: *πέπονας βότρυς*)(*ὠμοτέρους* 19 19. **2** *crudus*, *incoctus*: *τὴν γῆν στρέφειν ὡς ἡ ὠ. αὐτῆς ὀπτᾶται* 16 15

ὠνεῖσθαι, *emere*: *ἐπίτροπον ὠ.* 12 3; *χῶρον ἐξειργασμένον ὠ.* 20 22; *γεωργοὺς ὠνούμενον* 3 10. Comp. *ἀντι-*

ὠνητής[2]: *ἀγαθοῦ ὠ.* 2 3

ὥρα **A** *tempus anni*, 'season': *ὅταν μὴ ἡ ὥ. τοῦ ἔτους ἐξείργῃ* 4 13; *τὴν ὥ. σπείρειν ἧς* 17 1; *τὰ ἡλιούμενα ταύτην τὴν ὥ.* 19 18

B 'the right or proper time': *ἡ ὥ. τοῦ χρῆσθαι* 7 33; *τοῦ σπόρου ὥρας* 17 1; *τὴν ὥ.*, *stato tempore* 20 16; *ἐν ὥ.*, *πρὸ τῆς ὥ.* *ibid.*, 5 4.—w. inf. and dat. of pers. *ὥρα* (*ἐστί*) *σοι προστατεύειν ἐμοῦ* 2 9

ὡραῖος: *τὰ ἐκ τῆς γῆς ὡ.*, *fructus hornos* 15 1

ὡραιότης[2 7], *pulchritudo*: *τὰς ὡ.*)(*τὰς ἀρετάς* 7 43

ὡρισμένην: see *s.v.* *ὁρίζειν*

ὥς:—**A** as Demonstr. adv. of manner from *ὅς*, = *οὕτως*, *sic*, 'thus': **οὐδ' ὥς**, *ne sic quidem*, 'not even so' 2 4

B as Relative adv. *ut*, 'as,' preceded by demonstr. adv. as correlative: *οὕτως ἐπιστάμενον*

ὡς καὶ ἀπὼν ἂν εἴποι 8 3 13 14; πορεύεσθαι οὕτως ὡς ἂν ἄριστα μάχοιντο εἰ δέοι 20 7.—without correl. ὡς ἑκάστοις συμφέρει 8 18; πειρῶμαι ποιεῖν ὡς ἂν θέμις ᾖ μοι εὐχομένῳ ὑγιείας τυγχάνειν 11 8; ὡς δυνατόν 17.—with **adverbial clauses** parenthetically, to qualify a general statement: ὡς μεν ἐγὼ οἶμαι 1 17; ὡς σὺ φῄς 19 14; ὡς ἐμοὶ δοκεῖ 20 26, 21 12; ὥς γε ἐμοὶ δοκεῖ 11 12; ὥς γ' ἐμοὶ ἔδοξεν 7 3.—limitative:—(**a**) w. inf. when an assertion is too general **or extensive**: **πάντες ὡς εἰπεῖν**, *ut ita dicam*, 'so to say' 3 4, 12 8; ὡς συντόμως εἰπεῖν, 'to be brief' 19.—(**b**) with adv. in the **phrases ὡς ἐπὶ τὸ πολύ** 3 11 15, 9 25, 11 20; **ὡς τὰ** πολλά (*fere*) 17.—with superlatives Lat. *quam*: ὡς κάλλιστα, *quam pulcherrime* 4 14; **ὡς βέλτιστα** 7 16, 12 20; **ὡς τάχιστα** 9 1, 19 8; **ὡς ἱππικώτατα** 21 7; ὅπως ὡς ἐλάχιστα ὄψοιτο 7 5; ὡς συμφορώτατα 9 2: in full ὡς ἠδύνατο ἐλάχιστα ἑωρακυῖαν 3 13; ὡς ἂν δύνωμαι ὁμοιοτάτην 11 17.—**sometimes separated from the adj. by a prep. as ὡς ἐς στενώτατον** 18 8

C as Conjunction **1** = ὅτι after verbs *dicendi*, *sentiendi*: **γιγνώσκεις ὡς εἰσὶν** 2 8; **ἐδίδασκον αὐτὴν ὡς** 9 16; **ὡς ἀγαθὸν . . εἴρηται** 8 18, 11 23; **εἰ κομπάζοιμι ὡς πλείω ἐστί μοι** 10 3; ᾤου με ἐρεῖν ὡς . . κέκλημαι 11 21; ἐπιδεικνύοντα ὡς συμφέρει 13 9, 15 6; ἀναπείθεις ὡς ἐπίστασαι 19 15, 20 15; ἠγνόησέ τις ὡς 3; ἐπιδεῖξαι ὡς οὐ χαλεπόν ἐστιν 16 1. **2** Final, **'in order that'** 7 34, 16 15. **3** Consecutive for **ὥστε**, **'so that'**: **τῶν οὕτως ἐργαζομένων ὡς μὴ λυσιτελεῖν αὐτοῖς τὴν γεωργίαν** 6 11; **περιουσίαν ποιεῖν ὡς φίλους ἐπωφελεῖν** 11 13; πᾶσα ἀγαθή ἐστιν ἡμέρα ὡς ἀρετῆς ἄρχεσθαι 6 dub. **4** Causal, **'as,' 'since'** 6 1 12, 7 9, 10 1. **5** **Modal for ὅπως**, *quemadmodum*, **'how'**: **λέξω ὡς ἦλθον ἐπὶ τὴν σκέψιν αὐτοῦ** 6 12 13; **ἑωρακυῖα ὡς ἔργα δίδοται** 7 6; οὐχ ὁρᾷς ὡς οἰκτείρονται 40, 17 1, 18 3 9, 13 3; **ἐπιστήμην ὡς ἂν ποιούμενα ἕκαστα ὠφελιμώτερα γίγνοιτο** 15 1; **εἰ μή τις ἐπίσταιτο ὡς δεῖ ποιεῖν** 2, 16 8; **σῖτον ὡς ἂν καθαρὸς γένοιτο διδάσκειν** 18 8, 15 1; **διδάσκει** ὡς ἂν κάλλιστά τις αὐτῇ χρῷτο 19 18, 10 9; **ἀκριβοῦντες ὡς γίγνεται** 20 10 12, 21 1.—in object clauses with subj.: οὐκ ἐπιμελεῖται ὡς φυτεύσῃ ἀμπέλους 20 4; **ἔχειν ἐπιμέλειαν ὡς ὦσιν** 8 16, 7 34

D before partcp. to mark the mental attitude of the subject **of the verb**: **ὡς παρὰ σοῦ** ὠφελησόμενοι ἀποβλέπουσι 2 8; ἐγέλασας ἐπ' ἐμοὶ ὡς οὐδὲ εἰδότι 9; συνεληλύθαμεν ὡς τῶν σωμάτων **κοινωνήσοντες ἀλλήλοις** 10 4; **προσβλέψας με ὡς οὐδὲ ὑγιαίνοντα** 11 5; **τιμῶν ὡς καλούς τε κἀγαθοὺς (ὄντας)** 14 9 8.—**w.** gen. abs.: σὺν τοῖς θεοῖς ἄρχεσθαι παντὸς ἔργου ὡς τῶν θεῶν **κυρίων ὄντων** 6 1.—**or acc. abs.**: **ὡς θεμιτὸν < ὂν > καὶ ἐμοὶ** ἀγαθῷ ἀνδρὶ γενέσθαι, διηγοῦ 11 6

E as an emphatic exclamation 'how!' as *ut* for *quam*: ὡς **καλὸν φαίνεται** 8 19

ὡσαύτως (ὥς, αὐτός), *eodem*

modo, itidem 1 3 9, 7 21, 15 11

ὥσπερ, *quemadmodum*, with correlatives: ὥ. οὕτω καὶ 1 2, 6 3, 7 30, 10 7, 21 6; ὁμοίως ὥ. 8 7; οὕτως ἡ γυνὴ βιοτεύει ὥ. ἐδίδασκον αὐτήν 10 13; ὥ. καὶ . . οὕτω δὲ καὶ 20 18; οὐχ ὥ. . . οὐχ οὕτω καὶ 15 10; ὁμοίως ὥσπερ 8 7.—correlative omitted: 1 1 3; τούτοις ὥσπερ ἐλευθέροις χρῶμαι 14 9; τὸν ἄλλου οἶκον οἰκονομοῦντα ὥ. καὶ οἰκοδομοῦντα μισθοφορεῖν 4; ἡ δίαιτα τοῖς ἀνθρώποις οὐχ ὥ. τοῖς κτήνεσίν ἐστιν ἐν ὑπαίθρῳ 7 19, 15 1, 17 9; ὥ. ὑπὸ κόπρου ἰσχὺς αὐτῇ ἐγγίγνεται 10; κεῖσθαι ὥ. γάμμα ὕπτιον 19 9, 20 14; ὥ. γεωργοῦντας καὶ τὰς ἄλλας τέχνας ἐργαζομένους (see under οὕτως 1) 18 9. with the verb expressed: διαρπάζουσα ὥσπερ οἱ κηφῆνες διαρπάζουσιν 17 14, 21 12. with participles *tamquam si*, 'as if': ὥσπερ ἐξόν σοι 2 7; ἡδομένη ὥσπερ ἐξ ἀμηχανίας εὐπορίαν εὑρηκυῖα 9 1. **ὥσπερ γε** 1 10, 15 10.—**ὥσπερ εἰ**: ὥ. εἰ εἴποις 15 7

ὥστε rel. adv., *ita ut*, 'so as to,' 'for to':—**I 1** w. acc. and inf., οὕτως in preceding clause: οὕτως ἐργάζεται ὥ. ζημιοῦσθαι 1 8 13 14, 6 11 etc.—or with a quasi-pronominal adj. of quality preceding: τοιαῦτα λέγειν ὥ. ἀκονᾶν τὰς ψυχάς 21 3. **2** without correlative preceding χρῆσθαι τοῖς φίλοις ὥστε ὠφελεῖσθαι ἀπ' αὐτῶν 1 14 15; ὄργανα ὥστε μανθάνειν 2 13, 3 10, 5 3, 7 7; ἐτετιθάσευτο ὥστε διαλέγεσθαι 10; ταχὺ ἐγχειρεῖ ὥστε μὴ ἀπορεῖν χρῆσθαι 8 10; οὔτε δυσλύτως ἔχει ὥστε διατριβὴν παρέχειν 13; περιποιεῖν ὥστε τὴν πόλιν κοσμεῖν 11 10; ἄρχειν ἱκανὸς ὥστε πειθομένους παρέχεσθαι 14 1; ἀφανίζειν ὥστε μὴ λείπειν 2; εὐθὺς ἂν ἐπίσταιο ὥστε καὶ ἄλλον διδάσκειν 15 10; (εἰκὸς τὴν πόαν) καρπὸν οὔπω καταβαλεῖν ὥστε φύεσθαι 16 12, 19 9 17

II w. indic. to express the actual consequence emphatically, 'so as that' (cp. *Anab.* II ii 17), 'that':—**1** with correlative in pr. clause: οὕτω χαλεπῶς ἄρχει ὥστε ἀναγκάζουσι φέρειν 1 22; οὕτω διατίθενται . . ὥστε . . οὐδεμία οἴεται 7 38; οὕτως ἀγνώμονές εἰσιν ὥστε . . ἀνύτουσι 21 3, 19 11; οὕτω ῥᾴδιον τοῦτο μαθεῖν ὥστε ἄπει 20 24.—without correl. 2 8. **2** with the optative instead of indicative to express a supposed consequence, where there is another optative preceding: εἴ τις οὕτω χρῷτο τῷ ἀργυρίῳ ὥστε . . κάκιον τὸ σῶμα ἔχοι 1 13. —with the potential optative and ἄν: εἰσὶν αἱ ἐπαρκέσειαν ἂν (ἐμοὶ) ὥστε κατακλύσειαν ἂν ἀφθονίᾳ τὴν ἐμὴν δίαιταν 2 8; ὥστε ἴσως ἂν καταγελάσαις ἀκούων 13 4. **3** at the beginning of a sentence to mark a strong conclusion, *quocirca, itaque*, 'and so,' 'therefore,' 'accordingly': 4 3, 7 23 26, 9 2, 13 5

ὠφελεῖν, *prodesse*: abs. τὰ ὠφελοῦντα (τὰ βλάπτοντα) χρήματα ἡγεῖ 1 9 11.—w. acc. obj. *iuvare*: οἱ βασιλικοὶ νόμοι ὠφελοῦσι τοὺς δικαίους 14 7. PASS. *commoda capere*: χρήματα ἀφ' ὧν τις ὠ. δύναται 1 13 14; ἀπὸ τῶν ἐχθρῶν ὠ. 15; ὅ τι ποιοίη ἅμα καὶ ὠφελούμενος ἥδοιτο 20 25; φιλοῦσι ταῦτα ἀφ'

ὧν ἂν ὠ. νομίζωσιν 29: ὠφελούμενοι ἀπὸ τῆς γεωργίας 5 6; ὡς παρὰ σοῦ ὠφελησόμενοι 2 8. Comp. ἀντ-, ἐπ-, συν-

ὠφέλιμος: πῶς ἂν τὸ ἀργύριον αὐτῷ ὠ. εἴη; 1 13; κτῆσιν τοῦτο ἔφαμεν εἶναι ὅ τι ἑκάστῳ εἴη ὠ. εἰς τὸν βίον. . . ὠ. δὲ ὄντα ηὑρίσκετο πάντα ὁπόσοις τις ἐπίσταιτο χρῆσθαι 6 4; τῶν ζῴων ὅσα ὠ. ἐστί 15 4; αἱ (ἡδοναὶ) διακωλύουσιν αὐτοὺς ἀπὸ τῶν ὠ. ἔργων 1 20; τοὺς ὠ. τῷ οἴκῳ 7 4; τὰ ἑκάστῳ ὠ. κτήματα καλεῖν 1 7; τὸ ζεῦγος ὠφελιμώτερον ἑαυτῷ γεγένηται 7 28; ἐπιμέλειαν ὠφελιμωτέραν εἰς τὸν βίον 5 11; ὠφελιμώτεροι τῶν βοῶν 1 14; ὡς ἂν ποιούμενα ἕκαστα τῶν ἔργων ὠφελιμώτερα γίγνοιτο 15 1; ὅπως ὅτι ὠφελιμώτατον ᾖ αὐτῷ εἰς τὴν κοινωνίαν 7 18

THE END

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